



WHO WILL
RULE & REIGN?

All is Yours

BY ASHLEY, DONALD, AND COLIN

All is Yours

Dedicated
to the Body of Christ,
our Lord Christ Jesus,
to God our Father,
and to all mankind,
whom God will be
All in All

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PROLOGUE

Have you ever wondered what your eonian life among the celestials will be like? What is your expectation? Will you be a celestial janitor or coffee maker merely helping someone reign, or will you be reconciling all of creation and heading up all in Christ, reigning in Christ? Will you get to be in the Kingdom of God? Or will you lose your allotment (Concordant Literal New Testament usage), or your inheritance (Young's Literal Translation usage). Note: In this study we use the CLV if not specified. Can you ever measure up to what it takes to endure and to stop career sinning, even though you are just a sinner in the world? Well, we look forward to showing our case of why you can feel at peace knowing "all is yours" (1 Corinthians 3:21-23).

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Chapter 1: Introduction

As a short disclaimer to start out with, we do not deem ourselves qualified or unqualified to teach you. We may be teaching from the secular version of the word, but we do not think the spiritual endowment of being a “teacher” still exists today. We are just sharing our ideas and studies of what scripture says. We fully acknowledge that we may be completely wrong on topics that are not core doctrines. Regardless of whether certain non-core doctrines end up being right or wrong, we endeavor to keep the unity of the spirit with the tie of peace.

The core doctrines we believe in on the basis of Paul's gospel in 1 Corinthians 15:3-4 according to the Scriptures are the following:

1. Salvation of all
2. Reconciliation of all creation
3. No trinity
4. No immortality of the soul
5. No eternal torment
6. No eternal annihilation
7. No human free will

To begin, it may help for us to define some of our terminology.

1. Exclusive rewards means to earn something, whether it be an allotment, reigning, the prize, the high calling, or a wage, etc, that is greater than other members of the Body of Christ, or to lose something to gain less than other members of the Body of Christ.
2. Condemnation means penalty, a guilty verdict.
3. Allotment is used interchangeably with inheritance in this study.
4. Christ is a title that means the anointed one, and the Body of Christ is considered Christ. Each member is part of Christ. The head of the body is Christ Jesus. Christ does not only refer to Jesus, but us as well, since we are *in Him*.
5. All means all. The context is important, as well, to determine the scope.
6. “Body of Christ” is BoC.

7. “Better than salvation” or “better than eonian life” we define as something that is in addition to eonian life, or “on top” of eonian life, that is, something that makes one person's experience a better resurrection than others. We know when given the choice between the two, people would choose eonian life, however, we have heard exclusive rewards results in a better version of eonian life, which would make it better than eonian life alone. On the contrary, we think eonian life is what the cross earned for us, shown by God giving us faith in it, so there is no work we can do that gains something above and beyond what is already earned by its success.
8. "Inequality" refers to the state of not being equal, especially in status, rights, and opportunities.
(https://www.un.org/en/development/desa/policy/wess/wess_dev_issues/dsp_policy_01.pdf). We use this definition rather than the mathematical use of the word inequality, that we are more defining as “difference”.
9. “Difference” is a more general term for things that are not the same, without necessarily implying a hierarchy, moral judgment, or systemic problem. The key distinction is that inequality is a type of difference that involves a vertical ranking or disparity, such as in wealth or rights, whereas a difference can be purely horizontal or a matter of taste.

To summarize our views about rejecting exclusive rewards in particular, we believe all members of the Body of Christ will get the allotment, reign, get the high calling, the prize, the wage, and all things that God has created in the entire kosmos, the whole system. We will forfeit all (our works, self, flesh) to gain all things (all is yours!) if you are a believer in Paul's gospel for our eonian life, the earlier salvation prior to the rest of creation. Members of the Body of Christ are heirs of God and co-heirs with Christ. This study will point out how all of the Body of Christ suffer, endure, reign, get glorified, and get the shared inheritance of “all” things. It will show what enduring means, that God makes us competent for our allotment, and how we are in God's complete grace and can't do anything to lose faith, salvation, or any other thing mentioned in the celestial realm based on our acts. There is no distinction between who gets eonian life and who gets to reign for the Body of Christ. We all reign during our eonian life. Eonian life is a free gift, and reigning is a part of that free gift. We don't deserve anything but death, we don't deserve this special earlier salvation, and we don't deserve reigning.

However, through Christ's faith, we are justified, declared righteous, declared holy and flawless, and it's nothing out of us. We don't need to pay any price to reign. Jesus Christ already died for our sins, so His work is accomplished to get all authority in heaven and earth, so we can't earn anything more than what He is deserving of. This is all given to us because we are in Christ. We know all will eventually be headed up in Christ, but at the time the rest of humanity is in Christ, all power and authority will already be nullified so that is why only members of the Body of Christ will reign. We can't earn His allotment of all based on our works. If we can't earn salvation, then we certainly can't earn anything even better than salvation alone. It's all given to us freely. Christ's success is our success. If you think there's something you need to do to please God to be able to reign, then that's a calling in accord with acts, whereas what Scripture actually says is that our calling is not in accord with acts. Everything we have is given to us, and it's not out of us. It's ALL by the grace of God.

Here is a summary of things that are included in eonian life: the allotment, Christ's glory, the high calling, the prize, and reigning, the inheritance, Christ's allotment, allotment from God, our compensation which is eonian life, shared glory between believers, the purpose of heading up all in Christ, and the list goes on. All is yours.

Our prize, compensation, reward, high calling, reigning, allotment/inheritance of the reign of God are all part of our one expectation of eonian life in heaven. Each of us in the Body of Christ get Christ as our life. Whatever Christ has, each member of the body has, as well. Shared. All is yours, we get all, all promises of God in Christ are "YES".

Chapter 2: Importance of this Study

There are many reasons why we find this topic to be important. We realize “rewards” can seem like such a narrow topic, and what does it have to do with our expectation? Well, everything really. This is a filter in which to see scripture through, this covers most, if not all, of Paul's letters, and helps understand verses related to other very important topics, both core doctrine and non core doctrine. We are not merely talking about the dais, but what eonian life, our expectation, is for all of us. What will we be doing? Where? Why? How? All of these questions are researched in this study. We may not know everything about what our future celestial journey holds, but this allows us insight into all of those questions.

It is **for** God's Glory.

For Christ's Glory.

For YOUR Glory!

The goal is to clarify understanding of certain aspects of our expectation. There is a vast difference between being *self-oriented* versus **Christ-oriented**; seeing differences among the Body of Christ as a hierarchy rather than a single, unified spirit (competing together against the Adversary, rather than competing against each other), referenced in Phil. 1:27-30. This emphasizes unity of spirit as opposed to separation, based on works of the flesh. In a way, if we are worried about pleasing God to earn something, then we are falling out of grace by trying to earn something when it is all really a free gift in which we don't deserve. Thinking works will please God enough to let us reign or get us extra rewards feels quite like falling back into religion, that aims to garner favor with God to gain this, that, or the other. Our understanding is that what we believe gives more glory to God, since it shows that He will lavish His transcendent grace on those who are unworthy. This further proves His multifarious wisdom that He has purposefully planned to bring all of His designated members into Christ, in order to **Perfect** His Glory. God can choose whoever He wants to be a display of His Glory, in Christ.

The opposition (which we consider to be a mindset, not any individual), is that some believers will not reign with Christ, can lose allotments, can lose rewards,

have different ranks in the celestial realm based on our earthly works, or have a higher glory or better resurrection than others in the Body of Christ. Some people have all of these beliefs, or a mix of these beliefs. There is a grey area with many people, where they disagree with each other on how this stuff plays out, while still disagreeing with us. This is part of why if something we say does not apply to what you believe, then it probably isn't about you. We are addressing the entire spectrum of beliefs, since we think anything less than having *all things* is not scriptural.

Here is the link to Drew Costen's keeping doctrine in its place chart that the importance of this topic references:

<https://www.concordantgospel.com/fellowship-and-keeping-doctrine-in-its-place/>

Keeping Doctrine In Its Place

Primary Doctrines	Secondary and Tertiary Doctrines	Conscience Matters
Nonnegotiable issues for people who enjoy the <i>special salvation</i> connected with Paul's Gospel. They are known as the body of Christ (not to be confused with the biblical Israel of God or the unbiblical Christian religion). Be willing to separate over these issues.	Secondary Doctrines* are important issues we <i>should</i> all agree on, but we still shouldn't separate over disagreements about them, and we definitely shouldn't separate over disagreements about Tertiary Doctrines (listed in descending orders of importance).	These are issues of personal ethics, and are actions that aren't necessarily inherently right or wrong. Follow your God-given conscience, don't cause the weak in faith to stumble, and use wisdom.
PAUL'S GOSPEL (1 CORINTHIANS 15:3-4)	WORLDVIEW	• Food
<ul style="list-style-type: none"> • <i>General salvation</i> of all, based <i>solely</i> on Christ's death for our sins • Unconsciousness of Christ while buried (no immortality of the soul) • Physical, bodily resurrection of Christ on the third day • <i>Special salvation</i> is <i>solely</i> through faith the above Gospel is true • Faith for <i>special salvation</i> is a gift of God, not our choice 	<ul style="list-style-type: none"> • *God controls all things, including sinful/evil choices and events • *Do not follow the Mosaic law to perfect self or spiritual walk • Mid-Acts vs Acts 28 Dispensationalism (or other related views) • Timing of the Snatching Away and other end-times details • Whether the second death is a literal death or a figurative correction • Pre-existence of Christ 	<ul style="list-style-type: none"> • Holidays and celebrations • Games and hobbies • Gambling • Music, television, movies, and other media • Personal healthcare decisions • Political views and involvement • Pacifism
DOGMA	<ul style="list-style-type: none"> • Scriptural manuscripts and Bible versions/translations • Whether miracles currently occur • Whether one can "miss out" on any rewards at the dais of Christ • Whether a true believer can stop believing Paul's Gospel • The eons (also known as the ages) and the disruption of the world • Age of the earth and whether God used evolution for any creation • Global vs local flood • Shape of the earth 	<ul style="list-style-type: none"> • Education • Occupations • Personal finances and donations • Body modification (including tattoos and piercings) • Most matters related to sexuality and relationships • Clothing • Abortion • Drugs (including alcohol and smoking) • Language (including swearing and profanity)
PRACTICE	METHODOLOGY	
<ul style="list-style-type: none"> • Love God (which includes not worshipping other gods/idols) • Love others (including Christ, believers, and unbelievers) • Do not teach body of Christ members to obey other gospels • Avoid egregious actions that bring the body of Christ into disrepute 	<ul style="list-style-type: none"> • Leadership within local churches, and if they should even still exist • Whether the Lord's Supper is still to be practiced (when possible) • How to evangelize 	
Please visit www.ConcordantGospel.com/eBook to learn more about the true body of Christ and actual scriptural theology		

Some of the reasons we find it important to show why exclusive rewards is not true include:

1. Understanding God, His love for His creation, and His plan are huge reasons for why this is important. One of the biggest problems with the way exclusive rewards is taught is it stipulates that almost everything taught in scripture and every theme Paul discusses is just for salvation. If those themes of God's character are meant to show who God really is, but are ONLY for salvation, it means those themes of God ARE NOT showing God's character at all. It shows His character for dealing with salvation and that's it. It essentially means that one of the biggest factors of understanding God is actually an exception rather than a general truth. It seems to point to the idea that God is more obligated to his own creation than actually loving to his creation.
2. It is also important for the general salvation of all, based solely on Christ's death for our sins (a primary doctrine in Drew's chart). It is extremely important to argue that all means all for the salvation of all in 1 Timothy 4:10, and reconciliation of all in Colossians 1:20. It is important for our expectation of the salvation of all to make this argument, which means our understanding of all is yours helps, and aligns with, our understanding of God is the Savior of all mankind (1 Timothy 4:10). Without all meaning all, it calls into question if all mankind would not mean all mankind. The context is important to talk about in both, and we understand that all does need to be qualified to who, what, and if there are any exceptions. In 1 Corinthians 3, the context is what you as a believer get with the exceptions being Christ and God, so all is yours means you get all things. The "yours" part of the all is plural because it is talking to multiple individuals in the Corinth ecclesia that are addressed as getting all. This shows that 1 Corinthians 3:21-23, where it says all is yours, must apply to each individual in the group rather than saying that just the group gets something that is not considered individually yours too. Saying the title of Christ reigns or gets all but not people in the Body of Christ is like saying the salvation of all is for all mankind yet it does not apply to each individual. Generally, "we", "us", "our" etc would be for each person in the group, not just the title of the group. However, to check that 1 Cor 3:21-23 is not the exception to the rule, it helps verify it with the use of "yours", which makes the case that much stronger. So, there is no argument to be made there that it is just a general pool of things said to be given to the Body of Christ but not the individual.

This also applies to 2 Timothy 2, where it actually does say “we” and not “you”. Which is why on the reigning, we take the reigning to be for the entire Body of Christ. As in if “we” (Body of Christ) do endure, we (Body of Christ) shall also reign with him. The verification that this means each individual, too, is that we have the formula for endurance for individuals, as well (Romans 5:3-5). More importantly though, without all is yours being true, there are contradictions that make it tough to believe and understand scripture when Christians use similar explanations for why words don’t mean what they say.

3. We believe that the special salvation is solely through faith (a primary doctrine in Drew's chart). We find that there are contradictions to believing this unless we hold to our view. We believe in grace alone through faith, no works at all. Since we think the wage at the dais is eonian life, when we talk about "rewards", we are merely discussing aspects of eonian life, rather than something distinct from eonian life. If we are correct about the dais wage being eonian life, then saying the wage is by works is something that is very important for us to disprove since we believe it is nothing about our work that gets us anything.
4. Faith for special salvation is a gift of God, not our choice (a primary doctrine in Drew's chart). We find it to be a logical conclusion (not that people who believe in exclusive rewards actually think it is this) that if exclusive rewards were true, it would contradict that everything is through faith, not works. There are no works necessary for our calling and expectation and glory.
5. Scripture is inerrant (a primary doctrine in Drew's chart). We find many contradictions to be had without our view, so when we go through Paul's letters, we view it from the lens of "all is yours" to hold to scriptural inerrancy. There are too many contradictions for us to not care about this topic.
6. Do not teach other Body of Christ members to obey other gospels (a primary doctrine in Drew's chart). We find it to be potentially falling out of grace and causing a restricted benefit of the freedom Jesus Christ provided us. It also is going back into religion to try and do works to please God to earn something since God cannot owe us a debt for working. We think this exclusive rewards view is very circumcision-like, since it is a works based gospel, and

Paul's gospel is not of works, even for the dais. Trying to perfect your flesh is not just bad for salvation, it is falling out of grace, even if under the premise of doing it for "rewards".

7. Do not follow the mosaic law to perfect self or spiritual walk (a secondary doctrine in Drew's chart). While there is no claim related to the mosaic law regarding exclusive rewards, we find it harmful to try to perfect one's self or one's spiritual walk by their own works regardless of the method used. It is still about trying to perfect the flesh. We find it important to talk about how our walk is based on God's work in us relatively and not our own relatively.
8. This topic has implications of whether a true believer can stop believing Paul's gospel (a tertiary doctrine in Drew's list). The ideal contest of the faith we believe is keeping faith, so someone losing faith would contradict this, and our other arguments about the race being about us having faith rather than works.
9. We do not believe one can "miss out" on rewards at the dais of Christ. Yes, this is tertiary doctrine, however due to our upholding of scriptural inerrancy, we find it important to believe in what we do. We view eonian life through the lens of this topic, because we view this as our expectation. We believe it's important to focus on our expectation. We enjoy thinking about and discussing our expectation. This topic shows how important we view eonian life. It's about God's promises to us, and our expectation of what we will have and what we will be doing in the celestial realm during our eonian life. We talk about many many other topics than just rewards when we talk about this. Plus, we aren't even saying to focus on earning rewards, because we don't believe you can earn any of them by your works, so that's not even a focus.
10. One of the biggest reasons we find this to be important is to fight for unity of the spirit. When it comes to non-core doctrine, there can be sects, division, envy, and strife. A lot of this relates back to the dais, when people think what they believe is right and that others will face severe loss and loss of rewards for either believing the wrong thing, not doing enough works or not enduring correctly, and this leads to wishes of vainglory for some, or boasting in men for others. We view the dais as God's achievement even from the relative perspective, since our flesh cannot please God and our works merit nothing. If the dais is not in view with these disagreements, then

people would be able to not think of themselves better or worse than others based on non core doctrine and the unity of the spirit would be helped tremendously. There would be no threats of loss at the dais aimed at others who believe "wrongly" or those who don't do enough work.

11. When it comes to the way rewards are talked about and how those things function with sin, acts, judgment, condemnation, justification, allotments, faith, behavior, and enduring, we have learned that almost nobody agrees on the specifics of these topics. Most of those things just listed are foundational points that are needed to understand God and his plan beyond the simple declaration of the gospel itself. If everyone in the Body of Christ disagrees on these minor points and we study each side of everyone's arguments in depth, then it helps us down the road in potentially fitting puzzle pieces that either someone has not realized or to make a match of whoever is teaching in accord with the scriptures. Not everyone can be right with these discrepancies.
12. We find the stepmother guy and that topic in 1 Corinthians 5 to be important because we believe that showing that he was an unbeliever helps to disprove the ability to lose an allotment to disprove exclusive rewards, and to disprove losing reigning.
13. We believe in "one expectation" so we think being in the kingdom of God is part of eonian life. This helps to show why you cannot lose an allotment and why many of the things people think are separate rewards are actually aspects of eonian life for all in the Body of Christ. We believe it's important to understand our expectation.
14. We find God electing people to gain or lose rewards based on works to be similar to Calvinism where God just elects people to get saved or not, which makes God out to be evil. If people get elected to be ranked last but are still supposedly "perfect", then it becomes a question of what love and grace really mean. God's love and grace are transcendent for us on the basis of God's achievement alone, rather than limited and based on human works.
15. Fear-based. Similar argument (to lesser scale) that people will love seeing their family burning in Hell. They would say don't worry, but there is stuff to worry about. For example, "they will be tortured forever but don't worry."
16. The Body of Christ is going to be perfected early, so we should be showing how the new creation is. If the new creation has ranking, better and worse

levels of glory, differences in importance, etc, then it would be a pattern of what's to come for the rest of humanity, as well. If we're having all these inequalities with flawless people being more or less perfect than each other, then that means once everyone else comes into the new creation, perfect beings would somehow be better or worse than one another, and then it would never end. How horrifying, to think God loves and gives more grace to some more than others, FOREVER. The Body of Christ are first fruits, so as the pattern, we get “all” and everyone else will get “all”, the entire inheritance, each in their own order. All of creation will have the full inheritance by the consummation at the eons, when God is all in all. So this pattern even affects the rest of creation too, and affects how we all view God's love and grace, and his impartiality, for all of creation.

Note: We are not saying people who believe in exclusive rewards all believe what we listed. Many of these are logical conclusions we draw and things we have found in our studies.

Chapter 3: The Title of Christ

Christ means “the anointed” or “anointed one”. Christ is a title. Here is the link to the definition of Christ:

<https://tinyurl.com/yt26rb3a>

Some examples of titles in real life are, Mr. (A man), Mrs. (A woman) , Dr. (A Doctor). Similarly, Christ means the anointed one, which is not a person's name. It is a promise. There are many in the Body, **with** the Head being Christ Jesus. So, whenever you see the word Christ without the word Jesus, that is referring to what we are, along with the Head. We are hidden in Christ. We are the promise, the Christ, in Christ.

*Paul, an apostle of Christ Jesus, through the will of God, in accord with the promise of life which is in **Christ** Jesus (2 Timothy 1:1)*

The promise of life is in the Head of the body, the glorified Christ Jesus.

*We are manifesting Letters of **Christ** (2 Corinthians 3:3)*

*For even as the body is one and has many members, yet all the members of the one body, being many, are one body, thus also is **the Christ**. (1 Corinthians 12:12)*

God **loves** diversity, complexity, perfection in union, and completion in harmony. We are all fulfilling our function, our role, within the Body of Christ. 1 Corinthians 12:12 shows that we are all considered to be *Christ*. The reason this is important to show why we are Christ is because there are verses that show what Christ gets, like for reigning, His allotment, the endurance of Christ, and some other various verses that prove we all get what Christ gets- because we are Christ too.

The body is jointly connected:

Joint definition: *adjective—shared, held, or made by two or more people, parties, or organizations together.*

²⁰ *Yet now there are, indeed, **many members, yet one body.***" ²¹ *Yet the eye can not say to the hand, "I have no need of you, or, again, the head to the feet, "I have no need of you."* ²² *Nay, much rather, those members of the body **supposed** to be inherently weaker are necessary,* ²³ *and which **we suppose** to be a more dishonored part of the body, these we are investing with more exceeding honor, and our indecent members have more exceeding respectability."* ²⁴ *Now our respectable members have no need, but God blends the body together, giving to that which is deficient more exceeding honor,* ²⁵ *that there may be no schism [division YLT] in the body, but the members may be solicitous for one another. [equal concern for each other NIV]" (1 Corinthians 12:20-25)*

We might have different roles but nowhere does scriptures say that not every member of the Body of Christ will reign. It also doesn't say that God determines that we will have different ranks here in the celestial realm. This says that WE (the Body of Christ) may suppose some are weaker, not that people truly are, and the part about God also seems to be based on our perceptions, not that we are going to be ranked based on God thinking we are better or worse than one another. Also, this is talking about differences in the Body of Christ now, and yes there may be differences now, but that doesn't mean those differences gain or lose us anything for the celestial realm, since we will have EVERY spiritual blessing. We could have different functions within the inheritance of reigning, but not greater or lesser based on our acts.

Here are some verses about the Body of Christ and its workings:

- *Christ living in us (Galatians 2:20)*
- *One spirit (1 Corinthians 6:17)*
- *You are not your own; bought with a price (1 Corinthians 6:19-20)*
- *Bodies are members of Christ (1 Corinthians 6:15)*
- *Articulated together and united (Ephesians 4:15-16)*
- *Connected together (Ephesians 2:19-22)*
- *Christ in you (Colossians 1:26-27)*
- *Mirroring the Lord's glory; transformed into same image from glory to glory (2 Corinthians 3:8)*

- *Roused together with Christ; disposed to that which is above; died with Christ; life hid together with Christ in God; manifested together with Him in glory (Colossians 3:1-4)*

Being in Christ versus not Being in Christ

We are *crucified* with Christ.

With Christ have I been crucified, yet I am living; no longer I, but living in me is Christ. (Galatians 2:20)

Or are you ignorant that whoever are baptized into Christ (not in a bathtub) Jesus, are baptized into His death? (Romans 6:3)

The cup of blessing which we are blessing, is it not the communion of the blood of Christ? The bread which we are breaking, is it not the communion of the Body of Christ? For we, who are many, are one bread, one body, for we all are partaking of the one bread (1 Corinthians 10:16-17)

We are joint partakers. Joint allotment. One body, one bread, all partaking jointly. Why would your body reign but not your arm? Is your arm separate from your body? No. Is a king's leg different from him, or his eye? No, the whole body is one, together.

²³ *I For I accepted from the Lord, what I give over also to you, that the Lord Jesus, in the night in which He was given up, took bread, ²⁴ and giving thanks, breaks it and said, "This is My body, broken for your sakes. This do for a **recollection** of Me." (1 Corinthians 11:23-24)*

³ *Blessed is the God and Father of our Lord Jesus Christ, the Father of pities and God of all consolation, ⁴ Who is consoling **us** in our **every affliction** to enable us to be consoling those in every affliction, through the consolation with which we ourselves are being consoled by God, (2 Corinthians 1:3-4)*

Us in 2 Corinthians 1:3-4 is the Body of Christ. It says every affliction, and affliction is suffering. Is there someone who isn't being consoled through afflictions in the Body of Christ? No, because we all face trials and afflictions.

⁵ seeing that, according as the sufferings of Christ are superabounding in us, thus, through Christ, our consolation also is superabounding. ⁶ Now, whether we are being afflicted for your consolation and salvation, or whether we are being consoled for your consolation, which is operating in the endurance of the same sufferings which we also are suffering, ⁷ our expectation, also, is confirmed over you, being aware that, as you are participants of the sufferings, thus of the consolation also. ⁸ For we do not want you to be ignorant, brethren, concerning our affliction which came to us in the province of Asia, that we were inordinately burdened, over our ability, so that we were despairing of life also. ⁹ But we have the rescript of death in ourselves, that we may be having no confidence in ourselves, but in God, Who rouses the dead, (2 Corinthians 1:5-9)

It states in 2 Corinthians 1:5-9 that we are suffering in Christ, that suffering is an operation of endurance, and re-affirms that participants of the sufferings of Christ are also participants of Christ's consolation (His allotment and glory).

*¹² For **our boasting** is this, the testimony of **our conscience**, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world, yet more superabundantly toward you. ¹³ For no other things are we writing to you than what you are reading or recognizing also. Now I am expecting that you will recognize ultimately, ¹⁴ according as you also recognized us in part, for we are your glorying (even as you also are ours) in the day of our Lord Jesus. ¹⁵ And in this confidence I intended formerly to come to you, that you should be having a second grace, ¹⁶ and through you to pass through into Macedonia, and to come again from Macedonia to you, and by you to be sent forward into Judea." ¹⁷ Intending this, then, consequently do I not use lightness? Or what I am planning, am I planning according to the flesh, that it may be with me "Yes, yes," and "No, no"? ¹⁸ Now God is faithful, for our word toward you is not "Yes" and "No," ¹⁹ For the Son of God, Jesus Christ, Who is being heralded among you through us -- through me and Silvanus and Timothy -- became **not** "Yes" and "No," but in Him has become "Yes." ²⁰ For whatever promises are of God, are in*

Him "Yes." Wherefore through Him also is the "Amen" to God, for glory, through us. ²¹ Now He Who is confirming us together with you in Christ, and anoints us, is God, ²² Who also seals us and is giving the earnest of the spirit in our hearts. (2 Cor 1:12-22)

Promises aren't yes and no, all of the promises of God are all "YES" in Christ. Whatever promises are of God, in Christ. The Body of Christ is all being confirmed together. This is talking about how each person gets all the promises because every member is sealed. It's not "yes" to salvation and "no" to our shared allotment. It's a yes for every member of the Body of Christ.

With Christ have I been crucified, yet I am living; no longer I, but living in me is Christ. Now that which I am now living in flesh, I am living in faith that is of the Son of God, Who loves me, and gives Himself up for me. (Galatians 2:20)

¹ O foolish Galatians! Who bewitches you, before whose eyes Jesus Christ was graphically crucified? ² This only I want to learn from you: Did you get the spirit by works of law or by hearing of faith? ³ So foolish are you? Undertaking in spirit, are you now being completed in flesh? ⁴ So much did you suffer feignedly? Since, surely, it also is feignedly! ⁵ He, then, who is supplying you with the spirit, and operating works of power among you-did you get the spirit by works of law or by the hearing of faith, ⁶ according as Abraham believes God, and it is reckoned to him for righteousness? ⁷ Know, consequently, that those of faith, these are sons of Abraham. (Galatians 3:1-7)

The body analogy in 1 Cor 12 is *concerning the spiritual endowments* (verse 1). The body analogy has a key distinction: Spiritual blessings in the celestials vs spiritual endowments on Earth. The eye and the feet may have different spiritual gifts given on earth. Ones who are *supposed to be inherently weaker are necessary* would be those with lesser spiritual gifts during their earthly life. This cannot necessarily be translated to the celestial realm, since at that time, we know we will have ALL spiritual blessings (*Who blesses us with every spiritual blessing among the celestials, in Christ* Ephesians 1:3). It is hard to speculate what exactly we will be doing in the celestial realm, but 1 Cor 12 can't be a proof to say some have lesser or greater spiritual blessings in the celestials. It was only referring to earthly

spiritual endowments, which nobody has things like speaking in languages, healing, or powers today anyway. *Now our respectable members have no need, but God blends the body together, giving to that which is deficient more exceeding honor.* The respectable ones vs. dishonorable ones would refer to differences in earthly spiritual endowments, not celestial glory.

Love is never lapsing: yet, whether prophecies, they will be discarded, or languages, they will cease, or knowledge, it will be discarded (1 Cor 13:8) refers to spiritual endowments mentioned in 1 Cor 12:10 ceasing (*yet to another prophecy, yet to another discrimination of spirits, yet to another species of languages, yet to another translation of languages*).

These differences in spiritual endowments like prophecy and languages are discarded, not remaining. This would also not be referring to higher or lower celestial glory anyway because we share glory, as we will show.

Chapter 4: Penalty is Condemnation

The Body of Christ, and each member of it, cannot be condemned.

Nothing, consequently, is now condemnation to those in Christ Jesus (Romans 8:1)

The definition of condemn is **a penalty**, a guilty-verdict.

2632 *katakrinō* (from 2596 /*katá*, "down, according to" intensifying 2919 /*krinō*, "judge") – properly, *judge down*, i.e. issue a penalty (exactly condemn); to judge someone "*decisively (decidedly) as guilty.*" (<https://biblehub.com/greek/2631.htm>)

Losing rewards is **a penalty**. Not gaining something is **a penalty**. Being disqualified in the race we are running for the prize of God's high calling above is **a penalty**. Losing an allotment based on being a career sinner or someone who has bad works is **a penalty**. Losing the high calling is **a penalty**. A penalty is a punishment for **breaking a rule**. If the rule is you must endure to reign, then the infringement of rules results in **a penalty**. The rule breaking is **a penalty** for not following the rules. Condemnation is **a penalty**. Losing or not gaining any of these things is condemnation, regardless of the level of severity of the punishment.

So we can't be condemned even for rewards. This is also why we call it condemnation— based on the definition of the word.

*If God is for us, who is against us? ³² Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all? ³³ Who will be **indicting** God's chosen ones? God, the Justifier? ³⁴ Who is the Condemner? Christ Jesus, the One dying, yet rather being roused, Who is also at God's right hand, Who is pleading also for our sakes? (Romans 8:31-34)*

We also cannot be accused of anything. Verse 33 uses the word “indicting”, which is **egkaleó**, according to Strong's Exhaustive Concordance, means:

Accuse, call in question, lay to the charge.

From en and kaleo; to call in (as a debt or demand), i.e. Bring to account (charge, criminate, etc.) -- accuse, call in question, implead, lay to the charge.

How can God say to us at the dais that we have not gained reigning, or an allotment, or a reward, if he can't even accuse us of missing the mark with regards to the requirements? He is justifying us, not accusing us. Christ Jesus is pleading FOR our sakes, not pleading AGAINST us to disown us for reigning or for rewards. Who can lay a charge against the elect? Of course we all fall short of the glory of God by our own merit, but the great news is that we can't have a charge against us because of being justified through faith.

Why are some okay with not being allowed to boast in eonian life and with God giving eonian life to all members of the Body of Christ when they don't deserve it, but don't see any issues with being able to boast in something even greater than eonian life? What a feat, someone who couldn't even earn for themselves basic salvation and yet they have a power greater than other members of the Body of Christ, to choose to do works and not sin enough to reign or get something special? Doesn't sound like a weak person. Doesn't sound like an ignoble person. How does a weak and helpless person earn something above salvation? What do they do to get this special thing? They make a choice to do works of the flesh to please God? That's sliding back into works, when we are in grace. We are holy and flawless, justified through Jesus Christ's faith. If you are doing works because you are fearful, is that doing something out of love? It's similar to how Christians only do things because they are scared God will send them to Hell forever and burn. Are we supposed to be scared? Are we supposed to think God is going to punish those who he justifies? Does God punish those who he calls holy and flawless in Christ? No.

Christ is our promise, our expectation, our life. Our expectation isn't about what we can earn by our works. It's all because God chose us in Christ, lest anyone should boast. And since we are all in Him, we (all members of the Body of Christ) will get all the promises of God in Christ. Shared glory, shared inheritance of the entire system of the universe, and all authority of Heaven and Earth (the reign of God) during our eonian life. We can't be separated from "Christ".

*Now such is the confidence we have through **Christ** toward God (not that we are competent of ourselves, to reckon anything as of ourselves, but our competency is of God) (2 Corinthians 3:4-5)*

So someone would be competent and someone else wouldn't be? No! God makes us all competent. Not reckoning anything as of ourselves. Again, it's not about us earning things, trying to please God for rewards, it's about God being gracious to us. The whole point is not for us to do things to earn something, the point is this is God's story and he is showing how he can love and give things to people who don't deserve it. There will be no boasting, it's all about God.

*¹ What, then, shall we declare that Abraham, our forefather, according to flesh, has found? ² For if Abraham was justified by acts, he has something to **boast in**, but not toward God." ³ For what is the scripture saying? Now "Abraham believes God, and it is reckoned to him for righteousness." ⁴ Now to the worker, the wage is not reckoned as a favor, but as a debt." ⁵ Yet to him who is **not working**, yet is believing **on Him** Who is justifying the irreverent, his faith is reckoned for righteousness." ⁶ Even as David also is telling of the happiness of the man to whom God is reckoning righteousness apart from acts: ⁷ Happy they whose lawlessnesses were pardoned and whose sins were covered over! ⁸ Happy the man to whom the Lord by no means should be reckoning sin! (Romans 4:2-8)*

according as it is written, that "Not one is just - not even one." (Romans 3:10)

yet a righteousness of God through Jesus Christ's faith, for all, and on all who are believing, for there is no distinction, for all sinned and are wanting of the glory of God. Being justified gratuitously in His grace, through the deliverance which is in Christ Jesus" (Romans 3:22-24)

a Justifier of the one who is of the faith of Jesus. Where, then, is boasting? It is debarred! Through what law? Of works? No! But through faith's law. For we are reckoning a man to be justified by faith apart from works of law. (Romans 3:26-28)

*By Grace through faith, **God's approach present**, not of works lest anyone should boast; created in Christ Jesus for good works; God's achievement are we*
(Ephesians 2:8-10)

Nobody should be boasting in God's sight. For example, Christians can boast if they were able to make a choice to believe to get salvation. So, similarly, at the dais, if some have the ability to reign because of something they did on earth, making some sort of choice, they can boast. If someone has more because of what they have done, then what allowed them to be able to reign? Were they smarter, less ignoble, and less weak? Did God choose weak stupid and ignoble people to then proceed to say then you have to be less weak, less stupid, and less ignoble to be better than the other weak stupid and ignoble Body of Christ members to get more rewards and more glory? Or is this the case: God's achievement are we for everything. We can't boast in works because it is ALL a gift from God, not just salvation since our works from the relative perspective do not merit any reward.

*For you are observing **your calling**, brethren, that there are not many wise according to the flesh; not many powerful, not many noble, but the stupidity of the world God chooses, that He may be disgracing the wise, and the weakness of the world God chooses, that He may be disgracing the strong, and the ignoble and the contemptible things of the world God chooses, and that which is not, that He may be discarding that which is, so that **no flesh** at all should be boasting in God's sight. (1 Corinthians 1:26-29)*

This calling is no flesh boasting but the high calling flesh can boast because they earn rewards or reigning? No, it's no boasting for our calling. There's only one calling for Christ (Head and body) and no flesh can boast. Why would the weak stupid and ignoble be required to do something in order to have the allotment or reign when God literally chose the incapable to show **His Power** through weak and stupid vessels?

Everyone does not need to suffer equally IF there are differences in our suffering amount, because the key to being glorified together is suffering TOGETHER. There is no verse that says members of the Body of Christ who suffer more than other members will get a higher glory. There is also no verse that clearly states or

proves that we do suffer a total amount different. Some people will protest that clearly some suffer more, but if scripture doesn't state it, then we can't assume how God grades suffering. Plus, it is no longer I, but Christ in me, suffering and enduring. Since there are many members in the Christ, the important point is that we do it TOGETHER as part of one body as the requirement to be glorified together, so that requirement is met by suffering and enduring as one organism, as Christ.

So to recap all suffer together and all get glorified together, shared glory, shared Christ, and this is shown as well in **2 Cor 1**:

1) All the Body of Christ suffers and gets consolation of CHRIST, because when it says "Christ", that includes the Body, unless you want to separate the Head from the Body in the word "Christ".

*according as the sufferings of **Christ** are superabounding in us, thus, through **Christ**, our consolation also is superabounding (5)*

2) All the Body of Christ are participants of suffering, not just a few.

*as you are participants of the **sufferings**, thus of the consolation also (7)*

3) The Body and the Head are each other's glories, and this is affirming our shared glory:

according as you also recognized us in part, for we are your glorying (even as you also are ours) in the day of our Lord Jesus. (14)

4) Verse 14 confirms this shared glory is in the day of our Lord Jesus. **(14)**

5) This has to be talking about those who are sealed, which is all in the Body of Christ. **(22)**

6) BoC is confirmed **TOGETHER** in Christ **(21)** enduring in sufferings and being consoled together is an expectation that is confirmed **(7)**.

Chapter 5: The Allotment

This section will go over three verses that some may think show certain members can lose an allotment. But the Body of Christ is JUSTIFIED in the name of Lord Jesus Christ, HALLOWED, and FREE.

You can't lose the allotment if you are in the Body of Christ. God likes diversity in the Body of Christ and the body has many different members because it highlights God's kindness, grace and love to a diverse set of stupid, weak, and ignoble people to show God's agape love and power. God gives the allotment of all (all is yours) to Christ. Christ includes both the Head and the Body. God shows his complete grace to all of us in the body equally, to a diverse body, to people who don't deserve it.

Everyone in the Body of Christ has eonian salvation. God gives the free gift to all members of the Body of Christ equally, but the members are not all the same. God's purpose does not change.

Paul says for **freedom** Christ frees you!

1st allotment example)

¹ For freedom Christ frees us! Stand firm, then, and be not again enthralled with the yoke of slavery." ² Lo! I, Paul, am saying to you that if you should be circumcising, Christ will benefit you nothing." ³ Now I am attesting again to every man who is circumcising, that he is a debtor to do the whole law." ⁴ Exempted from Christ were you who are being justified in law. You fall out of grace. ⁵ For we, in spirit, are awaiting the expectation of righteousness by faith." ⁶ For in Christ Jesus neither circumcision is availing anything, nor uncircumcision, but faith, operating through love." ⁷ You raced ideally! (Galatians 5:1-7)

*¹⁶ Now I am saying, **Walk in spirit, and you should under no circumstances be consummating the lust of the flesh.** " ¹⁷ For the **flesh** is lusting against the spirit, yet the spirit against the **flesh**. Now these are opposing one another, lest you should be doing whatever you may want." ¹⁸ Now, if you are led by spirit, you are*

not still under law." ¹⁹ Now apparent are the **works** of the **flesh**, which are adultery, prostitution, uncleanness, wantonness, ²⁰ idolatry, enchantment, enmities, strife, jealousies, furies, factions, dissensions, sects, ²¹ envies, murders, drunkennesses, revelries, and the like of these, which, I am predicting to you, according as I predicted also, that **those committing such things shall not be enjoying the allotment of the kingdom of God.**" ²² Now the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ meekness, self-control: against such things there is no law." ²⁴ Now those of Christ Jesus **crucify the flesh** together with its passions, and lusts." ²⁵ If we may be living in spirit, in spirit we may be observing the elements also." ²⁶ We may not become vainglorious, challenging one another, envying another." (Galatians 5:16-26)

Those of Christ Jesus crucify the flesh (ignore the flesh). So we are walking by *spirit*, not flesh. If we are worrying about these sins, then we are putting ourselves under the yoke of slavery. Paul literally says for freedom Christ frees you right before this. Would he then say oh but you are gonna be punished by losing an allotment right after he says be free? No! Who crucifies (ignores) their flesh? Those of Christ Jesus. That means all that are His. It does not say only some of those who are Christ's. Paul says if we walk by spirit we are not under law. We are not concerned with works of the flesh, because we are justified. So Paul is not contradicting himself here by saying be free but you're not allowed to do something. All is allowed us. No partiality.

²⁰ For when you were slaves of Sin, you were free as to Righteousness." ²¹ What fruit, then, had you then? - of which you are now ashamed, for, indeed, the consummation of those things is death." ²² Yet, now, being freed from Sin, yet enslaved to God, you have your fruit for holiness. Now the **consummation** is life eonian." ²³ For the ration of Sin is death, yet the gracious gift of God is life eonian, in Christ Jesus, our Lord." (Romans 6:20-23)

You (all members of the Body of Christ) have your fruit for holiness and the result is eonian life. We all have the fruit of the spirit. This affirms that the difference for this list is the Body of Christ versus not. Those in flesh vs those in spirit. The consummation, end, or fulfillment is *life eonian*, which is a gift of God.

2nd allotment example)

¹ *Dare any of you, having business with another, be judged before the unjust, and not before the saints?* ² *Or are you not aware that **the saints shall judge the world?*** *And if the world is being judged by you, are you unworthy of the least tribunals?* ³ *Are you not aware that we shall be judging messengers, not to mention life's affairs?* ⁴ *If indeed, then, you should have tribunals for life's affairs, the contemptible in the ecclesia, these you are seating?* (1 Corinthians 6:1-4)

⁹ *Or are you not aware that the unjust shall not be enjoying the allotment of God's kingdom? Be not deceived. Neither paramours, nor idolaters, nor adulterers, nor catamites, nor sodomites, ¹⁰ nor thieves, nor the greedy, nor drunkards; no revilers, no extortioners shall be enjoying the allotment of God's kingdom."* ¹¹ ***And some of you WERE these, but you are bathed off, but you are hallowed, but you were justified in the name of our Lord Jesus Christ and by the spirit of our God."*** ¹² *All is allowed me, but not all is expedient. All is allowed me, but I will not be put under its authority by anything."* (1 Corinthians 6:9-12)

It is saying don't act like people who walk according to the flesh. "You were these things" means some of the members of the Body of Christ were doing these things, making them common sins. They aren't rare instances necessarily. We know we are all sinners. Paul would not be telling people to avoid sinning completely, because that is walking according to flesh, just like people in religion do. Paul says after "you were these things, but you were hallowed". This means that these people are still doing these sins, and the reason they aren't anymore, is because they were justified in Jesus Christ's name. This is how they are viewed as not doing these things even while still doing them. Therefore, members should act as if they are alive from among the dead, act as if they are perfect. Don't act like those who still worry about the flesh. Why would Paul say you are free then contradict himself by saying well you aren't really free because you will get punished for these things by losing an allotment?

3rd allotment example)

⁵ *For this you perceive, knowing that no paramour at all or unclean or greedy person, who is an idolater, has any enjoyment of the allotment in the kingdom of Christ and of God."* ⁶ *Let no one be seducing you with empty words, for because of*

*these things the indignation of God is coming on the sons of stubbornness." ⁷ Do not, then, become joint partakers with them, ⁸ for **you were** once darkness, yet now you **are** light in the Lord." ⁹ As children of light be walking (for the fruit of the light is in all goodness and righteousness and truth), ¹⁰ testing what is well pleasing to the Lord. (Ephesians 5:5-9)*

Yet NOW you are light in the Lord. We aren't seen as doing these things, or else we would be sons of stubbornness, and would get INDIGNATION, which the Body of Christ is not appointed to. Therefore, we can't be said to be doing these things, and that isn't saying we stopped actually doing them, it's just that we are holy and justified through Jesus Christ faith. We are no longer idolaters, because we worship the One true God. We are not unclean anymore because we are justified, not because we are doing certain good works. We are flawless in God's sight, for God's achievement are we. As light, as justified, we won't lose out on this allotment. None of these verses prove you can lose our allotment. All is yours!

Chapter 6: The Prize

The prize is eonian life.

The ideal contest of faith gets you eonian life, shown in 1 Timothy 6:12.

"Contend the ideal contest of the faith. Get hold of eonian life, for which you were called, and you avow the ideal avowal in the sight of many witnesses." (1 Timothy 6:12)

You can run a race that you know the prize for, shown by 1 Timothy 6:12 when it says "for which you were called". We run the race for something we have been given. Eonian life is the result of the ideal contest. Eonian life is the prize. Eonian life is the high calling. Our life is Christ, so saying we get eonian life means more to us than just being alive, or to just be resurrected. That is a part of it, but this life we speak of includes everything that Christ gets. We get Christ, our life.

So, does the ideal contest get you an additional reward? No, because it says nothing here about believers not gaining something, especially when we know our calling is not in accord with our race being about acts, but faith alone.

Paul runs the race towards the resurrection from among the dead by gaining Christ (eonian life in Christ), shown in Philippians 3:10-12.

¹⁰ to know Him, and the power of His resurrection, and the fellowship of His sufferings, conforming to His death, ¹¹ if somehow I should be attaining to the resurrection that is out from among the dead. ¹² Not that I already obtained, or am already perfected. Yet I am pursuing, if I may be grasping also that for which I was grasped also by Christ Jesus. (Philippians 3:10-12)

The high calling is disposed to the celestial realm instead of Earth. That is the difference rather than differences between people within the Body of Christ, since we are all disposed to the celestial in the Body of Christ.

¹⁹ whose consummation is destruction, whose god is their bowels, and whose glory is in their shame, who to the terrestrial are disposed." ²⁰ For our realm is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ (Philippians 3:19-20)

¹⁹ For who is our expectation, or joy, or wreath of glorying? Or is it not even you, in front of our Lord Jesus, in His presence? ²⁰ For you are our glory and joy. (1 Thessalonians 2:19-20)

The people are the wreath of glorying. "In front of our Lord Jesus" is at the dais of Christ and the people are the glory! Paul will glory in you and you in Him and Jesus in everyone and us in Him. Shared glory. Our expectation is Christ (Christ includes the Head and the body) and there is shared glory in front of our Lord Jesus in His presence.

So that, my brethren, beloved and longed for, my joy and wreath, [that you] be standing firm thus in the Lord, my beloved (Philippians 4:1)

The people are the wreaths! We glory in one another.

We are competing together as a team rather than competing against each other. Competing together does not mean fighting for a position in a hierarchy.

*Now all am I doing because of the evangel, that I may be becoming a **joint participant** of it. Are you not aware that those racing in a stadium are, indeed, all racing, yet **one is obtaining the prize**? Thus be racing that you may be grasping it. (1 Cor. 9:23-24)*

Is this only one person getting the prize out of all Body of Christ members? That can't be it because we are ONE body, imbibed in ONE spirit, with ONE expectation. Nobody expects that Paul will be the only "one" getting this prize. The one getting the prize is CHRIST (anointed one, Head and body) Why does Paul run the race? Because of the good news. Not because he is chasing some extra reward, because our reward is transcendently transcendent! Our

compensation/reward is CHRIST. Christ Jesus was given the inheritance of all, and all is ours. Our life is hidden together in Christ (the Head and the body).

Joint definition: *adjective* - shared, held, or made by two or more people, parties, or organizations together.

We, every member of the Body of Christ, are participants of the sufferings. Our expectation is ONE expectation (Eph 4:4-6). So this is for all of the Body of Christ. We have shared glory because it says we are your glorying just like you are ours. If we were competing against each other to reign with some not reigning or some not having as much glory, this would be a false statement, since some can outdo others to get the prizes. But no, our glory is shared with each other, so whatever one person does, others can share in that. That's why we are one team, competing/striving TOGETHER. It even says in the day of the Lord, so this is shared glory at the dais, and onward.

We are your glorying , even as (similar to “even as” in 1 Corinthians 15:22) you are also ours , in the day of our Lord

THE DAIS !!!

*¹ If, then, there is any consolation in Christ, if any comfort of love, if any communion of spirit, if any compassion and pity, ² fill my joy full, that you may be mutually disposed, having mutual love, joined in soul, being disposed to **one thing** (Philippians 2:1-2)*

See that no one shall be carrying you away as spoil through the philosophy and vain deceit, according to the deliverance of men, according to the rudiments of the world, and not according to Christ (Col 2:8 YLT)

*let **no one** beguile you of your prize (Col 2:18 YLT)*

the expectation reserved for you in the heavens (Colossians 1:5)

Paul is running for the prize, for the incorruptible wreath.

²⁴ "Are you not aware that those racing in a stadium are, indeed, all racing, yet one is obtaining the prize? Thus be racing that you may be grasping it." ²⁵ Now every contender is controlling himself in all things; they, indeed, then, that they may be obtaining a corruptible wreath, yet we an incorruptible." ²⁶ Now then, thus am I racing, not as dubious, thus am I boxing, not as punching the air, ²⁷ but I am belaboring my body and leading it into slavery, lest somehow, when heralding to others, I myself may become disqualified." (1 Corinthians 9:24-27)

You aren't disqualified if Christ is in you.

⁴ For even if He was crucified out of weakness, nevertheless He is living by the power of God. For we also are **weak together with Him**, but we shall be living together with Him by the power of God for you. " ⁵ Try yourselves, if you are in the faith; test yourselves. Or are you not recognizing yourselves that Christ Jesus is in you, except you are somewhat disqualified? " ⁶ Now I am expecting that you will know that we are **not disqualified!** (2 Corinthians 13:4-6)

One spirit, one soul, competing together in the faith of the evangel; suffering and belief graciously granted (Philippians 1:27-30 CLV); Striving together (YLT)

and if also any one may strive, he is not crowned, except he may strive lawfully (2 Timothy 2:5 YLT)

Faith's law (Romans 3:28)

ALL in the Body of Christ are competing lawfully through faith's law.

The key distinction of who gets the prize of God's calling above is who is disposed to above vs earth.

Disposed to earth:

Beware of curs, beware of evil workers. Beware of the maimcision (Phil 3:2)

for many are walking, of whom I often told you, yet now am lamenting also as I tell it, who are enemies of the cross of Christ, whose consummation is destruction, whose god is their bowels, and whose glory is in their shame, who to the terrestrial are disposed.” (Philippians 3:18-19)

Disposed to above:

¹⁴ toward the goal am I pursuing for the prize of God's calling above in Christ Jesus. ¹⁵ Whoever, then, are mature, may be disposed to this, and if in anything you are differently disposed, this also shall God reveal to you. (Philippians 3:14-15)

*²⁰ For our realm is inherent **in the heavens**, out of which we are awaiting a Saviour also, the Lord, Jesus Christ, ²¹ Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him even to subject all to Himself. (Philippians 3:20-21)*

The disposition is not who is doing the best works. Or who has better faith. Or who acted right. No. The disposition is who is disposed to the celestials versus those who are disposed to the earth. Calling ABOVE (heaven) vs Earth.

*¹⁰ to know Him, and the power of His resurrection, and the fellowship of His sufferings, conforming to His death, ¹¹ if somehow I should be attaining to the **resurrection** that is out from among the dead. ¹² Not that I already obtained, or am already perfected. Yet I am pursuing, if I may be grasping also that for which I was **grasped also** by Christ Jesus. ¹³ Brethren, not as yet am I reckoning myself to have grasped, yet one thing - forgetting, indeed, those things which are behind, yet stretching out to those in front (Philippians 3:10-13)*

What's the prize? What has Paul not obtained yet? It says he hasn't obtained the resurrection from among the dead yet, so he is waiting to gain Christ. So this confirms the prize is everything that a Body of Christ member gets in Christ-righteousness through His faith, fellowship of His sufferings, conforming to His death, and His resurrection. Paul says resurrection from among the dead, not that I already obtained. Then, he goes and says again he is stretching towards what he hasn't obtained and he just told us what he's stretching toward. The thing he hasn't gotten yet, is eonian life in Christ. Paul grasped the thing that Jesus grasped him

for. He is going after eonian life/resurrection from the dead because he was chosen and called and grasped by Jesus for it. Going after what he's been called for. This does not refer to losing something at the dais for believers, since it is unbelievers of Paul's gospel that would not be disposed to the calling. We SHOULD "live" and act in accord with our expectation of how we anticipate that we will live and act in the resurrection. Put on Christ. Put on freedom. Put on the armour of God.

The high calling is above others. It is special! It's above Israel, it's above, literally (celestial realm), and it's above unbelievers. Those disposed to this are members of the Body of Christ disposed to that which is above instead of disposed to the terrestrial.

*toward the goal am I pursuing for the prize of **God's calling** above in Christ Jesus.*
(Philippians 3:14)

Some think the "prize of the high calling" or the "calling above" is something different from everyone else in the body, but the context shows it's still those who are disposed to heaven vs earth. It is about the Body of Christ vs not. Our prize is our calling, Christ's calling. As we are members of Christ. There is no distinction between His calling and ours. He completed the work and we are just chosen in Him. It isn't that we all have one calling but here is this special calling that we don't even know how someone gets it. No, it's the same holy calling for all members. This calling is to be in Christ, share Christ Jesus' inheritance of all. The high calling is not extra. It is not earned by us. It is based on what Christ Jesus did. All of the Body of Christ get called, all have the high calling.

We have shown that you can do a race in which you know the prize, and you can grasp for what you were also grasped for by Christ Jesus. The prize is Christ, our life (eonian life, including resurrection) and the ideal contest gets you eonian life, which is a free gift from God, and the high calling is God calling us into the Body of Christ in which we are disposed to ABOVE and not the earth. All of this not earned, for God's achievement are we. No boasting. Not even for rewards, because that is still boasting in the sight of God.

Chapter 7: The Dais of Christ

“Why would God burn up works for a holy and flawless person?” is something that has crossed our minds at some point. However, we learned that our works do, in fact, burn up. Our ‘works’ will be **burnt up** but we do NOT get condemned. There is no penalty involved because works getting burnt up is the method in which we receive “all things”. So, just because our works get burnt up at the dais, this does NOT mean we lose our allotment of eonian life, reigning, every spiritual blessing and the entire system of the world. Each one of us will get the full reward of the inheritance of God through Christ. ALL of us get ALL. **All is yours**, not earned, but as a **free gift** from **God**. In this chapter **we share details of the secret of the dais, that we were shocked to learn ourselves.**

Gold Perishes, Faith Remains

Thinking our gold, precious stones, or anything in the list of materials in 1 Corinthians 3 will not get burnt up is an ASSUMPTION and we have scripture to back up why all these things would get burnt up.

There are parallels between the two gospels in regard to being tested by fire:

⁷ *that the testing of your **faith**, much more precious than gold which is perishing, yet, being **tested by fire**, may be found for **applause** and glory and honor at the unveiling of Jesus Christ, (1 Peter 1:7)*

- *Now if anyone is building on this foundation **gold and silver**, precious stones, wood, grass, straw (1 Cor 3:12)*
- *And the **fire**, it will be testing each one's work - what kind it is. (1 Cor 3:13)*
- *And then **applause** will be coming to each one from God. (1 Cor 4:5)*

⁹ *being **requited** with the consummation of your faith, the **salvation** of your souls. (1 Peter 1:9)*

- ***requited** for that which he puts into practice through the body (2 Corinthians 5:10)*

- *If anyone's work shall be burned up, he will forfeit it, yet **he shall be saved**, yet thus, as through fire. (1 Corinthians 3:15)*

¹⁷ *And if you are invoking the Father, Who is judging impartially **according to each one's work**, you may behave, for the time of your sojourn, with fear,*

¹⁸ *being aware that not with corruptible things, with silver or gold, were you ransomed from your vain behavior, handed down by tradition from the fathers,*

¹⁹ *but with the precious blood of Christ, as of a flawless and unspotted lamb, (1 Peter 1:17-19)*

- *each one's **work** will become apparent, for the day will make it evident, for it is being revealed by fire. And the fire, it will be testing each one's work -- what kind it is. (1 Corinthians 3:13)*
- *So that, be not **judging anything before the season**, till the Lord should be coming, Who will also illuminate the hidden things of darkness and manifest the counsels of the hearts. (1 Cor 4:5)*

Peter of the circumcision adds clarity to our understanding of gold and silver (works) and faith:

1. Gold **perishes** in fire
2. Gold and silver are **corruptible**
3. **Faith** results in **applause**, NOT gold or silver

Scripture is confirmed with science. Science also attests to Scripture being correct because gold or **any precious stone CAN perish by fire**. Gold boiling point is ~5,000 F and fire can get ~9,000 or 10,000 F, so gold can evaporate, as well as silver. Even **precious stone**, such as diamond, would evaporate in high temperatures: “In case of Diamond, the melting point is 3550 degrees Celsius and the boiling point is 4830 degrees Celsius” (<https://unacademy.com>). Elements like gold or silver would melt and then evaporate, causing a **change in state** to liquid and then to gas.

en.wikipedia.org/wiki/Flame#:~:text=2%2C34%20%2F%20in%20ozone.

Home - Workday

Methanol	1,200 °C (2,192 °F)
Charcoal (forced draft)	1,390 °C (2,534 °F)

Highest temperature [edit]

Dicyanoacetylene, a compound of carbon and nitrogen with chemical formula C_4N_2 burns in oxygen with a bright blue-white flame at a temperature of 5,260 K (4,990 °C; 9,010 °F), and at up to 6,000 K (5,730 °C; 10,340 °F) in ozone.^[10] This high flame temperature is partially due to the absence of hydrogen in the fuel (dicyanoacetylene is not a hydrocarbon) thus there is no water among the combustion products.

Gold

Chemical element

Gold is a chemical element; it has symbol Au and atomic number 79. In its pure form, it is a bright, slightly orange-yellow, dense, soft, malleable, and ductile metal. Chemically, gold is a transition metal, a group 11 element, and one of the noble metals. [Wikipedia](#)

Symbol: Au

Boiling point: 5,137°F (2,836°C)

Density: 19.3 g.cm⁻³ [lenntech.com](#)

Atomic number (Z): 79

Atomic radius: empirical: 144 pm

Block: d-block

Discovery: in the Middle East (before 6000 BCE)

Therefore, this confirms gold and silver perish when tested in fire by God because they are corruptible:

- *gold which is perishing* (1 Peter 1:7)
- *corruptible things, with silver or gold* (1 Peter 1:17)

*¹⁰ Now the day of the Lord will be arriving as a thief, in which the heavens shall be passing by with a booming noise, yet the elements shall be dissolved by combustion, and the earth and the works in it shall be found." ¹¹ At these all, then, dissolving, to what manner of men must you belong in holy behavior and devoutness, ¹² hoping for and hurrying the presence of God's day, because of which the heavens, being on fire, **will be dissolved**, and the elements decompose by combustion!"* (2 Peter 3:10-12)

All elements on earth or heaven can and will perish by fire. God can and does destroy the Earth and Heavens and all its materials with fire. This would include

gold and silver, since both are corruptible. 2 Peter 3 affirms that gold and silver **can** be destroyed by fire, and then 1 Peter 1 shows that in a testing of works by God, works (gold and silver) **would** perish.

Since works (gold and silver) perish in fire, the following are true: The greatest thing is **Faith**. **Faith** is MORE precious than **works**. **Faith** given means someone gets eonian life, so eonian life is the best thing you can get (which includes all, **all is yours**). Losing works would NOT mean losing a reward. It means people are being requited not in accord with their works, but in accord with how God views them as justified, with their faith obedience and as a living sacrifice, and how God views them as enduring in good acts even if they aren't actually enduring in good acts. All works burning up does is show the method of how what we receive is truly a gift and not earned. Grace is unmerited favor, not earned favor. Both the circumcision and uncircumcision get requited, and both indicate that this means receiving salvation and being saved for each respectively. Both the circumcision and uncircumcision are justified (Romans 3:30).

Both 1 Peter 1 and 1 Cor 3 are figurative fire, but this doesn't change that materials being burnt up could be compared to how a real fire works. Even though gold typically is not perished by humans, since it is refined with typical human technologies, this would not matter because we prove it is possible for gold to perish with our capabilities and scripture indicates it would perish if tested by God in this type of figurative fire. So, yes, 1 Peter 1 is the circumcision gospel, but gold and silver generally speaking would perish when tested by fire when they represent human works because they are corruptible. Gold and fire would act the same way in a similar circumstance (the dais) as a trans-administrative truth.

The Dais of Christ in 1 Corinthians 3

¹ And I, brethren, could not speak to you as to **spiritual**, but as to **fleshy**, as to minors in Christ. ² Milk I give you to drink, not solid food, for not as yet were you able. Nay, still, not even now are you able, ³ for you are **still fleshy**. For where there is **jealousy** and **strife** among you, are you not fleshy and walking according to man? ⁴ For whenever anyone may be saying, "I, indeed, am of **Paul**," yet another, "I, of **Apollos**," will he not be fleshy? ⁵ What, then, is Apollos? Now what

*is Paul? Servants are they, through whom you believe, and as **the Lord** gives to each. ⁶ I plant, Apollos irrigates, but **God** makes it grow up. ⁷ So that, neither is he who is planting anything, nor he who is irrigating, but **God** Who makes it grow up. ⁸ Now he who is planting and he who is irrigating are for **one thing**. Yet each will be getting his own wages according to his own toil. ⁹ For **God's** fellow workers are we. **God's** farm, **God's** building, are you. ¹⁰ According to the **grace of God** which is being granted to me, as a wise foreman I lay a foundation, yet **another** is building on it. Yet let each one be aware how he is building on it. ¹¹ For other foundation can **no one lay beside that which is laid, which is Jesus Christ**. ¹² Now if anyone is building on this foundation gold and silver, precious stones, wood, grass, straw, ¹³ each one's **work** will become apparent, for the day will make it evident, for it is being revealed by **fire**. And the fire, it will be testing each one's work -- what kind it is. ¹⁴ If anyone's work will be remaining which he builds on it, he will get wages. ¹⁵ If anyone's work shall be burned up, he will forfeit it, yet he shall be saved, yet thus, as through fire. (1 Corinthians 3:1-15)*

Eonian life (gaining Christ, our life) is the prize we are running the race towards. The dais is when we get our prize. There is no mention of an extra prize, since Paul only talked about eonian life being our prize. You can't earn eonian life by your works, so nobody will be paid eonian life based on their works at the dais. This would mean our work burns up. Gold and silver perish because they are corruptible, similarly to how they react in fire as seen in 1 Peter 1. If circumcision works perish, and their works are more important than ours in terms of their salvation, then ours would perish, too, confirming what Paul says in 1 Cor 3 that it is only God who grows the ecclesia. **God** is the **only one** who can make the ecclesia grow (verses 6 and 7). The materials refer to how we herald **Jesus Christ**, but it is **God** who makes someone believe and be a **Body of Christ member**. We are fellow workers, but our **work** would perish and **God's** building **he made** would remain. **Us!** We are God's achievement. We are not our own achievement. Our works can be good while also perishing. The determining factor of whether work burns up isn't whether the work is good or not. It is whether the work "remains". Our presumably good work (gold and silver) is corruptible, thus the work would perish even if it's good. God required perfection, which is enduring in good acts. That is impossible unless you are sinless, and Jesus Christ was the sinless champion of our salvation, and God giving us faith to believe that means we have

eonian life. This means the prize of eonian life comes through being saved, rather than getting the prize as a wage (verse 15). What work will remain? God's achievement alone, US. What gets applause? **Christ**, the building (God's building are you). When it talks about no boasting in men at the dais, this also supports that wages get burnt up; we get "all is yours" without earning it.

Another supporting verse to show that gold and silver works would not earn anything based on your race (the ideal contest, running the race, etc), is in Acts 17. It shows that gold and silver is not what gets you anything (trans-admin for us), it is not like the Divine, and it is even in the context of judgment.

*²⁸ for in Him we are living and moving and are, as some poets of yours also have declared, 'For of that race also are we.'"²⁹ The race, then, is inherently of God; **we ought not to be inferring that the Divine is like gold, or silver, or stone, a sculpture of art and human sentiment.**"³⁰ Indeed, then, condoning the times of ignorance, God is now charging mankind that all everywhere are to repent,³¹ forasmuch as He assigns a day in which He is about to be **judging** the inhabited earth in righteousness by the Man Whom He specifies (Acts 17:28-31)*

*Are **you** not my work in the Lord? (1 Corinthians 9:1)*

Paul's work is YOU. And only God made YOU grow (1 Cor 3:6-7), so God is the one who takes credit.

*For in grace, through faith, are you saved, and this is **not out of you**; it is God's approach present, not of works, lest anyone should be boasting. For His achievement are we (Ephesians 2:8-10)*

Ephesians 2 has our special salvation in mind, not general salvation. Eonian life is in view here, and we cannot earn our eonian life by works. This would be describing the dais since this is the time in which we receive our eonian life not based on works, but as a gift from God. We find out at the dais that we are His achievement alone, nothing to do with our works. Nothing earned by us.

And yet, we find out God still gives us ALL.

¹⁶ Are you **not aware** that you are a **temple of God** and the **spirit of God** is making its home in you? ¹⁷ If anyone is **corrupting the temple of God, God will be corrupting him**, for the **temple of God is holy, which you are**. ¹⁸ Let no one be deluding himself. If anyone among you is presuming to be wise in this eon, let him become stupid, that he may be becoming wise, ¹⁹ for the wisdom of this world is stupidity with God. For it is written, "He is clutching the wise in their craftiness." ²⁰ And again, The Lord knows the reasonings of the wise, that they are **vain**. ²¹ So that, let **no one** be boasting in **men, for all is yours**, ²² whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or that which is impending – **all is yours**, ²³ yet you are **Christ's**, yet **Christ is God's**. (1 Corinthians 3:16-23)

These verses are most likely directly related to the dais. Thinking you can obtain something individually means you can boast in men which leads to jealousy and strife (1 Cor 3:3-4). And when we get to verses 21-22, we see Paul mentions that All is Yours twice for a reason. If we go to 1 Corinthians 4, it still talks about the dais, **so the verses about deluding yourself and all is yours** are in between two dais chapters, which indicates continuation, regardless of the original letters not having chapters or numbered verses.

An example of a snare for Circumcision gospel:

*Yet law came in by the way, that the offenses **should be increasing**.*
(Romans 5:20)

God tells Israel to do law and works, but they cannot be justified by works alone. Even their gospel requires faith, and works are a proof of their faith. This is a snare that God says to do something and yet they cannot “earn” their salvation by anything they do.

The Snare: the Prize is Eonian life but we cannot earn this by works

ONE expectation:

one body and one spirit, according as you were called also with **ONE EXPECTATION** of your calling (Ephesians 4:4)

The prize is gaining Christ (eonian life in Christ) (Philippians 3, starting at verse 11).

The high calling is eonian life “above” in the celestial realm (Philippians 3).

The ideal race towards eonian life is shown here: *Contend the ideal contest of the faith. Get hold of eonian life, for which you were called* (1 Timothy 6:12)

*¹⁰ to know Him, and the power of His resurrection, and the **fellowship of His sufferings**, conforming to His death, ¹¹ if somehow I should be attaining to the resurrection that is out from among the dead. ¹² Not that I already obtained, or am already perfected. Yet I am pursuing, if I may be grasping also that for which I was grasped also by Christ Jesus." ¹³ Brethren, not as yet am I reckoning myself to have grasped, yet one thing - forgetting, indeed, those things which are behind, yet stretching out to those in front - " ¹⁴ toward the goal am I pursuing for the prize of God's calling above in Christ Jesus. (Philippians 3:10-14)*

“Above” would be referring to the celestial realm. Comparing those who are disposed to the terrestrial (verse 19) vs those who are disposed to the heavens (verse 20). Paul is grasping resurrection. Eonian life is the prize he stretched towards since he had not grasped it yet. This verse right here plays into the snare because certain people think that you can’t desire something you already have guaranteed at a future time. Instead, they want to seek out greater gifts for themselves. Clearly, Paul knows that the resurrection awaits him, yet he still desires it, just like all of us do. And considering that the snatching away is only triggered when the last member comes into the Body of Christ, we can race towards that. From an absolute perspective, we cannot change God’s timeline. Relatively though, none of us know the moment that will occur. From our perspective, it will seem like it was triggered by our actions. The prize at the end of our race is eonian life. This prize will be awarded at the dais when we are “saved” (1 Corinthians 3:15). We know we cannot earn this ourselves, it is God's achievement alone. Not based on works. No boasting. (Ephesians 2:8-10). God does things in a way that are counterintuitive to normal human reasoning. This is

why the dais sections seem to imply we can earn something, but that is the snare because our prize is only a free gift unearned.

Required at the Dais of Christ

*¹⁰ For all of us must be manifested in front of the dais of Christ, that each should be **required** for that which he puts into practice through the body, whether good or bad." (2 Corinthians 5:10)*

Requite

komizó: bring, receive.

From a primary komeo (to tend, i.e. Take care of); properly, to provide for, i.e. (by implication) to carry off (as if from harm)

(Strong's Concordance)

Everything put into practice in our body, everything we bear, good or bad, gets compensated.

Being aware that from the Lord you will be getting the compensation of the enjoyment of an allotment: for the Lord Christ are you slaving. For he who is injuring shall be requited for that which he injures, and there is no partiality." (Colossians 3:24-25)

We are requited with the compensation of the enjoyment of the allotment [*recompense of the inheritance* YLT]. There is one expectation of our calling, so this is the same as the allotment of eonian life [*heirs we may become according to the hope of life age-during YLT*]. Therefore, this shows **we are requited with eonian life**. The YLT shows even clearer that both verses refer to the same thing: **Heirs** are the ones who **obtain the inheritance**. There is not a separate inheritance for each person; it's one expectation that we will all become heirs of God in our eonian life. If you think we should have an expectation to lose an allotment (which we have already disproved), then that would be considered an additional expectation, which is impossible. There is only one expectation of our calling.

The allotment is eonian life in the kingdom of God together with Christ.

*that, being justified in that One's grace, we may be becoming enjoyers, in expectation, of **the allotment of life eonian** (Titus 3:7)*

Being justified in God's sight results in eonian life. One expectation (Eph 4:4) means the allotment of eonian life is the same as “compensation of the enjoyment of an allotment” and “an allotment from God, through Christ”

Galatians 4:7 proves that we get Christ's allotment in Romans 8:17.

*So that you are no longer a slave, but a son. Now if a son, an enjoyer also of an **allotment from God, through Christ**. (Galatians 4:7).*

*Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God, yet joint enjoyers of **Christ's** allotment, if so be that we are suffering together, that we should be glorified together also. (Romans 8:17)*

We get compensated with **ALL**, we get **the FULL REWARD** of the inheritance of God through Christ, **ALL IS YOURS!** Thus, we get completely compensated for our work on earth because **ALL** is yours and **EVERY** spiritual blessing. What more can you ask for than to be compensated with **ALL?**

Chapter 8: All is Yours

Paul gives the definition of “all is yours”: *whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or that which is impending.*

“All is yours” is the result of being saved as through fire at the dais since it refers to each individual Body of Christ member (“yours”). “All is yours” must be included in our eonian life. This would mean “all is yours” is prolepsis, since we do not currently have “the world” etc yet.

The World

Nothing exists outside of the kosmos. The whole system-including all inhabitants of the world- is yours. We could say that we have obtained all is yours now, and it yet to be delivered, which is why it mentions the present. Presently we can say all is yours is ours because it is a promise to us. Reigning/an allotment in the kingdom of God has to be a part of “all” since you have the entire system. **All is Yours** - use this **clear verse** to explain the harder verses. Use this verse to understand the dais. We get all at the dais! **ALL IS YOURS** is right after burning up works, therefore, this **would not** mean loss of any reward for anyone. The athletic race analogy Paul uses is our life spent on earth, and the prize is eonian life. We cannot lose the prize at the end of our race. You are going to get the entire reward since ALL is yours!

¹¹ *in whom also we did obtain an inheritance, being foreordained according to the purpose of Him who the all things is working according to the counsel of His will,* ¹² *for our being to the praise of His glory, [even] those who did first hope in the Christ,* ¹³ *in whom ye also, having heard the word of the truth -- the good news of your salvation -- in whom also having believed, ye were sealed with the Holy Spirit of the promise,* ¹⁴ *which is an earnest of our inheritance, to the deliverance of the acquired/obtained possession, to the praise of His glory.* (Ephesians 1:11-14 YLT)

<https://tinyurl.com/y9rmv8pr> Greek Interlinear

Things present and impending

All is yours... things present, or things about to be (1 cor 3 YLT). What does present mean in all is yours? All is yours is the **promise** we have, now. Obtained

inheritance vs delivered inheritance. This distinction explains how all is yours can be true for the present but also explains why we don't have all things yet. So we actually have *obtained/acquired* an inheritance from God. It's already ours. So technically, all things are YOURS right now. And no, this isn't just spiritual endowments, or faith, or any type of limited gift, this is all things and all means all. The entire creation that God made (except for God himself and our Lord) are ours as our inheritance. Ok then why do we look around and don't have anything? That is a big question one can wonder about the whole "present" actually meaning now. But the key is that God has not *delivered* our inheritance to us yet, only an earnest. But that doesn't mean the inheritance still isn't "ours" because it is ours NOW. We are just waiting to have it *delivered*, which is still why all is yours can mean you do have all things right now, because it has already been obtained. It's just the rest of the inheritance is still going to be *delivered* at a later time, so the *deliverance* is still prolepsis, but the *obtaining* is not prolepsis. That's why it doesn't make any sense to start listing off things we have now (some have said dying, famine, all is for your benefit which is code for you have nothing, all is possible which is code for you might not get anything) because God just hasn't given us the inheritance yet. But he will, and that's why it says the impending, presumably because at the dais is when our inheritance is fully *delivered*. So with it being a promise, it is already obtained. It's like buying a house. You have the deed, you just haven't moved in yet. The house is yours. So only the *deliverance* (moving in) is proleptic, but the *obtained* (the deed) part is now, since having the seal of the holy spirit is the promise that you actually have obtained the inheritance (which is all things). So yeah the majority of it (*deliverance*) is prolepsis but the *obtained* (the promise/we have *obtained* all NOW) is not prolepsis, which is why things present are true.

Death and Life

We get the keys of Death- at the snatching away those put to repose get resurrected! Where O Death is thy sting? Those who are alive will not die! That which is impending includes us being seated at the right hand of God, aka reigning. If everything is yours presently (in God's eyes, and our expectation) and in the future, then using that knowledge, you would know you will be given everything by God at the dais, just not in accord with our works.

¹⁰ yet now is being manifested through the advent of our Saviour, Christ Jesus, Who, indeed, abolishes death, yet illuminates life and incorruption through the evangel" ¹¹ of which I was appointed a herald and an apostle and a teacher of the nations. (2 Timothy 1:10-11)

2 Timothy 1:8-12 As a side note, check out verse 10. To help explain what all is yours including death means, check out verse 10 in 2 Timothy 1. It's not dying, it's giving us power over death by being saved, and it's giving us life. Death is ours, meaning giving us power over death by saving us, and life is ours.

Paul, Apollos, Cephus, etc

Members of the Body of Christ will not be subject (ruled over, controlled by, etc) to each other. We are subject to our Lord Christ Jesus, who is subject to God. We all are serving each other, and that is why there is no need to boast in men, because we are all merely servants of God, that serve one another, and we all will share glory, so we have each other.

All is Yours!

*Surely, He Who spares not His own Son, but gives Him up for **us all**, how shall He not, **together with Him**, also, be graciously granting **us ALL?** (Romans 8:32)*

ALL means ALL. Transcendent GRACE. "All" must mean reigning, our allotment, our prize, and our high calling. These are all ONE expectation. Our expectation is Christ. Our Life. Our Eonian life. If we lose reigning, an allotment, or anything then that means we do not have "all".

*But, to be sure, I am also deeming **all to be a forfeit** because of the superiority of the **knowledge of Christ Jesus**, my Lord, because of Whom **I forfeited all**, and am deeming it to be refuse, that I should be gaining **Christ** (Philippians 3:8)*

Right after the forfeit of all, Paul gains Christ.

"Forfeit" can be a good thing!

Similarly, we forfeit all to GAIN Christ too! Forfeit all to gain ALL! The dais is when we get “all”.

This gives God the **MOST GLORY**. **No boasting** of men or flesh is **satisfied**, and we **all** will be amazed at **God’s grace**. Who am I to question **God** when He declares “All is yours”? **ALL IS YOURS** whether **you believe it or not!**

The building that is built on the foundation of Jesus Christ is the ecclesia, and 1 Cor 3:6-7 show that God is the only one who makes this building grow. This is the relative perspective that shows the difference between God's work and our work. Therefore, this confirms that only God’s achievement remains, the ecclesia, and our work would perish since it is corruptible. Thus, ALL IS YOURS is God giving all members of the Body of Christ the entire reward as a gift at the dais, not in accord with acts. Gold perishes, all is yours.

Is Paul lying when he says conditional statements? No!

¹⁴ If anyone's work will be remaining which he builds on it, he will get wages [a wage YLT].” ¹⁵ If anyone's work shall be burned up, he will forfeit it, yet he shall be saved, yet thus, as through fire.” (1 Corinthians 3:14-15)

These are two if statements. One cannot claim that based on these two verses that work would remain, nor can one claim works would burn up, since both are conditional. Paul is not lying if works get burnt up, since he uses conditional statements. Knowing all is yours rules out some getting the wage and some not, especially with it being “yours” meaning each individual. Paul could have said all is ours or we get all. However, he said all is YOURS. All trumps two conditional statements. The context of the “all is yours” is about what you get and has a relationship to the mention of the dais. In fact, the context of the “all is yours” extends to a greater scope because Paul seems to be making it clear just how non-limiting the all is. So even saying that the “all” has an exception to exclusive rewards makes no sense, especially since there is no statement of exception outside of Paul saying that we are Christ's and Christ is God's. In consideration of how often people mention the precise nature of God’s word and how we consider other “all” verses, receiving exclusive rewards actually makes Paul contradict himself.

Our interpretation does not have this contradiction, so Paul would not be lying if works burn up. We will show that all members of the Body of Christ will get the wage through faith. Therefore, verse 15 is not referring to forfeiting the wage. “It” would mean forfeit the works. Either way, being “saved” is still getting what the wage is. The method of getting the wage is by being saved, not works.

Wage Is Singular

“Misthon”, the word for wage in 1 Corinthians 3:14, is singular. Therefore, this means the word “wage” can refer to eonian life since it is singular. All is yours as God's gift to us as a part of our eonian life.

1 Cor 3:14 Bible

ei tinos to ergon
 14 εἴ τινος τὸ ἔργον
 If of anyone the work
 Conj IPro-GMS Art-NNS N-NNS

3306 [e] 3739 [e]
 menei ho
 μὲν ὁ
 will remain which
 V-FIA-3S RelPro-ANS

2026 [e] 3408 [e]
 epoikodomēsen misthon
 ἐποικοδόμησεν , μισθὸν
 he built up a reward
 V-AIA-3S N-AMS

G - Genitive
 D - Dative

Number
 S - Singular
 P - Plural

Gender
 M - Masculine
 F - Feminine
 N - Neuter

Comparison
 C - Comparative
 S - Superlative

Bible > Interlinear > Authors

N-AMS

Parsing Key

Part of Speech: Noun

Case: Accusative
Gender: Masculine
Number: Singular

[Full Parsing Key](#)

(Biblehub.com)

Justification

Justified: 1344. dikaió

Definition: to show to be righteous, declare righteous

Usage: I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.

From dikaios; to render (i.e. Show or regard as) just or innocent -- free, justify(-ier), be righteous.

God justifies all members of the Body of Christ. We will be cleared of all charges and justified through faith.

Law 3511. “Nomos” Definition: <https://biblehub.com/greek/3551.htm>

A rule or unspoken rule, that which is assigned , custom , divine laws, of a force or influence compelling one to action, – moral law, judicial law, etc.

⁵ *For we, in spirit, are awaiting the expectation of righteousness by faith.*
(Galatians 5:5)

Awaiting righteousness of God = future

No Condemnation

<https://tinyurl.com/4rtym6p8>

Condemnation: 2631. katakrima

Definition: *penalty (or down-judgment per Concordant Greek Text Sublinear and CLNT)*

¹ ***NOTHING , CONSEQUENTLY, IS NOW CONDEMNATION TO THOSE IN CHRIST JESUS*** (Romans 8:1)

This does not mean we are not judged. We just receive no down-judgment or penalty.

The Meaning of Dais

Strong's Concordance:

Dais: 968. béma

Definition: a step, raised place, by implication a tribunal

Usage: an elevated place ascended by steps, a throne, tribunal.

Strong's Exhaustive Concordance:

judgment seat, throne.

From the base of basis; a step, i.e. Foot-breath; by implication, a rostrum, i.e. A tribunal -- judgment-seat, set (foot) on, throne.

A dais is a raised seat or throne of a judge or a king, by implication a tribunal, which is a court of justice. This is where one is either justified or condemned. We do not get condemned, and we know we will be justified. Since the dais is a tribunal according to Strong's Concordance, this would be the time of our future justification when we are officially considered to be justified and it would no longer be prolepsis at that point. Strong's Exhaustive Concordance defines "dais" as a judgment seat/throne.

Strong's Concordance

Judgment: 2920. krisis

Definition: a decision, judgment

Judgment does not always mean condemnation; judgment can mean decision. The result of judgment can be positive or negative. Condemnation means you get a penalty of a down-judgment, whereas justification means you do not get a penalty. At the dais of Christ we would receive a positive result from judgment. And let's use some real world examples to show how judgment is not necessarily bad, contrary to the view everyone seems to have. If two people walk by a dog, one person may have judged that dog to be cute, while the other person judged that dog to be ugly. They both made a judgment, since they made a decision. However, the result of the judgment could be good or bad.

¹⁴ *For the One, Elohim, shall bring every deed into judgment concerning all that is obscured, Whether good or whether evil. (Ecclesiastes 12:14)*

Even good deeds get judged.

⁴ so that **we ourselves glory in you** in the ecclesias of God, for your **endurance and faith in all your persecutions and the afflictions** with which **you are bearing** -" ⁵ a display of the **just judging of God, to deem you worthy of the kingdom of God, for which you are suffering also,** ⁶ if so be that it is just of God to repay affliction to those afflicting you, ⁷ and to you who are being afflicted, ease, with us, at the unveiling of the Lord Jesus from heaven with His powerful messengers, (2 Thessalonians 1:4-6)

Just judging is a positive outcome of judgment. The result is being worthy of the kingdom of God.

¹ I am conjuring you in the sight of God and Christ Jesus, Who is about to be judging the living and the dead, in accord with His advent and His kingdom (2 Timothy 4:1)

² wreath of righteousness, which the Lord, the just Judge, will be paying to me in that day; yet not to me only, but also to all who love His advent. (2 Timothy 4:8)

Just judging is a positive outcome of judgment. The result of judging the living and the dead here is that the Lord gives each member of the Body of Christ a figurative wreath symbolizing how we get eonian life by having the righteousness of God through faith.

Example of the usages of the word "dais"

⁹ Now Festus, wanting to curry favor with the Jews, answering Paul, said, "Are you willing to go up into Jerusalem to be judged there before me concerning these things? ¹⁰ Yet Paul said, "At the dais of Caesar am I standing, where I must be judged. (Acts 25:9-10)

Paul said he must be judged.

¹³ Pilate, then, hearing these words, led Jesus outside, and is seated on a dais (John 19:13)

Jesus ends up being judged, leading to Him being crucified.

²⁰ *Now he was in a fighting fury, with the Tyrians and Sidonians. Yet, with one accord, they were present with him, and, persuading Blastus, the king's chamberlain, they requested peace, because their country was nourished from the king's.* ²¹ *Now on a set day, Herod, dressed in royal attire, being seated on the dais, harangued to them.*" (Acts 12:20-21)

Herod was in his throne room angrily lecturing people. He was in a fighting fury with them. Harangued means to lecture (someone) at length in an aggressive and critical manner. There's no mention of giving out rewards to athletes. The context of the usages of "dais" in scripture is not giving out rewards to athletes.

¹⁰ *Now why are you judging your brother? Or why are you also scorning your brother? For all of us shall be presented at the **dais** of God [tribunal of Christ YLT], ¹¹ for it is written: Living am I, the Lord is saying, For to Me shall bow every knee, And every tongue shall be acclaiming God!" ¹² Consequently, then, each of us shall be giving account concerning himself to God." (Romans 14:10-12)*

Some may be confused between the condemnation and judgment. However, they do not have the same definitions. We have to give an account of ourselves and the quality of our work is tested. That clearly indicates a decision being made. This is called a tribunal since this is where we are justified. The YLT uses the word "tribunal" instead of "dais", capturing the court of justice context.

Justification at the Dais

³ *Now to me it is the least trifle that I may be being examined by you or by man's day. But **neither am I examining myself.** ⁴ For of **nothing am I conscious as to myself, but not by this am I justified.** Now He Who is examining me is the Lord." ⁵ So that, be not judging anything before the season, till the Lord should be coming, Who will also illuminate the hidden things of darkness and manifest the counsels of the hearts. And then applause will be coming to each one from God." (1 Corinthians 4:3-5)*

The snatching away only indicates a change of body to immortal and sinless. "Judging anything before the season", indicates there IS a season in which we will be judged. Justification (being declared righteous) is the result of examination by the Lord. "Applause" is the result of the dais. We get justified at the dais of Christ not based on works, but through faith. Constituted justified then, declared justified now proleptically. Paul uses a race analogy sometimes in other verses for our lives, and we will receive the prize of eonian life. The actual method that we receive it by is being officially justified through faith.

*⁷ that, being justified in that One's grace, we may be becoming enjoyers, in expectation, of **the** allotment of life eonian (Titus 3:7)*

The allotment/inheritance is eonian life. Since this is prolepsis, and the dais is a tribunal where we get justified, this means the result of justification is eonian life. This confirms that the wage at the dais is eonian life that we get by being justified through faith in grace. Not multiple allotments since there is only one expectation.

Wage at the Dais

²⁴ Being aware that from the Lord you will be getting the compensation of the enjoyment of an allotment: for the Lord Christ are you slaving. ²⁵ For he who is injuring shall be requited for that which he injures, and there is no partiality." (Colossians 3:24-25)

Compensation is the inheritance of eonian life, which is the wage we get. All members of the Body of Christ get compensated for slaving for the Lord since all are considered slaves to the Lord. Once you're freed from Sin, you're considered to be enslaved to God. Our compensation would be given at the dais as the wage since 2 Cor 5:10 says we are requited at the dais for what we put into practice through the body.

² For if Abraham was justified by acts, he has something to boast in, but not toward God." ³ For what is the scripture saying? Now "Abraham believes God, and it is reckoned to him for righteousness." ⁴ Now to the worker, the wage is not reckoned as a favor, but as a debt." ⁵ Yet to him who is not working, yet is believing on Him

Who is justifying the irreverent, his faith is reckoned for righteousness." (Romans 4:2-5)

This wage refers to what God offers to pay all humanity in Romans 2:7. This would be the same wage as 1 Cor 3 at the dais of Christ because our compensation for being slaves of the Lord is eonian life. It makes sense that the wage in Romans is the same as the one at the dais since both are referring to how someone gets eonian life by justification through faith instead of working. Verse 4 shows that if we were to get the wage at the dais by working, then it would be considered God owing us something as a debt. That's why we don't earn the wage by working. Verse 5 indicates that we get the wage at the dais not by working, but through faith. We are not "working", are irreverent, and our faith is reckoned for righteousness to get the wage. Therefore, we will be compensated and get "all is yours", so your toil is not for nothing since you have guaranteed compensation. There is not a special individual reward based on works since there is no partiality. It is just based on who has been given faith thus making them a slave for the Lord.

Eonian life cannot be earned by works

⁸ *For in grace, through faith, are you saved, and this is not out of you; it is God's approach present, ⁹ **not of works**, lest anyone should be boasting. ¹⁰ For His achievement are we (Ephesians 2:8-10)*

God will not be paying anyone eonian life by works. Therefore, this is why we all must be "saved" to get our eonian life (1 Cor 3:15).

²⁰ *For when you were slaves of Sin, you were free as to Righteousness." ²¹ What fruit, then, had you then? - of which you are now ashamed, for, indeed, the consummation of those things is death." ²² Yet, **now**, being **freed from Sin**, yet **enslaved to God**, you have your **fruit for holiness**. Now the consummation is **life eonian**. ²³ For the ration of Sin is death, yet the **gracious gift of God is life eonian, in Christ Jesus, our Lord.** (Romans 6:22-23)*

The consummation of being a slave to Sin (aka all humanity prior to God stepping in) is death in verse 21. The end result of inheriting mortality from Adam is death. This proves that the only way you can get eonian life is if God gives it to you as a free gift. Eonian life is not based on works. Therefore, this proves that no human can earn eonian life by their acts in Romans 2. All BoC are considered slaves to God just by being chosen by God.

God paying eonian life to all humans based on acts is impossible.

*² Now we are aware that the judgment of God is according to truth against those who are committing such things. ³ Yet are you reckoning on this, O man, who art judging those committing such things, and art doing the same, that you will be escaping the judgment of God? ⁴ Or are you despising the riches of His kindness and forbearance and patience, being ignorant that the kindness of God is leading you to repentance? ⁵ Yet, in accord with your **hardness** and **unrepentant heart** you are hoarding for yourself indignation in the day of indignation and revelation of the **just judgment of God**, ⁶ Who will be **paying each one** in accord with **'his' acts**: ⁷ to those, indeed, who by endurance in **good acts** are **seeking glory and honor and incorruption, life eonian**; ⁸ yet to those **of faction** and **stubborn**, indeed, as to **the truth**, yet persuaded to **injustice, indignation and fury**, ⁹ affliction and distress, on every human soul which is effecting evil, both of the Jew first and of the Greek, ¹⁰ yet **glory and honor and peace to every worker of good**, both to the Jew first, and to the Greek." ¹¹ For there is **no partiality with God**, (Romans 2:2-11)*

The Revelation Of God's Just Judgment - Concordant Publishing

<https://www.concordant.org/expositions/death-and-judgment/revelation-gods-just-judgment/>

Excerpt:

God acts in a very similar way to this benefactor, when declaring, through the apostle Paul, that in the day of judging He will pay each one in accord with his acts, even paying such a great compensation as "life eonian " to any of mankind "who by endurance in good acts [should be] seeking glory and honor and incorruption " (Rom.2:7).

The thought is by no means merely that those who endure (literally, “those who are enduring”) in good acts will receive such a payment, even though no mortal has ever so endured. The best of men fail to endure in good acts, for even they lapse into sin on many occasions. The thought expressed by the words “by endurance in good acts” (“according-to UNDER-REMAINing OF-ACT GOOD”) is a secondary one. The main point is that God declares that He will pay life eonian “to those, indeed, who...are seeking glory and honor and incorruption” (Rom.2:7).

The purpose of this entire section of Romans (from 1:18 to 3:20) is to make evident man's need for a Saviour—not to provide those who stupidly imagine that they themselves have no need of a physician (cp Matt.9:12) with a way to get glory for themselves.

The fact of relative human goodness which is enjoyed by some—solely because of God's grace upon them—is not in view. The point is that, “by works of law, no flesh at all shall be justified in [God's] sight” (Rom.3:20).

“We previously charge both Jews and Greeks to be all under sin, according as it is written, that 'Not one is just'—not even one. Not one is understanding. Not one is seeking out God” “All avoid Him: at the same time they were useless. (Rom.3:9-12).

These words afford us an accurate picture of man in himself, a true display of the old humanity apart from divine grace. “Except the Lord of hosts conserved us a seed, as Sodom would we become, and to Gomorrah would we be likened” (Rom.9:29; cp Rom.11:5). Let no one, then, be boasting in himself, but in God, his Saviour.

Those who are unjust—which in this sense includes us all—who lack understanding and fail to seek God, who avoid Him and are useless, can hardly qualify for a place among those who endure in good acts. To do good, such as to act in kindness, is to act justly, not unjustly. Such unjust ones as these—which includes all mankind in themselves—certainly have no place among those who are

“seeking glory and honor and incorruption ” (Rom.2:7). Rather, they are those who are “effecting evil ” (Rom.2:9).

The subject at hand in Romans 2:3-16 is the day of the just judgment of God. Paul is hardly speaking of some few who may seek to distance themselves from vice out of a quest for fleshly glory and honor, but of those who actually endure in good acts while seeking “glory and honor and incorruption ” in the sight of God.

It is impossible to be seeking glory and honor and incorruption in God's sight apart from first recognizing and subsequently glorifying and thanking Him as God, out of Whom, through Whom, and for Whom is all (Rom.11:36). Very few even of God's people do this, and then only quite imperfectly. Unbelievers by no means do so. Yet it is the unbeliever who is in view in Romans 2:7.

[End of excerpt]

Acts is the same as works [greek word ergon].

Works 2041. “Ergon” Definition: <https://biblehub.com/greek/2041.htm>

Behavior, doings, tasks, deed, works, to accomplish - something one must do

This is the same word in 1 Corinthians 3 “works” where the wage is based on works as Romans 2 “acts” where God's payment is based on acts. What is the wage offered for all humanity? Life eonian. No human (“His acts”) can earn this wage based on acts. Therefore, it makes sense that when Paul says “wage” in 1 Corinthians 3, it would be referring to THE SAME payment that God offers all of humanity for their acts in Romans 2. If your acts *could* get you anything, it would not be a mystery additional reward. It would be eonian life as shown in Romans 2:7. Eonian life is a gift from GOD. No one can earn this by their own doing. The Body of Christ is included in the inability to get eonian life by God “paying each one in accord with his acts” since it refers to both Jews and Greeks, all of humanity. This is similar to Romans 3. The Body of Christ is included in the inability to be just by acts since “not one is just- not even one” since it refers to both Jews and Greeks, all of humanity. You cannot be justified by works, so it is impossible to earn eonian life based on works. If you say someone, even

unbelievers, can earn eonian life based on acts, then that contradicts Romans 3:20. Not even unbelievers can get eonian life based on works. Since this view is showing all humanity prior to being saved, all humanity without being given faith would be under the same umbrella of what happens to them if they don't get saved if they remain unbelievers. We can only get it now because of faith being reckoned for righteousness as Romans 4:4-5 shows. All of the Body of Christ is saved for eonian life, yet as through fire. God presents all of humanity the hypothetical scenario that if someone is perfect, He would pay them with eonian life based on works. Paul is saying something that is true in principle, but never actually happens that way since it's impossible. If a person did have endurance in good acts, then God would pay them eonian life. Since no person can do this, we know it can't happen this way. The only way you know this is to interpret it with other scripture. You don't know that by reading Romans 2 alone. This is the same principle as 1 Cor 3 for the days of Christ. Paul presents a hypothetical scenario with two "if" statements and you do not know the outcome based on those two sentences. You have to use other scripture to interpret it to know the outcome of if works remain or if works burn. Since we know works cannot lead to God paying you with eonian life, then this is never what actually happens.

Sowing results in eonian life, not special individual rewards.

*⁷ for whatsoever **a man** may be sowing, this shall he be reaping also, ⁸ for **he** who is sowing for his own flesh, from **the flesh** shall be reaping **corruption**, yet **he** who is sowing for the spirit, from **the spirit** shall be reaping **life eonian**. (Galatians 6:7-8)*

This supports that we do not get additional rewards based on what we sow. What was sowed in the body would reap our prize, eonian life. God is the one who is making us grow into a holy temple, so this verse is all about God's achievement. So, if anything, what we are sowing leads to eonian life and not something individuals can earn that other people can't. Our flesh reaps corruption but the spirit works toward the growth of God in unity of spirit. That's why it is referred to as the 'fruit of the spirit' –because it is a passive fruit given by God, & not an act of man's will.

Conclusion:

- 1. Sowing for the spirit = Eonian life in Galatians 6:8**
- 2. Prize = Christ our (eonian) life in Philippians 3:11-14**
- 3. Compensation = Allotment = Eonian life in Colossian 3:24 and Titus 3:7 since there is only one expectation**
- 4. Wage = Eonian life through faith alone in Romans 2:7 and Romans 4:4-5**
- 5. The wage at the dais = Eonian life (Christ) that nobody can earn by their works in 1 Cor 3**

Some may not think the dais refers to our eonian salvation, but it does since this would be where we are justified through faith, which is the method in which God gives us the reward/wage as a free gift. Our compensation for being slaves of the Lord is our inheritance of eonian life. The result of the dais is “he shall be saved”, referring to our eonian life (1 Cor 3:15). Losing works by burning up is just showing we did not earn eonian life based on works. We are reckoned righteous through faith. We will be the winners of the race, receiving our prize of eonian life, just not by works. We can only get eonian life based on God giving it to us as a free gift. Works perish, “all is yours”.

Chapter 9: Suffering and Enduring

Shared suffering = Shared Glory

Suffering → produces endurance → produces testedness → produces expectation

Suffering together → glorified together

Enduring together → reigning together

If you prove we all suffer, then it proves we ALL endure. We can also prove we all endure, too. We can prove we all have an expectation, too. Going backwards in the formula means if we have an expectation, then we had to endure and suffer.

Strong's Exhaustive Concordance

5278. hupomenó

abide, endure, tarry behind.

From hupo and meno; to stay under (behind), i.e. Remain; figuratively, to undergo, i.e. Bear (trials), have fortitude, persevere -- abide, endure, (take) patient(-ly), suffer, tarry behind

*² through Whom we have the access also, by faith, into this grace in which we stand, and we may be glorying in **expectation** of the glory of God." ³ Yet not only so, but we may be glorying also in afflictions, having perceived that affliction is producing endurance, ⁴ yet endurance testedness, yet testedness **expectation.** ⁵ Now **expectation** is not mortifying, seeing that the love of God has been poured out in our hearts through the holy spirit which is being given to us. (Romans 5:2-5)*

For this step by step of how expectation gets produced, it shows all BoC has an expectation. Without enduring, there is no expectation.

²⁹ for to you it is graciously granted, **for Christ's sake**, not only to be believing on Him, but to be suffering for His sake also, ³⁰ having the same struggle, such as you are perceiving in me, and now are hearing to be in me. (Philippians 1:29-30)

BOTH belief and suffering are graciously granted.

²⁴ I am now rejoicing in my sufferings for you, and am filling up in my flesh, in His stead, the deficiencies of the afflictions of Christ, for His body, which is the *ecclesia* (Colossians 1:24)

Our sufferings fill up the deficiencies of the afflictions of Christ.

¹⁷ Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God, yet joint enjoyers of **Christ's** allotment, if so be that we are suffering **together**, that we should be glorified **together** also. (Romans 8:17 CLV)

¹⁷ and if children, also heirs, heirs, indeed, of God, and heirs **together** of **Christ** -- if, indeed, we suffer **together**, that we may also be glorified **together**. (Romans 8:17 YLT)

We are heirs of God AND heirs together of Christ. This is a confirmation that if we are children, then we are also heirs of God and heirs together with Christ. We are heirs of God through Christ. There is another confirmation that members of the Body of Christ suffer together, so all will be glorified together. Look at the word *together*. It is not about separate suffering more or less than others. It is about us suffering together. The if statement is there because it shows who gets to be an heir, and who gets glorified. If you are not a child of God, then you are not an heir, and therefore you are not suffering TOGETHER. So it is about whether or not you are in the Body of Christ. Therefore, it is not a separation of some members getting a separate allotment of God vs Christ. It's not just about whether or not you suffer. It is about whether you suffer "together".

²⁹ that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son, for Him to be Firstborn among many brethren. ³⁰ Now whom He

*designates beforehand, these He calls also, and whom He calls, these He justifies also; now whom He justifies, these He **glorifies** also (Romans 8:29-30)*

All in the Body of Christ get called. All get glorified.

*⁴ Whenever Christ, our Life, should be manifested, then you also shall be manifested **together** with Him in glory. (Colossians 3:4)*

We will be glorified together. We can prove all suffer because we know each member of the Body of Christ will get “manifested together with Him in glory” and these “He glorifies also”. Therefore, since all BoC will be glorified together, then all have suffered together.

*⁷ So that you are no longer a slave, but a son. Now if a son, an enjoyer also of an allotment from God, through **Christ**. (Galatians 4:7 CLV)*

⁵ that those under law he may redeem, that the adoption of sons we may receive; ⁶ and because ye are sons, God did send forth the spirit of His Son into your hearts, crying, `Abba, Father!' ⁷ so that thou art no more a servant, but a son, and if a son, also an heir of God through Christ. (Galatians 4:5-7 YLT)

Galatians 4:5-7 shows being an heir of God is not a separate inheritance because it says *heir of God THROUGH Christ*. There is no separation of who gets to be heirs of Christ vs heirs of God among the Body of Christ. We are all heirs together with Christ. This confirms that all BoC get the inheritance in Romans 8:17. Since all BoC get the inheritance, it makes sense that the following “if” statement in Romans 8:17 would be talking about all BoC suffering together, as well. Not just a few.

¹² that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and Lord Jesus Christ. (2 Thessalonians 1:12)

1 Thessalonians 1:12 shows we have shared glory. We glory in one another, Jesus Christ glories in us, and we glory in Him.

¹⁶ *...having on the **word of life**, for my glorying in the day **of Christ**, that I did not run for naught, neither that I toil for naught. (Philippians 2:16)*

Philippians 2:16 shows Paul running the race results in glorying in the day of Christ. And we know we have shared glory. Therefore, everything everyone does during their race on earth (living, suffering etc) will result in a shared glory. We all share this together, as one team.

¹⁹ *For who is our expectation, or joy, or wreath of glorying? Or is it not even you, in front of our Lord Jesus, in His presence? ²⁰ For you are our glory and joy. (1 Thessalonians 2:19-20)*

¹ *So that, my brethren, beloved and longed for, my joy and wreath, [that you] be standing firm thus in the Lord, my beloved (Philippians 4:1)*

The people are the wreath of glorying “in front of our Lord Jesus”. The Body of Christ is the wreath, not individual rewards. Shared glory.

¹³ *Wherefore I am requesting you not to be despondent at those of my afflictions for your sake which are your glory. (Ephesians 3:13)*

Paul’s sufferings are our glory, because we are all suffering together and being glorified together. Paul does not have a separate unshared glory because his glory is OURS, as well.

¹⁰ ***Fellowship** of His sufferings, conforming to His death (Philippians 3:10)*

Conforming to His death means we are fellowshipping of His sufferings. Suffering together.

⁴ *so that we ourselves glory in you in the ecclesias of God, for your endurance and faith in all your persecutions and the afflictions with which you are bearing --
⁵ a display of the just judging **of God**, to deem you **worthy** of the kingdom [Reign YLT] **of God**, for which you are suffering also (2 Thessalonians 1-4-5)*

Anyone who is deemed worthy of the kingdom (aka the whole ecclesia, the saints) are suffering together based on 2 Thessalonians 1:4-5.

Suffering Produces Endurance

Suffering produces endurance, and all endure. All suffer. All of the Body of Christ will be glorified. All of the Body of Christ will reign.

If everyone suffers, what's the difference between believers and unbelievers? Well unbelievers aren't in Christ and Christ isn't in them. Believers fill up the afflictions of Christ. Those that are unbelievers are slaves to Sin, whereas being freed from Sin, we are ENSLAVED to God.

²⁶ and whether one member doth suffer, suffer with [it] do all the members, or one member is glorified, rejoice with [it] do all the members (1 Corinthians 12:26 YLT)

*⁵ seeing that, according as the sufferings of **Christ** are superabounding in us, thus, through **Christ**, our consolation also is superabounding (2 Corinthians 1:5)*

¹³ No trial has taken you except what is human. Now, faithful is God, Who will not be leaving you to be tried above what you are able, but, together with the trial, will be making the sequel also (1 Corinthians 10:13)

All Body of Christ members have trials and God will not be leaving you to be tried above what you are able, so this proves God makes us all endure our trials by HIS strength.

*³⁷ Nay! in all these we are **more than** conquering through Him Who loves us. (Romans 8:37)*

If God makes sure every member of the Body of Christ is more than conquering through Him, then we do endure. We are more than conquering through affliction, distress, persecution, danger, and even death.

Endurance Produces Testedness, which Produces Expectation

*⁴ For whatever was written before, was written for this teaching of ours, that through the **endurance** and the **consolation** of the scriptures we may have expectation. ⁵ Now may the God of endurance and consolation grant you to be mutually disposed to one another, according to Christ Jesus (Romans 15:4-5)*

Through endurance, we may have an expectation. Testedness comes before expectation and after endurance. Therefore, our endurance produces testedness.

²⁴ For to expectation were we saved. Now expectation, being observed, is not expectation, for what anyone is observing, why is he expecting it also? ²⁵ Now, if we are expecting what we are not observing, we are awaiting it with endurance." (Romans 8:24-25)

Romans 8:24-25 proves we ALL have endurance and expectation. Therefore, since testedness is in between those two, we all have testedness.

⁹ For I write also for this, that I may know your testedness, if you are obedient in all things (2 Corinthians 2:9)

Testedness (dokimēn Greek: Character, trial, proof) enduring through sufferings builds/shows our character, proves to us that we **are** able—not of ourselves, but of GOD in us. This strengthens our faith in our expectation given by Him.

*¹³ Now thanks be to God, Who ALWAYS gives us a triumph in **Christ** (2 Corinthians 2:13)*

All of the Body of Christ will have testedness and we always triumph in Christ.

One Expectation of Our Calling

The following verses show that the Body of Christ has an expectation of our calling.

⁴ *one body and one spirit, according as you were called also with one expectation of your calling; (Ephesians 4:4)*

There is ONE expectation. Not one for those of the ‘high calling’ and one for those who lose out and don't get it. We **all** will get the prize of eonian life.

¹ *Paul, an apostle of Christ Jesus, according to the injunction of God, our Saviour, and the Lord Jesus Christ, our Expectation (1 Timothy 1:1)*

² *in expectation of life eonian (Titus 1:2)*

⁵ *the expectation reserved for you in the heavens (Colossians 1:5)*

²⁷ *Christ among you, the expectation of glory (Colossians 1:27)*

⁸ *the expectation of salvation (1 Thessalonians 5:8)*

¹³ *Now we do not want you to be ignorant, brethren, concerning those who are reposing, lest you may sorrow according as the rest, also, who have no expectation.¹⁴ For, if we are believing that Jesus died and rose, thus also, those who are put to repose, will God, through Jesus, lead forth together with Him. (1 Thessalonians 4:13-14)*

⁷ *that, being justified in that One's grace, we may be becoming enjoyers, in expectation, of the allotment of life eonian. (Titus 3:7)*

¹³ *anticipating that happy expectation, even the advent of the glory of the great God and our Saviour Jesus Christ (Titus 2:13)*

These prove the BoC has an expectation. All of these verses refer to our one expectation of our calling. We will live and be glorified with Christ Jesus getting eonian life. Therefore, all Body of Christ members had to have suffering then endurance then testedness to have an expectation. Colossians 1:27 even shows that we have the expectation of glory, so based on that, we would also have the expectation of suffering together, since suffering together is the requirement to be

glorified together. Titus 2:13 shows that we will all love the advent of our Lord, so we will all get the wreath of righteousness, because we all have an expectation. Those who don't have an expectation, who wouldn't love His advent, as shown in 1 Thessalonians 4:13-14, are unbelievers.

The following verses describe our one calling:

¹⁸ *the eyes of your heart having been enlightened, for you to perceive what is **the expectation of His calling**, and what the riches of the glory of the enjoyment of **His allotment** among the saints (Ephesians 1:18)*

One expectation of our calling. We are in Christ. So if our expectation is Christ's calling among the saints, then we have an expectation to share glory, sharing the inheritance.

⁹ *Who saves us and **calls us with a holy calling, not in accord with our acts**, but in accord with His own purpose and the grace which is given to us in Christ Jesus before times eonian (2 Timothy 1:9)*

This one calling is not in accord with our acts. Reigning is a part of our calling so reigning is not in accord with acts. Our allotment is eonian life so the inheritance is not in accord with acts, either.

²⁶ *For you are observing **your calling**, brethren (1 Corinthians 1:26)*

The calling is "your" calling, shown in 1 Corinthians 1:26, as in all members of the Body of Christ. We cannot lose this. Each person gets this, since it says "yours", just like all is "yours".

¹⁴ *toward the goal am I pursuing for the prize of **God's calling** above in Christ Jesus. (Philippians 3:14)*

This calling is the calling referred to over and over. One expectation of our calling. Not something special some can earn and some can't get. All of us are called in the Body of Christ. All get the high calling "above" among the celestials. Since we all

have an expectation, this means, according to the formula, we all had to suffer, endure, and have testedness in order to produce our expectation.

Chapter 10: Reigning

Endure together, Reign Together

Some separate eonian life from reigning (separating Christ / fighting over Christ's body / dividing Christ).

"Now, those intending to be rich are falling into a trial and a trap and the many foolish and harmful desires which are swamping men in extermination and destruction. For a root of all of the evils is the fondness for money, which some, craving, were led astray from the faith and try themselves on all sides with much pain." (1 Timothy 6:9-10)

Does this verse mention the dais, reigning, or allotments? No. We are signed & sealed the moment we believe (Ephesians 1:13) This is talking about false teachers. If anyone does not consent to sound words and sound teaching of the gospel, then you aren't even a believer. People like Christians are teaching false teaching and these people are trying to get money from their teachings. We know unbelievers get eonian destruction. This is speaking to the Body of Christ about false teachers (unbelievers).

Some say that not all the BoC endure, therefore not all reign - then prove that certain members of the Body of Christ have not been crucified with Christ or that their suffering doesn't count even though the Body of Christ fills up the deficiencies of the afflictions of Christ. Prove that not all Body of Christ members don't have an expectation, as well, because suffering produces endurance, endurance produces testedness, testedness produces expectation. (Romans 5 has this formula and 2 Cor 1 says all BoC suffers)

For any that would ask "What if enduring is faith?" - then prove it's not Christ's faith. It's not your own faith. Prove that all the other instances of "endure" are faith, which you can't. If it doesn't have the word faith attached to the word enduring, then that's not the definition of endure if you look it up in a concordance. Where is the word faith in this sentence? Also, it doesn't put a time limit on enduring. Paul

talks about enduring ALL in verse 10, so the context is enduring everything that God makes us go through in life.

2 Timothy 2 context refers to suffering/enduring 6 times prior to talking about reigning:

Verse 3: Suffer evil

Verse 4: Warring CLV [serving as a soldier YLT]

Verse 5: Competing in the games

Verse 6: Toiling farmer

Verse 9: Suffering evil

Verse 10: I am enduring ALL

Verse 12: If we are enduring, we shall be reigning together also

This confirms the context of 2 Timothy 2 is the same as Romans 5. Suffering produces endurance. It is related to our expectation of eonian life.

⁵ Now if anyone should be competing in the games also, he is not given a wreath if ever he should not be competing lawfully. (2 Timothy 2:5)

⁸ Remember Jesus Christ, Who has been roused from among the dead, is of the seed of David, according to my evangel (2 Timothy 2:5)

²⁸ Of works? No! But through faith's law. For we are reckoning a man to be justified by faith apart from works of law (Romans 3:28)

*⁵ Try yourselves, if you are in the faith; test yourselves. Or are you not recognizing yourselves that Christ Jesus is in you, except you are somewhat disqualified? " ⁶ Now I am expecting that you will know that we are **not disqualified!** (2 Corinthians 13)*

The faithful saying in 2 Timothy 2 covers the rules of the games. The rules are that you have been given faith regarding the gospel to get the wreath at the end of the race (the prize of eonian life). Competing lawfully is through faith's law apart from works. The rules are if you have faith, then you died together and are enduring together. Not competing lawfully means you have not been given faith, and that

Christ Jesus is not in you. You are NOT disqualified by works or conduct because that is not the rules of the games. If you have been given faith, you are not disqualified from the games.

¹¹ *Faithful is the saying: "For if we died together, we shall be living together also; ¹² if we are **enduring**, we shall be reigning together also; if we are disowning, He also will be disowning us; ¹³ if we are disbelieving, He is remaining faithful -- He cannot disown Himself."* (2 Timothy 2:11-13 CLV)

¹¹ *Stedfast [is] the word: For if we died together -- we also shall live together; ¹² if we do endure together -- we shall also reign together; if we deny [him], he also shall deny us; ¹³ if we are not stedfast, he remaineth stedfast; to deny himself he is not able.* (2 Timothy 2:11-13 YLT)

In 2 Timothy 2:11-13, Paul is referring to believers vs unbelievers. ALL in Christ died with Christ. We endure together because we are all in Christ. If you disown, you aren't in Christ. If you are disbelieving-- He is remaining faithful. If you have faith, then you get led astray, then Jesus Christ CANNOT disown himself. "Himself" refers to us. We are part of His body. The reason why those disowned are not His are because they did not compete lawfully through faith's law, therefore they do not receive a wreath (until they become in Christ in their own order).

The reason he says "we" in all the "if" statements is to describe the process of competing lawfully, how we as the Body of Christ get everything. Therefore, it makes sense that he would describe what happens if the race is not done lawfully. This is why whoever is not in the Body of Christ won't get these things, showing how one gets disqualified. If Christ isn't in you, then you are disqualified, but since you have been given faith, then don't worry because you aren't disqualified! The faithful saying is meant to be comforting to believers because the Lord remains faithful to you no matter what you do. "He also will be disowning us" cannot refer to believers because it says he is unable to deny Himself. This would be a contradiction. Denying here would mean generally denying the gospel, since that is a key part of competing lawfully. The Body of Christ (us) will not be disowning Him, so we will not be disowned. Being given faith means you have believed the gospel. Therefore, those that deny this do not have Christ's spirit, so that one is not

His. The YLT makes more sense here in that enduring is something we do together, similar to dying together. Jesus Christ can Disown ones that are not His, and this is also shown in Romans 8:9.

⁹ Yet you are not in flesh, but in spirit, if so, be that God's spirit is making its home in you. Now if anyone has not Christ's spirit, this one is not His. (Romans 8:9)

Disowning in 2 Timothy 2 would be referring to those who are not competing lawfully. Those who are denying never had faith given to them. Temporary denial is not in view. If you don't herald one time, or deny Jesus, that is ultimately not going to cause you to be disowned, since you had been given faith which means you competed lawfully. Peter of the circumcision denied Jesus 3 times and was still considered to be an apostle of that gospel. This was a denial but it was not because he didn't know Christ. Since temporary denial is related to works, and we are justified apart from works through faith's law, it is not whether you disown once or not. It's whether you have been given faith or not.

¹ Now I am making known to you, brethren, the evangel which I bring to you, which also you accepted, in which also you stand, ² through which also you are saved, if you are retaining what I said in bringing the evangel to you, outside and except you believe feignedly (1 Corinthians 15:1-2)

Someone is a Body of Christ member if they retain the evangel and they aren't if they don't retain it. Even though Paul's letters are to the Body of Christ, he does mention other groups of people when he talks sometimes, like the circumcision or unbelievers. Paul is not always talking about believers.

¹⁷ Hymeneus and Philetus, ¹⁸ who swerve as to truth, saying that the resurrection has already occurred, and are subverting the faith of some." ¹⁹ Howbeit, the solid foundation of God stands, having this seal: The Lord knew those who are His, and, Let everyone who is naming the name of the Lord withdraw from injustice. (2 Timothy 2:17-19)

The Lord knows who are His, so those who He disowns would be referring to those who are not His. This is an example of verse 13 where some may be disbelieving

but if they have been given faith, then the foundation of God stands since they have been sealed (“in Whom on believing also, you are sealed with the holy spirit of promise” Ephesians 1:13). Therefore, since those competing lawfully have faith, then it makes sense that when Paul says “if we are disbelieving”, that this either does not refer to “saving faith” about the gospel, or it is hypothetical and that the Body of Christ will not disbelieve, since we will “retain” the gospel. It may be referring to disbelieving certain aspects of scripture because “there must be sects among you” (1 Cor 11:19). Christians may have faith but it’s not faith in the gospel. Therefore, they are disowning the gospel so they are not competing lawfully, for instance.

³ For what if some disbelieve? Will not their unbelief nullify the faithfulness of God? ⁴ May it not be coming to that! (Romans 3:3-4)

Romans 3:3-4 is an example of disbelieving and God staying faithful to His promises to the Jews. 2 Timothy 2 reflects the same thought as this. God stays faithful to those He has chosen. This shows how true the rules of the games are. If you are chosen, then nothing you can do can get you disqualified. This is God’s plan and there’s nothing we can do to remove ourselves from the games.

1 Corinthians 4 supports that we will all reign together.

*³ Now to me it is the least trifle that I may be being examined by you or by man's day. But neither am I examining myself. ⁴ For of nothing am I conscious as to myself, but not by this am I justified. Now He Who is examining me is the Lord. ⁵ So that, be not judging anything before the season, till the Lord should be coming, Who will also illuminate the hidden things of darkness and manifest the counsels of the hearts. And then applause will be coming to each one from God. ⁶ Now these things, brethren, I transfer in a figure to myself and Apollos because of you, that in us you may be learning not to be disposed above what is written, that you may not be puffed up, one over the one, against the other. ⁷ For who is making you to discriminate? Now what have you which you did not obtain? Now if you obtained it also, why are you boasting as though not obtaining? ⁸ Already are you sated, already are you rich, apart from us you reign. **And would that you surely reign, that we should be reigning together with you!** ⁹ For I suppose that God*

demonstrates with us, the last apostles, as death-doomed, for we became a theater to the world and to messengers and to men. ¹⁰ We are stupid because of Christ, yet you are prudent in Christ. We are weak, yet you are strong. You are glorious, yet we are dishonored.” (1 Corinthians 4:3-10)

¹⁸ *Now some were puffed up as though I were not coming to you.* (1 Corinthians 4:18)

In 1 Cor 4, Paul talks about how some think they will reign without others in the body. They are puffed up thinking they are better than Paul, better than one another. Paul is saying they think themselves to be glorious but him dishonored, some thinking they are strong versus others are weak, some being puffed up thinking themselves as better. But Paul said he won't allow them to judge Paul and to say he isn't reigning because Paul knows he is declared justified and the Lord is examining him. They are thinking they are rich already and “apart from us you reign”, so thinking they reign without the lower members. The death doomed ones. The weak ones. The dishonored ones. The stupid ones. Paul says “and would that you surely reign, that we should be reigning “TOGETHER WITH YOU”. Paul is wishing that they had really begun to reign so that we (the weak, stupid, and dishonored) should be reigning together with you (the puffed up ones, who think they will reign apart from the lower ones). This indicates that the weak, stupid, and dishonored ones will reign together with the “puffed up” ones. Paul is saying don't be puffed up against one another because we all reign TOGETHER.

Members of the Body of Christ will ALL be sitting at the *right hand of God in Christ.*

¹ *If, then, you were roused together with Christ, be seeking that which is above, where Christ is, sitting at the right hand of God. ² Be disposed to that which is above, not to that on the earth, ³ for you died, and your life is hid together with Christ in God. ⁴ Whenever Christ, our Life, should be manifested, then you also shall be manifested together with Him in glory.* (Colossians 3:1-4)

Each member of the Body of Christ will be seated where Christ is, at the right hand of God. So what does right hand mean? It means reigning at the right hand of God.

It means a position of authority and rule. It is the same as what Christ has, because Christ is our life and we are in Him. We will be manifested TOGETHER with Him in glory.

*and rouses us together and **seats us TOGETHER** among the celestials, in **Christ Jesus** (Ephesians 2:6)*

We are going to experience the same “among the celestials” as Christ Jesus, being where He is, and we are all going to be “at the right hand of God”

²⁰ which is operative in the Christ, rousing Him from among the dead and seating Him at His right hand among the celestials, ²¹ up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, but also in that which is impending: ²² and subjects all under His feet, and gives Him, as Head over all, to the ecclesia ²³ which is His body, the complement of the One completing the all in all. (Ephesians 1:20-23)

⁶⁹ Yet from now on the Son of Mankind shall be sitting at the right hand of the power of God. (Luke 22:69)

²⁰ For not in word is the kingdom of God, but in power. (1 Corinthians 4:20)

¹² to be walking worthily of God, Who calls you into His own kingdom and glory. (1 Thessalonians 2:12)

God calls us into His own kingdom in Christ at his right hand, where his kingdom is power. Reigning.

Holy and flawless (Ephesians 1:4)

Why wouldn't someone reign when God sees us ALL as holy and flawless? It can't be based on our conduct because we're justified. It isn't out of us. We can't achieve our own salvation, so what makes you think you can achieve reigning for yourself? And if you don't think you deserve to reign, it's not about you, because God sees us as flawless, not because of anything you've done. So why would someone that God

sees as holy and flawless not reign as a punishment? Doesn't make any sense. It's only by God's grace that you are saved. It's only by God's grace that you would get anything, including reigning. You can't take credit for salvation OR reigning. It's a gift from God. Why couldn't anyone be capable of reigning if we're sinless and incorruptible? We're all going to have the full measure of God's spirit. All the Body of Christ would be capable. There's nothing we do here that makes us fitted to reign because we have to be changed. It's all God doing the changes, not us being naturally capable. Us doing anything to please God to reign is out of us. All is of God.

How can only *some* reign if we obtain every spiritual blessing? That would include reigning. All is yours. All means All.

³ Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ, ⁴ according as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight, ⁵ in love designating us beforehand for the place of a son for Him through Christ Jesus; in accord with the delight of His will, ⁶ for the laud of the glory of His grace, which graces us in the Beloved: ⁷ in Whom we are having the deliverance through His blood, the forgiveness of offenses in accord with the riches of His grace, ⁸ which He lavishes on us; in all wisdom and prudence (Ephesians 1:3-8)

Transcendent riches of His grace in His kindness to us in Christ Jesus (Ephesians 2:7)

It makes sense that we will all be reigning because God chose the weak, stupid, and ignoble (1 Corinthians 1:27-29), not those who could earn it by being stronger than others to endure better by their works, or to be smarter than others to believe the correct non core doctrine, or to be less ignoble to be able to do more good works than others.

Faithful is the saying: "For if we died together, we shall be living together also; (2 Timothy 2:11)

2 Timothy 2 11-13 is about believers vs unbelievers. The faithful saying is saying that believers get to live with Christ and reign with Christ. Not all of humanity is going to live together with Christ for eonian life, so therefore not all died with Him. Christ died **for** all mankind, but this is proleptic and in each person's order, so not all died **with** Him YET. It applies once one is in Christ. So there is a distinction between Body of Christ members vs not. Being crucified with Christ means we suffered with Christ, the most suffering possible. His suffering is what gets the allotment of all.

Summary

Christ Jesus cannot disown Himself, therefore, He cannot disown a member of His own body. Therefore, we will all live and reign with Christ. We have shown how each member of the Body of Christ does the following together: suffers, endures, shows testedness, and has a shared expectation. This means that since all members suffer together, all will be glorified together (Romans 8:17). This also means that since all members endure together, we will reign together (2 Timothy 2:12).

Chapter 11: Fruits of the Spirit

Wreaths and Fruit of the Spirit

The wreaths are figurative for aspects of our eonian life. All members of the Body of Christ are declared righteous, get the incorruptible prize of eonian life, and get eonian glory. These are not individual rewards that other individuals in the Body of Christ don't get since they are aspects of our shared glory which each person individually gets as a part of eonian life. It is unbelievers who don't get these things (at least until they are saved and justified).

Works of flesh are not the same thing as fruit of the spirit. We will all get the allotment because we are freed from the law of sin and death. We do not need to do works to get the allotment. We get the allotment of the kingdom of God (which we have shown is the same thing as the allotment of eonian life since we all have one expectation of our calling) by being justified through faith apart from works.

*⁷ But things which were gain to me, these I have deemed (1) a **forfeit** because of Christ.⁸ But, to be sure, (2) I am also deeming all to be a **forfeit** because of the superiority of the knowledge of Christ Jesus, my Lord, because of Whom (3) I **forfeited** all, and am deeming it to be refuse, that I should be gaining Christ, and may be found in Him,⁹ not having my righteousness, **which is of law**, but that which is through the faith of Christ, the Righteousness which is from God for faith (Philippians 3:7-9)*

It states in Philippians 3:3-9 that our righteousness is of law, therefore subject to the entire law, which we know is an impossible task to keep the entire law. (Galatians 5:3). Therefore, trying to do something like herald can't earn us something more than the righteousness we're given through faith. Our righteousness is inherently of law, which means trying to keep your own righteousness for exclusive rewards is works of law. Since we **cannot** be justified based on works of law, the method of justification is based on obtaining God's righteousness through faith. Paul forfeits ALL. Not once, not twice, but THREE TIMES in a span of 3 verses. Paul forfeiting all proves that he is not relying on

ANY OF HIS OWN ACCOMPLISHMENTS, but rather, he is relying solely on what Christ has already done for him, & he therefore relies on Christ's Faith alone for his justification & righteousness.

Wreaths:

1. Wreath of Righteousness

⁸ *Furthermore, there is reserved for me the wreath of righteousness, which the Lord, the just Judge, will be paying to me in that day; yet not to me only, but also to all who love His advent. (2 Timothy 4:8)*

All Body of Christ members get God's righteousness through faith at His advent. All of us will get the wreath of righteousness since we will all be justified (which is the same thing as saying being declared RIGHTEOUS). You can simultaneously love the eon but still love the advent of Christ to become immortal and sinless. An example analogy is this: I can love spaghetti but be excited when someone surprises me with a donut instead. Just because you disbelieve something, doesn't mean you wouldn't love it happening. If someone was disbelieving the snatching away, for example, similar to earlier when we talked about someone disbelieving something in 2 Timothy 2:13, that doesn't mean they wouldn't love the advent of our Lord. Someone may be said to love this eon, but do we really believe he doesn't have a love for our Lord? Why wouldn't they be excited? They might have fear for their family. Or perhaps it's a fear of the unknown of being among the celestials. But doesn't perfect love cast out fear? So at the change, anyone's fears will go away and only their love of our Lord will remain.

⁷ *and to you who are being afflicted, ease, with us, at the unveiling of the Lord Jesus from heaven with His powerful messengers, ⁸ in flaming fire, dealing out vengeance to those who are not acquainted with God and those who are not obeying the evangel of our Lord Jesus Christ (2 Thessalonians 1:7-8)*

We have ease at the Lord's advent versus those who aren't believers, who would not love His advent because he deals out vengeance to them.

*¹⁰ and with every seduction of injustice among those who are perishing, because they **do not receive the love of the truth** for their salvation.*

*¹³ Now we ought to be thanking God always concerning you, brethren, beloved by the Lord, seeing that God prefers you from the beginning for salvation, in holiness of the spirit and **faith in the truth** (2 Thessalonians 2:10;13)*

Body of Christ members have received a love of the truth so all would have a love for the Lord and God.

2. Incorruptible Wreath

²⁴ Are you not aware that those racing in a stadium are, indeed, all racing, yet one is obtaining the prize? Thus be racing that you may be grasping it. ²⁵ Now every contender is controlling himself in all things; they, indeed, then, that they may be obtaining a corruptible wreath, yet we an incorruptible. (1 Corinthians 9:24-25)

The prize here is the same as God's high calling above, which is gaining Christ, and everything that comes with that, which is what Paul was grasping towards in Philippians 3. We are going to get an incorruptible prize of Christ and all it entails in the celestial realm. We all get salvation by gaining Christ. We all get eonian life. We all get incorruption and immortality and our calling in Christ.

⁵² the dead will be roused incorruptible, and we shall be changed." ⁵³ For this corruptible must put on incorruption, and this mortal put on immortality. (1 Corinthians 15:52-53)

The incorruptible prize is resurrection with a change to incorruption that we will get to enjoy during our eonian life.

3. Wreath of Glorifying

¹⁹ For who is our expectation, or joy, or wreath of glorifying? Or is it not even you, in front of our Lord Jesus, in His presence? ²⁰ For you are our glory and joy. (1 Thessalonians 2:19-20)

You are the wreath of glorying, as shown in 1 Thessalonians 2:19-20.

4. Wreath

¹ So that, my brethren, beloved and longed for, my joy and wreath, be standing firm thus in the Lord, my beloved. (Philippians 4:1)

Body of Christ members are Paul's wreath. This plus the other verses about shared glory show that it is not an exclusive reward that is given that others don't get, since we all are sharing everything.

5. Games Wreath

⁵ Now if anyone should be competing in the games also, he is not given a wreath if ever he should not be competing lawfully. (2 Timothy 2:5)

All Body of Christ members compete lawfully through faith's law.

Works of the Flesh vs Fruit of the Spirit

*¹³ for it is **God** Who is operating in you to **will** as well as to **work** for the sake of **His** delight." (Philippians 2:13)*

*¹⁰ For **His** achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them." (Ephesians 2:10)*

*¹⁰ for you to be testing what things are of consequence, that you may be sincere and no stumbling block for the day of Christ, ¹¹ filled with the **fruit of righteousness** that is **through Jesus Christ** for the glory and laud of God." (Philippians 1:10-11)*

*¹⁷ Not that I am seeking for a gift, but I am seeking for **fruit** that is increasing for your account." (Philippians 4:17)*

²² Yet, now, being **freed from Sin**, yet enslaved to God, you have your **fruit** for holiness. Now the consummation is life eonian. (Romans 6:22)

⁵ because of the expectation reserved for you in the heavens, which you hear before in the word of truth of the evangel, ⁶ which, being present with you, according as in the entire world also, is **bearing fruit** and growing, according as it is among you also, from the day on which you hear and realized the grace of God in truth (Colossians 1:5-6)

⁹ Therefore we also, from the day on which we hear, do not cease praying for you and requesting that you may be filled full with the realization of His will, in all wisdom and spiritual understanding, ¹⁰ you to walk worthily of the Lord for all pleasing, bearing fruit in every good work, and growing in the realization of **God** (Colossians 1:9-10)

Our good work bears fruit. However, fruit of the spirit is from God, it is not a work of the flesh. The actual good result of growing into a deeper realization of God, or our good works is **God's achievement**. Just like when someone lifts weights, it's not the lifting of weights that remains. The fruit of lifting weights is the muscle gained, which is what remains. Building muscle is involuntary, and your body does this based on your work of lifting weights. The building of the muscle is based on things outside your control like genetics etc. Someone can build a lot or very little muscle based on the same effort put into work depending on whether God gave your muscles the ability or not. Similarly, God is the one who achieves the fruit in you. God is going to take credit for YOU because you did not make yourself grow into a holy temple. This is speaking relatively. Of course, all is of God from the absolute, but 1 Cor 3:6-7 shows the difference between our work and God's achievement relatively speaking, as well. Our work isn't *anything* and it's God's work in us that grows the holy temple. We aren't saying stop heralding or studying because that would be fatalistic-merely this is relatively how to show the difference between what we do and what God does in us. Therefore, it makes sense that this is ALL God's achievement, thus all of our works would be burnt up because it was God who made the holy temple (Christ, including YOU), grow up. Thus, we are all saved in grace, as through fire.

¹ *For freedom Christ frees us! Stand firm, then, and be not again enthralled with the yoke of slavery.*" ² *Lo! I, Paul, am saying to you that if you should be circumcising, Christ will benefit you nothing.*" ³ *Now I am attesting again to every man who is circumcising, that he is a debtor to do the whole law.*" ⁴ *Exempted from Christ were you who are being justified in law. **You fall out of grace.*** ⁵ *For we, in spirit, are awaiting the expectation of righteousness by **faith.***" ⁶ *For in Christ Jesus neither circumcision is availing anything, nor uncircumcision, but **faith**, operating through love.*" ⁷ ***You raced ideally!*** (Galatians 5:1-7)

¹⁶ *Now I am saying, **Walk in spirit, and you should under no circumstances be consummating the lusts of the flesh.***" ¹⁷ *For the **flesh** is lusting against the spirit, yet the spirit against the **flesh**. Now these are opposing one another, lest you should be doing whatever you may want.*" ¹⁸ *Now, if you are led by spirit, you are **not still under law.***" ¹⁹ *Now apparent are the **works of the flesh**, which are adultery, prostitution, uncleanness, wantonness,* ²⁰ *idolatry, enchantment, enmities, strife, jealousies, furies, factions, dissensions, sects,* ²¹ *envies, murders, drunkennesses, revelries, and the like of these, which, I am predicting to you, according as I predicted also, that **those committing such things shall not be enjoying the allotment of the kingdom of God.***" ²² *Now the **fruit** of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness,* ²³ *meeekness, self-control: against such things there is no law.*" ²⁴ *Now those of Christ Jesus **crucify the flesh** together with its passions, and lusts.*" ²⁵ *If we may be living in spirit, **in spirit** we may be observing the elements also.*" ²⁶ *We may not become vainglorious, challenging one another, envying another." (Galatians 5:16-26)*

Galatians 5 and 1 Cor 6 and Ephesians 5 etc talks about allotment in the kingdom of God. It does not say "career sins". It does not say anywhere a number of times for the sins (how many times can I do it before I'm a "career sinner"?). No threshold has been provided, so should we worry about doing it once or twice or more? Find **one** verse that says that. It does not say continuously doing it. It is not clear because it is not anywhere. Instead of actually trying to work it out, human reasoning is used versus using what scripture says: "hallowed; justified, light in the Lord" to explain why it means Body of Christ versus not. Galatians 5 also shows what fruit of the spirit is. This is not works. Therefore, **fruit of the spirit is not the same as our works that get tested at the dais.**

¹⁹ *For it must be that there are sects* (debate, contention, strife; eris greek interlinear) *also among you* (1 Corinthians 1:19)

There must be sects among you. This means we are all in a sect. This means we are all doing things in this list. It is not just a one instance thing, either. This is a continual thing in the Body of Christ because there are disagreements on non-core doctrine.

¹¹ *For it was made evident to me concerning you, my brethren, by those of Chloe, that there are strifes among you.* ¹² *Now I am saying this, that each of you is saying, "I, indeed, am of Paul, yet "I of Apollos, yet "I of Cephas, yet "I of Christ."* ¹³ *Christ is parted! Not Paul was crucified for your sakes!* (1 Corinthians 1:11-13)

Strife is on the list. There are strifes among the Body of Christ, according to 1 Corinthians 1:11-13, and there are still strifes and divisions today, so everyone would be losing an allotment based on this logic, but that is not actually the case as we show, you cannot lose an allotment.

³ *for you are still fleshly. For where there is jealousy and strife among you, are you not fleshly and walking according to man?* ⁴ *For whenever anyone may be saying, "I, indeed, am of Paul, yet another, "I, of Apollos, will he not be fleshly?* (1 Corinthians 3:3-4)

Any jealousy or strife among the Body of Christ would mean losing the allotment of the kingdom of God according to the other view of doing works for rewards. So since there is nobody in the Body of Christ who isn't in a sect, and likely nobody who hasn't experienced jealousy, strife, envy, or factions, then that would mean ***those committing such things shall not be enjoying the allotment of the kingdom of God.*** Such things means doing any of these, not just one thing. However, this is not true since we are freed from sin. We are all going to get the allotment of the kingdom of God because God looks at us as JUSTIFIED. Hallowed. We are bathed off from any of these things even though we still do them currently since we are still sinners.

*⁶ For the disposition of the flesh is death, yet the disposition of the spirit is life and peace, ⁷ because the disposition of the flesh is enmity to God, for it is not subject to the law of God, for neither is it able." ⁸ Now those who are in flesh are not able to please God. ⁹ Yet you are **not** in flesh, but in spirit, if so be that God's spirit is making its home in you. (Romans 8:6-9)*

We are *not in flesh, but in spirit*. Paul says *walk in spirit, and you should under no circumstances be consummating the lust of the flesh (Gal 5:16)*. So we are NOT consummating the lust of the flesh because we walk in spirit proleptically, including being justified, holy and flawless, and not in flesh.

¹¹ And some of you were these, but you are bathed off, but you are hallowed, but you were justified in the name of our Lord Jesus Christ and by the spirit of our God. (1 Corinthians 6:11)

So since we are bathed off, hallowed, and justified, then it is AS IF we aren't doing them anymore proleptically. That is why we all get the allotment of the kingdom of God.

This is why works of the flesh do not get us the allotment. We are all still sinning, so if it were only based on our works, we could not get the allotment ourselves. We would not be allowed in the kingdom of God. However, since at the snatching away we will be made incorruptible and sinless, and justified at the dais of Christ, we will not be doing these things in the kingdom of God. That is why we can say we are in spirit and not in flesh.

Now those of Christ Jesus crucify the flesh together with its passions, and lusts means that we are not looked at as doing the things in this list. However, since we are actually still doing things in this list since we aren't sinless yet, Paul has to deal with the people doing these things. Just because Paul says don't use grace as an incentive for the flesh, this does not mean we will not get the allotment.

Now apparent are the works of the flesh means that these are works that the flesh does. Works of the flesh are corruptible. This is why at the dais we get the wage through faith alone and not by working. God's righteousness gets us the reward,

not our works of flesh. Our conduct does not affect the allotment because the only difference between us and an unbeliever regarding works of the flesh is we are justified and they are not yet. So we still sin currently, but Paul says we *were* doing these things so it's what is currently happening but we are viewed proleptically as not doing them.

Summary

1. All of the Body of Christ gets all aspects of the figurative wreaths (righteousness, shared glory, incorruption)
2. Works of the flesh are NOT fruit of the spirit
3. Fruit of the spirit is God's achievement in us. (God's achievement vs our work is defined in 1 Cor 3:6-7 since it's only God who makes it grow)
4. We all get the allotment since we are justified/hallowed/bathed off from the list of the works of the flesh
5. We are proleptically in spirit, not flesh
6. We still do the things in the list but are considered to not be doing them as prolepsis since we are justified proleptically
7. This confirms why works are corruptible and we get "all is yours" by God giving it to us instead of boasting in works of the flesh
8. Getting the allotment is all about faith, not works

All is yours through faith, not works of flesh!

Chapter 12: All is Yours Q&A

(This section will include a question-response type inquiry into the truth.)

#1 Why should I listen to this when nobody else in the Body of Christ is teaching this?

Many members of the Body of Christ (BoC) believe in and teach different aspects of “All is yours”. We've learned from others about being justified, having God’s Righteousness, that we can’t lose allotments, transcendent grace, new creation, holy and flawless, no works, no boasting, all means all, etc. We just put them together and realized all of these things are actually a pattern of what God is doing. This is the most consistent with what everyone teaches about the themes of God. They just don't put the pieces of the puzzle together and say that this topic is the exception, since almost everything (God's grace, for example) is limited to just salvation. Our view is the most consistent way we have found to view God's themes and remove the contradictions, while using scripture to interpret scripture, since it is based on things we have already learned about God and his plan for us.

Also, if anyone going against the flow is inherently wrong, then we should just be Christians. AE Knoch was a pioneer that created a whole new translation concordantly, and went against the flow with anti-Christian articles and books. If you aren't allowed to be seeking out truth (*Acts 17:11- Now these were more noble than those in Thessalonica, who receive the word with all eagerness, examining the scriptures day by day, to see if these have it thus*) and you have to just teach what the majority of people teach, then that's the complete opposite of how we all got here. We got here by questioning tradition. Reject the traditions of men that aren't scriptural, regardless of whether it's in the BoC or outside.

And to that point, Christians believe in the exclusive rewards doctrine in majority. Which means, the exclusive rewards doctrine is a tradition of men and Christianity. We suggest that you see for yourself—when you dig deeper, that’s when people realize why “eonian” is not eternal, or why the trinity is false, rather than following

the tradition of what people typically teach. The majority is definitely NOT always right. Based on what we found, “all is yours” **actually means** all!

#2 Why have faithful service to God?

Some may ask, “So if members of the Body of Christ really get all, why should we do anything at all?”

“Why should we herald or do anything, if not for exclusive rewards?”

It is the same question Christians have when we say we believe in free/transcendent grace. They ask “why do anything at all and why herald the evangel if God is giving everyone grace and will save everyone?” These verses below give us the answer:

²⁴ *Let no one be seeking the welfare of himself, but that of another.* (1 Corinthians 10:24)

Love is not self-seeking, Love is not taking account of evil, Love is not puffed up, Love is expecting **All** (1 Cor. 13). Eonian extermination, the tribulation, and not having eonian life are all on the line for those not in the Body of Christ. Are these things a part of another’s welfare? Then we should be seeking it, regardless of what we get. There are Christians stuck in a cycle of being worried about sin, or someone lost and confused; atheists wondering why we are here in the world and turning to “random, blind chemical processes” (Richard Dawkins) as being God; agnostics wondering if God is evil for eternally torturing most of His creation or someone feeling extreme anxiety about death. Sometimes, even when someone isn’t given faith by God, they can still take something from us. We are the ambassadors of conciliation, entreating to be conciliated to God because he is at peace with you. Is it not loving to try to comfort the creation that groans and travails, that maybe—*just maybe*—there is hope for them, even if they don’t fully get it? Spreading the good news regardless of outcome is love. All we can do is plant seeds, **only God makes it grow!** Although we do get **transcendent** benefits as a

result of being in Christ, the idea of “Living for Christ is living for yourself” puts the *self* as the focus **rather than** selflessness! There is no need to be selfish. God will give us everything. We get all, not “all is possible”. So since we don't have to do it out of necessity, or to gain exclusive rewards, then whatever you do, can truly be motivated by love.

¹⁶ We know and believe the love which God has in us. God is love, and he who is remaining in love is remaining in God, and God is remaining in him." ¹⁸ There is no fear in love, but perfect love casts out fear, for fear has to do with chastening/punishment. Now he who is fearing is not perfected in love." (1 John 4:16,18)

Some members teach that we should “fear significant loss at the dais” if we don’t submit to their teachings. Is that really how God & Christ will behave towards His Body of glory?

Paradox:

Exclusive rewards are a bit of a paradox because you want to do it out of love (selfless) but you also want to do it to earn rewards for yourself (selfish gain). So is love the crucial piece that motivates your actions? Or is it to receive rewards? And how sure are you that without the rewards, the love component would matter enough to you? If you wouldn’t do it without exclusive rewards that other members of the Body of Christ don’t get, then how is it that you can be saying you are doing it out of love? For example, if 99% of salvation is Jesus dying for our sins, and 1% is about your choice to believe what he did on the cross in order to be saved, then what really flipped the switch on whether you’re saved or not is that 1%. This means that salvation is based on your decision, not the cross, making the cross **unsuccessful** on its own. Same with rewards—if you wouldn’t do anything without getting vainglory to separate you above other members of the Body of Christ, it becomes about **how much you can earn from your acts**, and not about you being **God’s achievement**. Without that carrot dangling in front of your face for motivation, even if it’s 1%, it means love wasn’t enough for you to do it. Love wasn’t successful enough of a motivation.

*² fill my joy full, that you may be mutually disposed, having mutual love, joined in soul, being disposed to **one thing**" ³ nothing according with faction, nor yet according with vainglory - but with humility, deeming one another superior to one's self, ⁴ not each noting that which is his own, but each that of others also." ⁵ For let this disposition be in you, which is in Christ Jesus also (Philippians 2:2-5)*

Faction:

Definition: Selfish ambition, strife, rivalry

Meaning: (the seeking of followers and adherents by means of gifts, the seeking of followers, hence) ambition, rivalry, self-seeking; a feud, faction. (Berean Strong's Lexicon)

Vainglory:

Definition: inordinate pride in oneself or one's achievements; excessive vanity. (Oxford languages)

So if Paul says to deem one another superior to one's self, then why is it that some people are actually upset with the idea of everyone reigning? Or everyone getting the wage at the dais through faith? We have essentially been told that some people would rather get less at the dais, as long as certain individuals don't reign. This seems to be of a mind that completely contradicts what Paul says. The irony is the individuals that feel this way are some of the more well known members, showing that even under the exclusive rewards doctrine, they disqualify themselves from their imagined heaped up dais points. Doing things out of love cannot be by seeking your own exclusive glory above others.

*⁴ Love is patient, is kind. Love is not jealous. Love is **not bragging, is not puffed up**, ⁵ is not indecent, **is not self-seeking**, is not incensed, is not taking account of evil, ⁶ is not rejoicing in injustice, yet is rejoicing together with the truth, ⁷ is forgoing all, is believing all, is expecting all, is enduring all." (1 Corinthians 13:4-7)*

Does not the joy and love of the truth of the good news we share in service to God give its own innate reward? Especially when once again, we are not to be self-seeking, according to 1 Corinthians 13:4-7.

⁸ But, to be sure, I am also deeming **all to be a forfeit** because of the superiority of the knowledge of Christ Jesus, my Lord, because of Whom **I forfeited all**, and am deeming it to be refuse, that I should be gaining Christ,⁹ and may be found in Him, not having **my righteousness, which is of law**, but that which is **through the faith of Christ, the righteousness which is from God for faith:**"¹⁰ to know Him, and the power of His resurrection, and the fellowship of His sufferings, conforming to His death,¹¹ if somehow I should be attaining to the resurrection that is out from among the dead.¹² Not that I already obtained, or am already perfected. Yet I am pursuing, if I may be grasping also that for which I was grasped also by Christ Jesus." (Philippians 3:8-12)

You can't take credit for your faith (Jesus was the inaugurator and perfecter of faith, we get a measure of His faith). You can't take credit for good works (**God's achievement** are you). Paul forfeits everything in regards to his own righteousness. He wasn't trying to get any of the following based on works: exclusive rewards, or reigning, more allotments than others, or get a high calling. If any of these are obtained by works, then it wasn't Jesus's faith that earned them for you. We can thank Christ Jesus our Lord and God for any of these. It is not our achievement.

¹⁴ *Let all your actions occur in love!* (1 Corinthians 16:14)

We herald because we want to share the good news! Because we are supposed to be loving our neighbor and loving God. It is not out of a rule, or out of fear or out of threats. May everything we do be out of love.

#3 Are you teaching that you get eonian life by works?

No!

⁸ Now those who are in flesh are not able to please God.⁹ Yet you are not in flesh, but in spirit, if so be that God's spirit is making its home in you. Now if anyone has not Christ's spirit, this one is not His."¹⁰ if Christ is in you, the body, indeed, is

dead because of sin, yet the spirit is life because of righteousness.” (Romans 8:8-10)

We are irreverent, and sinners, so we can not meet God’s level of perfection required. Flesh cannot please God. We are proleptically not in flesh, but yet we are still in flesh. So we cannot get the wage by working or acts.

² *For if Abraham was justified by acts, he has something to boast in, but not toward God.* ³ *For what is the scripture saying? Now "Abraham believes God, and it is reckoned to him for righteousness."* ⁴ *Now to the worker, the wage is not reckoned as a favor, but as a debt.* ⁵ *Yet to him who is **not working**, yet is believing on Him Who is justifying the irreverent, his faith is reckoned for righteousness.* ⁶ *Even as David also is telling of the happiness of the man to whom God is reckoning **righteousness** apart from acts:* ⁷ *Happy they whose lawlessnesses were pardoned and whose sins were covered over!* ⁸ *Happy the man to whom the Lord **by no means should be reckoning sin!*** (Romans 4:2-8)

²³ *Now it was not written because of him only, that it is reckoned to him,* ²⁴ **but because of us also**, *to whom it is about to be reckoned, who are believing on Him Who rouses Jesus our Lord from among the dead.* ²⁵ *Who was given up because of our offenses, and was roused because of our justifying.* (Romans 4:23-25)

Exclusive rewards cannot be gained based on our own righteousness because we are reckoned for righteousness **apart from acts**. God does not owe us a debt. We are not considered to be “working” for a wage, since the method is what is shown in Romans 4. When we get to the dais, our work will be tested by the fire and the only thing that will remain is God’s righteousness. That will be credited to our account through faith. You can’t add or subtract from God’s righteousness or else God is either not perfect or you are able to get something above **God's righteousness**. It is only through faith, not works, that we get it all. Therefore, no; we are not teaching eonian life through works.

When we talk about the dais, we are saying we all get the wage NOT by our own works but by faith. If you think it is impossible for this method to occur, then that is why we show an example in Paul’s letters of this method happening in Romans

4. We can't boast because we have obtained everything from God. And if anything, exclusive rewards shouldn't be the thing that you are allowed to boast about, since people tend to view that as a "high calling" that is ABOVE salvation. If it is above salvation (which we are not agreeing that it is, since our eonian life includes "all" so it is the same thing for us), then if anything, salvation should be the thing we are allowed to "boast in the Lord". And when we look at Ephesians 2:9, we know everyone there who qualifies in that verse is actually a believer and all believers receive the faith, the grace, and the salvation from God. Yet, it still says "lest anyone should be boasting". So if salvation is a lower calling than reigning (or having a better allotment etc), then it makes no sense to be able to boast in that when it is deemed higher than salvation alone. This would mean your works got you something BETTER than salvation, which would cause MORE boasting. The whole point of no boasting, which is throughout all of Paul's letters, is in understanding God's sovereignty and understanding that all is a gift from Him.

And when we look at 1 Cor 4, it talks about people saying they were going to reign without Paul. This is an example of boasting. So if someone were to think they are reigning without others based on what works they did, Paul would have answered as he did here:

*⁷ For who is making you to discriminate? Now what have you which you did not obtain? Now if you obtained it also, why are you **boasting** as though not obtaining? ⁸ Already are you sated, already are you rich, apart from us you reign. And would that you surely reign, that we should be reigning **together with you!**" ⁹ For I suppose that God demonstrates with us, the last apostles, as death-doomed, for we became a theater to the world and to messengers and to men." ¹⁰ We are **stupid** because of Christ, yet you are prudent in Christ. We are **weak**, yet you are strong. You are glorious, yet we are **dishonored.**" (1 Cor 4:7-10)*

Paul is saying they will all be reigning together even though some of them think they will be reigning without others.

#4 Is "All is Yours" the same as All is Allowed?"

No, they are not the same thing. But one is an expectation that helps you understand how to live currently.

What all is allowed means is freedom in Christ! It is a **complete lie** if we are secretly supposed to be doing works for our own selfish personal gain. The freedom in Christ we already have, rather, should motivate us to be slaving for our Lord Christ Jesus, since we already have the allotment of all through **faith in Christ Jesus**, which is **far greater** than any allotments we could earn in these current bodies. We all should be acquainted with knowing all is allowed is for right now. Likewise, all is not expedient is also for right now. There is no condemnation in Christ.

⁴ *Exempted from Christ* were you who are being justified in law. You fall out of grace. ⁵ For we, in spirit, are awaiting the expectation of **righteousness by faith**. (Galatians 5:4-5)

²² Now the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ meekness, self-control: against such things there is no law." ²⁴ Now those of Christ Jesus crucify the flesh together with its passions, and lusts. (Galatians 5:22-24)

²⁵ *if we may live in the Spirit, in the Spirit also we may walk* (Galatians 5:25 YLT)

All is allowed because we get the allotment by being justified. All Body of Christ members do what's in verse 24, so we all get the allotment. All is not expedient. Not being expedient means those things are not helpful and are not loving currently. However, we live in the Spirit so that's why we are free. We should also walk in the Spirit by crucifying the flesh, ignoring sin but focusing on love. If we don't ignore sin, and we try to stop sinning, then we are consummating the lusts of the flesh. This is falling out of grace. Going back under the slavery of sin means you fall out of grace. Walking in spirit means focusing on the fruits, especially love, and not focusing on the works of flesh. If we try to be justified by trying to stop sinning by focusing on works of the flesh, then Christ benefits you nothing in your walk and you lose your freedom in Christ

*Now the Lord is the spirit; yet where the spirit of the Lord is, there is **freedom**. (2 Corinthians 3:17)*

All is allowed me, but not all is expedient. All is allowed me, but not all is edifying. (1 Corinthians 10:23)

¹¹ And some of you were these, but you are bathed off, but you are hallowed, but you were justified in the name of our Lord Jesus Christ and by the spirit of our God." ¹² All is allowed me, but not all is expedient. All is allowed me, but I will not be put under its authority by anything." (1 Corinthians 6:11-12)

If we weren't allowed to do certain things without SEVERE **eonian** consequences (losing allotments), don't you think Paul would be more specific when he mentions "All is allowed me"? He also does this right after the list of 1 Corinthians 6, of the list which some people use to prove "special allotments" based on works/acts. Not all is beneficial for NOW but all is allowed regarding our celestial inheritance because all is yours and every spiritual blessing not in accord with our acts.

So what is the difference between all is yours and all is allowed?

All is yours includes all things, the allotment of all, except you are Christ's and Christ is God. All is yours is prolepsis. All is yours cannot be for right now since we do not have all things YET. It is a promise to us now, will be delivered at the dais, and extends into the impending. We don't have the world (whole system/kosmos), the keys to death, eonian life, and the wage yet, but it's guaranteed to us. All is allowed is for right now. All is not expedient is also for right now. The tie between the two: you are allowed to do anything now, because you know you will get "all" as a gift not in accord with acts. All is not expedient cannot be talking about losing anything at the dais, since we know we get everything and there is no condemnation in Christ. It means not all is beneficial for you currently. Some things may hurt others, yourself, and be unloving, but your walk does not change what you get at the dais- all. Nowhere does it make an exception to all is yours that would lead to believing all is possible rather than all is yours.

#5 Is God a liar? He said he would pay me!

¹⁸ Now God is faithful, for our word toward you is not "Yes" and "No,"

¹⁹ For the Son of God, Jesus Christ, Who is being heralded among you through us -- through me and Silvanus and Timothy -- became not "Yes" and "No," but in Him has become "Yes." ²⁰ For whatever promises are of God, are in Him "Yes." Wherefore through Him also is the "Amen" to God, for glory, through us. (2 Corinthians 1:18-22)

God is faithful— whatever promises are of God, have become “Yes” through Christ! God is not a liar. Do you think he would promise us “All is Yours”, **every** spiritual blessing, transcendently transcendent eonian glory— only for some of it to be a “no” in Christ? All of the promises are for all members of the Body of Christ since we are all in Christ. This is not a decision on our part, and it is not based on our works even relatively. We will be getting rewarded with every promise from God, to each member of the Body of Christ. We cannot lose an allotment based on being a career sinner if God's promises to us are all “yes” in Christ. So when we see that God is about to give us all, and that eventually the rest of creation, and that all get to live happily ever after with God, it is astounding that He would do that when nobody deserves it. Whenever you have good news, the logical outcome is to share that good news. The question we would counter challenge people with is this: Is God a liar? He says surely we have all, and all is yours. Nowhere is all is possible in those statements).

that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son, for Him to be Firstborn among many brethren. (Romans 8:29)

If we are to be conformed to the image of Christ Jesus, then how would that image be not good enough to reign, to get the allotment, etc? If some are conformed to face shame, humiliation, and severe loss at the dais, this would reflect poorly as an image of His Son and greatly diminish his glory. Instead, we are all transformed to be glorified. This image is holy and flawless, and competent for the allotment.

#6 Does “All is Yours” mean all is possible?

No!

You have to interpret the less clear verse with the clear verse.

“All is yours” is much more clear than “if” statements at the dais of Christ.

It doesn't say all is possible. All things are yours.

“All is yours” means “all is yours” ! We get transcendent grace, transcendently transcendent eonian glory, and every spiritual blessing in Christ.

#7 Are you denying clear verses?

Absolutely not. In fact, if anything, other people are denying, twisting, and adding words for the exclusive rewards doctrine. However, the first protest is: “What about if-statements? You absolutely deny clear if-statements.”

This is such a ridiculous claim. Apparently, there are some that are very much unaware of how an if-statement works. To break this down:

1. An if statement is a conditional statement.
2. Because an if statement requires a condition to be met for an outcome to be given, this type of statement in of itself provides no clarity as to what will happen.
3. If multiple instances are tested against this conditional statement, we actually have 3 potential options.
4. One of the options is that all instances will meet the qualifying condition to trigger the outcome.
5. A second option is that none of the instances will meet the qualifying condition, thus never triggering the outcome.
6. The final option is that there is a mix of instances that will both qualify to trigger the outcome and/or not qualify to prevent triggering the outcome.

Here is a real world example to help explain this:

Polly each year is the teacher of a class full of 30 students. In this class, if a student passes the class, that student will receive an award of completion.

1. So let's start with the year 2020. In 2020, all 30 students passed her class, therefore all 30 students received an award of completion.
2. But in the year 2021, all 30 students failed the class. Because of their failure to pass the class, not a single student received the award of completion.
3. Where it gets interesting is in the year of 2022. In the year 2022, 15 of the students passed the class but 15 of the students failed the class. In the year 2022, there was actually a mix of the condition being met and not met. Therefore, only 15 students received the award of completion.

In conclusion, saying that all get the wage or none get the wage, does not in any way, shape, or form actually deny the verse. Getting the wage, not getting the wage, or having a mix of people who get it or don't are just the 3 potential outcomes. In fact, the scenario that people assume is happening at the dais, only accounts for a 33% chance of what actually can happen, at least from the standpoint of the available options.

($\frac{1}{3} = 33\%$)

#8 Does All is yours mean “all is for you”?

No.

1 Cor		3:21		Bible		☰	
Hōste	mēdeis	kauchasthō					
21	Ὡστε	μηδεις	καυχάσθω				
	Therefore	no one	let boast				
	Conj	Adj-NMS	V-PMM/P-3S				
▶							
1722 [e]	444 [e]	3956 [e]	1063 [e]				
en	anthrōpois	panta	gar				
ἐν	ἀνθρώποις	· πάντα	γὰρ				
in	men	All things	for				
Prep	N-DMP	Adj-NNP	Conj				
▶							
4771 [e]	1510 [e]						
hymōn	estin						
ὑμῶν	ἐστίν						
of you	are						
Pro-G2P	V-PIA-3S						

All is yours is possessive. “For you” implies that things are merely for your benefit, but you have no control over them, because God is doing it directly, or by him creating the circumstances. Whereas, it is saying God gives us these things to have control over from the relative perspective. This verse is saying all things are yours, as in being able to say “that's mine”. We already know God is in control of everything, so this verse is speaking relatively of what we get, and then God's sovereignty is mentioned in the exceptions part of the statement, “Yet Christ is God's”. Clearly, there are two exceptions. We are Christ's, and Christ is God's. But everything else, we have. We can't go outside of God's plan since there is no free will and we are under our Head, our Lord. The Body of Christ will reign over everyone. That means having authority over everything in the kosmos. All is yours, the world is yours. Control over the world. The world isn't just for your benefit, you have authority over it, dominion over it, like a king and over their people. Paul, Apollos, and Cephus are yours. Their afflictions are for your glory (Ephesians 3:13), so we all share each other and share our suffering and share our glory. Death is ours. Where O Death is your sting? We conquer death, not by us but because of Christ. Life is ours. All.

Plus, if Paul wanted to say all is for you, or all is for your benefit, he could have said “*For all is because of you*” like he does in 2 Corinthians 4:15. However, this is not what Paul says in 1 Corinthians 3.

All is for you would also deny the context of the chapter, since the result is about what believers get, not unbelievers, since the result is getting saved yet as through fire. Unbelievers will eventually get saved once they believe and are justified. But all is for you would be speaking from the absolute perspective of how even evil is for your benefit for the contrast principle, which since that is the absolute perspective, would have to apply to unbelievers too. If all is for you is for unbelievers too, then they would receive the wage or salvation, which means they would be snatched away with us and at the dais of Christ with us. That is not the case, since elsewhere (1 Cor 1, 1 Cor 15) it says unbelievers are perishing (until they become believers). Some of the things mentioned that are for believers in 1 Cor 4 are: persecution, tribulation, and some other believers-specific topics, and this is about what we experience, so it is fine to say it here, since unbelievers are not in Christ yet, so these things aren't really for them yet. This is why it makes sense for all is because of you to be in 2 Cor 4 rather than 1 Cor 3 since the scope of 1 Cor 3 is so large that if it did say all is for you, then it would have to be about unbelievers too, whereas the scope of 2 Cor 4 would not have to be. Therefore, all is for you cannot be what all is yours means in 1 Corinthians 3 because getting the wage / salvation is only for believers, and all is for you would have to include unbelievers with regards to the massive scope of the definition of what all is there.

Also, since the context is for believers, then saying all is for you is for believers denies the plan of God. The plan of God is to become all in all and that's why we have an administration. So in fact, it could be argued that all things are for the benefit of all of creation, not that creation is for our benefit only, which is the implication of saying all is for our benefit.

#9 Are we supposed to be doing works for our calling to be ranked at the dais?

What will it be like for the last ranked member at the dais when they face severe humiliation since God shows his approval of them by giving applause? Does this make any sense at all to give someone applause based on their humiliation? If someone gets absolutely nothing at the dais, how does that merit applause? If they were a complete failure compared to all the successful people, how does that not lead to boasting in men?

Recently some Body of Christ members have come out and said that at the dais of Christ, we will be ranked “**1st, 2nd, 3rd place according to our relative works**”... and that the dais is **not** a judgment. However, ranking, designating, or placing members into a hierarchy **is still a judgment** – the action in creation of putting something into effect, based on a decision. Even if God designated it beforehand, at the time of him making the placement, He is **judging us according to our works**– regardless of whether this judgment is bad, or in this case according to the exclusive rewards view, **good for some**. That view still says there’s some type of spiritual condemnation for those people who only get saved yet as through fire. Even in the erroneous comparison to the olympic games, it clearly would be a judgment. Do the Olympics have judges for placement? Case closed.

krinó: to judge, to decide, to determine, to distinguish – <https://shorturl.at/NC6P2>

⁹ Who saves us and calls us with a holy calling, not in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus before times eonian (2 Timothy 1:9)

2 Timothy 1:9 proves that our calling, neither being called nor the holy calling, can be based on what works we do. Our purpose, what our calling is, in the celestial realm can't be based on our works. So at the dais, we can't be ranked based on our works for our calling.

Imagine meeting your Father for the first time, and the first thing He does is rank you, and you get the glory of being the most useless and only saved yet as through fire! Is that what Agape (unconditional) Love is? Ranking us poorly based on the way **He made us?** Imagine your parents ranking you and your siblings – or God saying – or “you’re last because I created you to be annoying, stupid, and useless; I

don't like you as much as my other children. Sorry son.” And this isn't comparable to a Jacob and Esau situation (I love you vs I hate you) because at the dais, all of creation might not be at the God all in all yet, but we will have arrived at the perfected state of new creation (holy and flawless and competent!) following after the firstborn of all creation Christ Jesus. Those who claim it isn't a judgment define it as something that sounds a whole lot like judgment, and even condemnation! Is that truly **Agape Love!?!** And as we covered the last video, in Romans 8:29, we are to be conformed to the image of His son. And we also can take a look at:

¹⁸ Now we all, with uncovered face, mirroring the Lord's glory, are being transformed into the same image, from glory to glory, even as from the Lord, the spirit." (2 Corinthians 3:18)

What an embarrassment that would be to his son? What about transcendent grace and kindness? I think God can do better than that!

#10 Is it fair to get paid for nothing?

² This only I want to learn from you: Did you get the spirit by works of law or by hearing of faith? ³ So foolish are you? Undertaking in spirit, are you now being completed in flesh? ⁴ So much did you suffer feignedly? Since, surely, it also is feignedly!" ⁵ He, then, who is supplying you with the spirit, and operating works of power among you-did you get the spirit by works of law or by the hearing of faith, ⁶ according as Abraham believes God, and it is reckoned to him for righteousness? (Galatians 3:2-6)

The reason why we are going over this is to explain the general context of Galatians, since we have a point about Galatians 2:6. The context is that people among the Galatians ecclesia were falling out of grace (Gal 5:4), circumcising and becoming a debtor to do the whole law, (Gal 5:3-4), and becoming accursed (Gal 3:10). False brethren came in to spy out their freedom in Christ and people were compelled to do works. God operates works among us. It is about God doing His work, not us doing our work to get vainglory.

*Now from those reputed to be **somewhat**-what kind they once were is of no consequence to me (God is not taking up the human aspect)-for to me those of repute submitted nothing. (Galatians 2:6)*

Anyone's reputation and esteem based on their own righteousness cannot compare to God's righteousness because man's work isn't *anything* so we technically submit **nothing** to God. Those thinking of themselves as higher esteem or higher repute (deserving of something based on their own righteousness instead of God's righteousness) submitted nothing. What they once were (any of their reputation) is of no consequence. They think their flesh is deserving of a reward, when it is not. This aligns with 1 Cor 3, that it is only God that is doing the growing.

I plant, Apollos irrigates, but God makes it grow up.” So that, neither is he who is planting anything, nor he who is irrigating, but God Who makes it grow up. (1 Corinthians 3:6-7)

1 Corinthians 3:6-7 is God condescending from the relative perspective. This is not the absolute perspective, because it doesn't say God's work is compared to God. It is from our point of view, that God stoops in and gives people faith, and makes their realizations of truth grow. So we cannot take credit for that relatively, since our work didn't do “anything”. If it were the absolute view there, it would say God worked and God made it grow, whereas it actually compares us to God from our point of view. There's no indication in this verse that there is a change from the relative perspective to the absolute perspective. All is of God (the absolute perspective) doesn't explain the method in which you get faith from your point of view (relative perspective). You can't say faith is relatively out of you, and you can't say faith is because of man's achievement.

$$50 \times 0 = 0$$

Your work isn't “anything”. So you can't be paid for your “nothing”. 1 Cor 3 doesn't say he who is planting something, it says the planter and irrigator are not ANYTHING. It is not saying that “anything” means anything you are doing (like my work does something, someone else's work does something), it means you are not anything (My work did nothing to make it grow). You submit nothing to God,

and aren't considered to be working for the wage (Romans 4:4-5), since we have God's righteousness through faith. Some translations have “neither he that plants anything”, but it clearly has the word “is” in between plants and anything in the Greek Interlinear. So, it means the planter is not anything, rather than the planter plants anything.

1 Corinthians 3:7			
ὥστε	g5620	So	
ὥστε <i>hōste</i>	CONJ		
οὔτε	g3777	then neither	
οὔτε <i>oute</i>	CONJ		
ὁ	g3588	he that	
ὁ <i>ho</i>	T-NSM		
φυτεύων	g5452	planteth	
φυτεύω <i>phyteuō</i>	V-PAP-NSM		
ἐστίν	g2076	is	
ἐστὶ <i>esti</i>	V-PXI-3S		
τι	g5100	any thing,	
τις <i>tis</i>	X-NSN		
οὔτε	g3777	neither	
οὔτε	CONJ		

1 Corinthians 3:7			
οὔτε	g3777	neither	
οὔτε <i>oute</i>	CONJ		
ὁ	g3588	he that	
ὁ <i>ho</i>	T-NSM		
ποτιζών	g4222	watereth;	
ποτιζώ <i>potizo</i>	V-PAP-NSM		
ἀλλ	g235	but	
ἀλλά <i>alla</i>	CONJ		
ὁ	g3588	that	
ὁ <i>ho</i>	T-NSM		
αὐξάνων	g837	giveth the	
αὐξάνω <i>auxanō</i>	V-PAP-NSM	increase.	
θεός	g2316	God	
θεός <i>theos</i>	N-NSM		

So, to follow along with the farming analogy, we are planters and irrigators. We go around and herald for people to believe the gospel. The interesting part is that we are the most horrible planters and irrigators that exist. Technically, we have a 0% success rate on our own. God is the one that does all the actual effective work. However, in using the farming analogy, oftentimes planters/irrigators do actually get compensated per thing they accomplish, whether selling the crop or eating it. But to get compensated for the individual work they do, they would need to be able to grow the crop in order to get compensated. Our achievement for the crop growing is 0%. God is the grower, not us. So all the credit goes to God, yes even relatively, not us. The “growing” or the “building” analogy is growing the ecclesia. So if you think about a house, and someone building it, the foundation is a person, Christ Jesus. What's built on this is PEOPLE, not things. Each member of the Body of Christ is built on this foundation, which makes up the total house, which is the upbuilding of the ecclesia. So no videos, articles, heralding, or any of our works can be built on the foundation because they are not people. So, for example, Paul,

Timothy, etc are being built on the foundation, and all other Body of Christ, since you are God's building (verse 9).

*According to the grace of God that was given to me, as a wise master-builder, a foundation I have laid, and **another** doth build on [it] (1 Cor 3:10 YLT)*

Who is *another* in 1 Corinthians 3:10? Well we just saw Paul say twice that ONLY God can make the building grow, so this is referring to God. People assume this means Body of Christ, but how could it? If using a building analogy, the only one building/growing the ecclesia is God. And yes, we know there are other aspects of what we do that people might deem as worthy of reward (some say fruits of the spirit etc). However, even in those other aspects, it is still up to God for anything to truly take hold and be effective. It says we have our fruit for holiness (Romans 6:22), and the consummation is eonian life, so we cannot take credit for God working in us for the fruits of the spirit because eonian life is not because of anything we do. This also explains why we would want to do things out of love. We can't get anything exclusive for our works because we don't submit anything. It's all God's achievement alone, no room for boasting in men or boasting in flesh. So when we herald, not even that deserves a reward in of itself. Nobody believes based on heralding alone, since clearly not many people believe when we herald the gospel. It is God's direct work that activates someone and makes them grow into deeper realizations of truth. Ephesians 2:8-10 proves this, since even relatively, faith is not of your works or you could boast, so our work is nothing in of itself. When we talk about fairness for work, we know that people come to believe the gospel through someone. However, it says you believed through them, not *by* them or that they were the ones who gave you faith. God is still the one who gave you faith and the method is Him doing it through the servants, God's achievement alone.

⁵ *What, then, is Apollos? Now what is Paul? Servants are they, through whom you believe, and as the Lord gives to each." (1 Cor 3:5)*

Even looking at our stories of how we came to the faith, some members of the Body of Christ had Christians who massively impacted their understanding of scripture, especially being repulsed by their sick teachings of eternal torment etc.

For some, they never would have sought out the correct teaching if it wasn't first for the unbelievers' teachings of demons. We know that servants don't activate the faith, nor do the unbelievers, but it is about the toil, not the result. From that perspective, it would make sense that unbelievers would get paid, as well as the servants. Do we think that should happen? May it not be coming to that! So is it fair to get paid for nothing? No. God is MORE THAN fair! Nobody should get paid for submitting nothing. Yet, we do. How? Well we will take a look at the next question in our next video. So the key is for those thinking their works deserve an exclusive reward that others don't get, you submit nothing to God. God doesn't owe you a debt for work that doesn't do anything.

#11 But do we get paid at all for our work?

The first point we need everyone to understand is, if you think we are saying your effective work is “bad”, no, we are saying it is not anything, since 0 is neither positive nor negative and neither your faith nor the faith someone gets when you herald is out of you. We get compensated for our position, not each individual work/act we do. It only says we are compensated for our toil, not the result of our toil, and each one of us is “one” in our purpose toiling. So when it says compensation for our toil, that's referring to us being members of the Body of Christ, slaves to God. We all get compensated for fulfilling our purpose, so our toil is not for nothing. Our work didn't do “anything” by itself, but we do still get rewarded TRANSCENDENTLY for our toil as a whole, and our toil is not for nothing. It's just all a gift from God, and not wage per individual work. Slaves do not get paid per thing they do, they get a compensation that their master gives us. Lucky us we are enslaved to Righteousness, to God, and God is going to give us all things freely. Therefore, do we think God is fair? Yes, more than fair! Do we get compensated at all? Yes! Do we think we get compensated for our toil? Yes! Do we get compensated as being slaves of the Lord and God? Yes! Do we think we do this for absolutely no benefit? No! And since we do think all is yours, we absolutely do believe God compensates us with getting “all”, just not on the basis of our inability to close the “sale” or to grow the crop. We get everything through faith!

But we can now get a little more in depth on how this works:

*"and he who is planting and he who is watering **are one**, and each **his own** reward shall receive, **according to his own labour**" (1 Cor 3:8 YLT)*

“*Are one*” in verse 8 is one in purpose, one in thought, one in the same body. All members of the Body of Christ are one. One body. So, if they are one, this implies there isn’t actually a difference between the purpose of the work they do. The purpose is being a servant of God. An example of what being one with someone is Jesus being one with God meant they fulfilled one purpose, together, with everything Jesus doing being what God wills. Why does it say each shall receive **his own** reward, if we are saying exclusive rewards is not true? Even though we are one in purpose, it is making the distinction that you will have **personal ownership** of the full reward: All is yours. The key with this verse is that paid “*according to his own labour*” does not say per work or per act, so it can be a lump sum payment for the position of slave. And what is the payment for toil for slaves of God? All things. Variations of the phrase “all things are of God” using the Greek word “panta” are in Romans 11:36, 1 Cor 8:6, 1 Cor 11:12, 2 Cor 5:18, Ephesians 1:11, Hebrews 2:10. This is the same greek word used in all (things) are yours in 1 Cor 3. We know all is of God does not have any exceptions, and neither does all is yours (besides the clear exception of yet you are Christ's yet Christ is God's). So all really means all in 1 Cor 3.

*so that, my brethren beloved, become ye **stedfast, unmovable**, abounding in the work of the Lord at all times, knowing that your labour is not vain in the Lord. (1 Corinthians 15:58)*

Paul is not telling us to **do** these things; as in **literally** turn to stone and become immovable, and not to **do** work at all times in 1 Corinthians 15:58. That’s impossible, and ridiculous. He is telling us to **become** these things, as in we **are** doing these things, which includes: (1) we are abounding in the work of the Lord at all times (2) Knowing that **our labour/toil in the Lord** is not in vain.

According to his own labour in 1 Corinthians 3:8 connects to our labour/toil in the Lord.

Slaves of God

Being part of the Body of Christ is truly something to be joyful about. Being chosen by God is a wonderful thing to grasp. The joy we feel over this should never be diminished. However, it's important for each of us to realize that we are devoted servants. And scripture makes it clear that being a devoted servant gets us a label as being a slave. We are, indeed, slaves that have a devotion. And whom are we devoted to? We are devoted to Christ Jesus and God. This understanding is key to knowing the difference between being a slave to Sin vs God.

Let us take a look at verses that show that we are slaves.

Paul, a slave of Christ Jesus, a called apostle, severed for the evangel of God"
(Romans 1:1)

Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, together with the supervisors and servants:" (Philippians 1:1)

*For, in the Lord, he who is being called a slave, is the Lord's **free(d) man**. Likewise, he who is being called, **being free**, is a **slave of Christ**.* (1 Corinthians 7:22)

*For, **being free of all**, I **enslave myself to all**, that I should be gaining the more.* (1 Corinthians 9:19)

*For, at present, am I persuading men or God? Or am I seeking to please men? If I still pleased men, I were not a **slave of Christ**."* (Galatians 1:10)

Yet, some might feel that we are no longer merely slaves to God, but sons of God. However, the issue is this is confusing the two types of slaves.

⁶ *Now, seeing that you are sons, God delegates the spirit of His Son into our hearts, crying "Abba! Father!"* ⁷ *So that you are **no longer a slave**, but a son. **Now if a son, an enjoyer also of an allotment from God, through Christ**."* (Galatians 4:6-7)

Paul in many verses says he is a servant/slave of Christ and God, yet here he says we are no longer slaves, but sons of God. How can both be true at the same time?

However, the key is to realize there are two types of slaves. Slaves to sin vs slaves [of Righteousness] to God. The answer to this question is in Romans 6:16-23.

*¹⁶ Are you not aware that to whom you are presenting yourselves as slaves for obedience, his slaves you are, whom you are obeying, whether of Sin for death, or of Obedience for righteousness? ¹⁷ Now thanks be to God that you were slaves of Sin, yet you obey **from the heart** the type of teaching to which you were given over." ¹⁸ Now, **being freed from Sin**, you are **enslaved to Righteousness**." ¹⁹ As a man am I saying this, because of the infirmity of your flesh. For even as you present your members as slaves to Uncleaness and to Lawlessness for lawlessness, thus now present your members as slaves to Righteousness for holiness." ²⁰ For when you **were** slaves of Sin, you were free as to Righteousness. ²¹ What fruit, then, had you then? -- of which you are now ashamed, for, indeed, the consummation of those things is death. ²² Yet, **now, being freed from Sin**, yet **enslaved to God**, you have your fruit for holiness. Now the consummation is **life eonian**. ²³ For the ration of Sin is death, yet the **gracious gift of God is life eonian, in Christ Jesus, our Lord**. (Romans 6:16-23)*

We are freed from the slavery of Sin. So that is clearly the sense in which we are no longer slaves in Galatians 4:6-7. However, we are still enslaved to God, which also allows us to become a son. It says if you are a son, then you are an enjoyer of an allotment. We are currently sons of God now, because we have received the holy spirit. So we have obtained the allotment, but it is yet to be delivered. Now, being freed from Sin, we are enslaved to Righteousness. We are enslaved to God now. We were enslaved to sin is past tense. So the key is we are currently both slaves and sons of God.

⁵ *[I am thanking you] for your contribution to the evangel from the first day until now, (Philippians 1:5)*

“yet manifested now and through prophetic scriptures, according to the injunction of the eonian God being made known to all nations for faith-obedience” (Romans 16:26)

So we are still slaves/servants currently, as Paul called himself a slave. This means we have obedience through faith, not works. Our contribution to the evangel is mentioned in Philippians 1:5 (which we will discuss a bit more later). That contribution is why we get compensated with “all” for fulfilling our **one** purpose as slaves of God. This is consistent with many historical accounts of how masters compensated their slaves, if they did at all. He called all of us for a reason, to function together in the Body of Christ. Every single member of the Body of Christ has an important function, even now. God has us all in the Body of Christ according to His purpose, and all of us are required. So this is why we all get compensated for being used to fulfill God's purpose. We get compensated for our toil and for our suffering we endured in the body, which God is using. We have the faith OF Christ, and we share in the suffering OF Christ too. Suffering IS our faithful service to God. Our suffering, enduring and testedness produces expectation, these are all aspects of our faithful service to God. Our faith-obedience. We suffer for Christ, filling up His afflictions. Suffering doesn't lead to faithful service, because that means there's some threshold of suffering which you must cross to be a faithful servant. Whereas, we are automatically all faithful servants by default. Our **suffering is part of our service** because we were chosen as believers. Our faith is that the sufferings will not be in vain since we believe Christ died for our sins and we will be resurrected with Him in glory.

³² Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all? ³³ Who will be indicting God's chosen ones? God, the Justifier? ³⁴ Who is the Condemner? Christ Jesus, the One dying, yet rather being roused, Who is also at God's right hand, Who is pleading also for our sakes? (Romans 8:32-34)

Who will bring an accusation against the elect of God? God is the one justifying. Who is condemning? (Romans 8:32-34 Greek Interlinear)

We are still currently ‘racing’ to get all as a reward. Just like a team competes and wins a championship together, we are competing to win the race together for all. So we still have an incentive to walk worthily of our calling, even if it is not directly for an exclusive reward. It is for all members of the Body of Christ since who could even bring an accusation against the elect of God? And since we know

the love of God in Christ, we herald because **we know** God is giving us everything in Christ. We herald because of the good news and from understanding God's transcendent grace and love.

#12 Is suffering for the evangel by doing works required to reign?

You **must** 'endure more hardening' by doing more works to reign has been a claim we've seen.

While it is true that we do endure, it is not true that you need to do works to earn reigning.

We have shown that suffering and endurance are tied together. Not only that – but the Body of Christ is *currently* suffering and enduring the afflictions of Christ (2 Corinthians 1:5-7) and sharing sufferings in Christ (Colossians 1:24-27; Romans 8:17; Philippians 3:10). Suffering produces endurance (Romans 5:3-5). Enduring is required (2 Timothy 2:12), so inherently suffering is required, as well. However, nowhere does it say that suffering for the evangel is something people choose to do and others don't choose to do it. **It's not our choice.** Nowhere does it specifically say suffering for the evangel is a type of suffering that not all members of the Body of Christ do. Nowhere does it say it's the only type of suffering required to reign. Nowhere does it say enduring only means you have to herald enough or do enough works, or be a teacher, or make sure you don't sin too much/have bad acts (committing suicide for example is something some teach will make you lose out on reigning). These are all things people might claim that would stop you from enduring, and they are all based on man's works.

In fact, Paul explains *what* he was enduring right before he says enduring is required in 2 Timothy 2:10.

¹⁰ *Therefore I am **enduring all** because of those who are chosen, that they also may be happening upon the salvation which is in Christ Jesus with glory eonian." (2 Timothy 2:10)*

It doesn't say enduring only by heralding, or enduring by only doing works, it says enduring ALL. As in, everything God has prepared for you to have to go through.

Nowhere does it say either suffering or enduring are your own works.

⁴ *[I am thanking God] always, in every petition of mine for you all, making the petition with joy, ⁵ for **your** contribution to the evangel from the first day until now, ⁶ having this same confidence, that He Who undertakes a good work among you, will be performing it until the day of Jesus Christ:”* (Philippians 1:4-6)

²⁷ *Only be citizens walking worthily of the evangel of Christ, that, whether coming and making your acquaintance, or being absent, I should be hearing of your concerns, that you are standing firm in one spirit, one soul competing **together** in the faith of the evangel, ” ²⁸ and not being startled by those who are opposing in anything, which is to them a proof of destruction, yet of your salvation, and this from God, ²⁹ for to you it is **graciously granted**, for Christ's sake, not only to be believing on Him, but to be suffering for His sake also, ³⁰ having the same struggle such as you are perceiving in me, and now are hearing to be in me.”* (Philippians 1:27-30)

Paul begins in Philippians by thanking God for YOUR contribution to the evangel, by God through Christ, being performed until the day of Jesus Christ. Suffering for the evangel isn't Body of Christ members competing against other Body of Christ members. Competing together is doing it **together as one team**. One spirit - one soul/mind/psyche – which means we are doing our purpose as “one” and wouldn't get exclusive things based on suffering for the evangel ‘better’ than someone else, since it's rewarded as a team effort. He (God) is undertaking good work in us. Will God be spiritually condemning His own flawless achievement? Paul says specifically that suffering is graciously granted from God, not earned based on our works. We are said to be suffering evil with the evangel, and suffering for Christ's sake is suffering, so that means it cannot be out of you, or your achievement. When we say God's achievement are you, we mean you cannot take credit relatively for doing these works. In Philippians 1:4-6, it mentions your contribution to the evangel, this means God is doing work in you + your contribution to the evangel is existing as the vessel in which God works through (not your own works) = God's

achievement . The the key is that fruit is *passive*. It is NOT all is of God + your works = God's achievement or else that is out of you and you could boast (Ephesians 2:8-10). It says opposition is proof of your salvation, which means opposition is granted to all believers. This means that those who suffer for His sake are ALL believers, or else you would not have this proof of salvation. This means all believers suffer with the evangel, not based on their own acts, but based on God graciously granting this to you.

⁸ You may not be ashamed, then, of the testimony of our Lord, nor yet of me, His prisoner, but suffer evil with the evangel in accord with the power of God, ⁹ Who saves us and calls us with a holy calling, not in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus before times eonian, ¹⁰ yet now is being manifested through the advent of our Saviour, Christ Jesus, Who, indeed, abolishes death, yet illuminates life and incorruption through the evangel" ¹¹ of which I was appointed a herald and an apostle and a teacher of the nations. ¹² For which cause I am suffering these things also, but I am not ashamed, for I am aware Whom I have believed, and I am persuaded that He is able to guard what is committed to me, for that day." (2 Timothy 1:8-12)

2 Timothy 1:8-12 are the verses some people may use to say you have to suffer evil with the evangel to get things at the dais exclusively for you and better than others, along with some other verses about suffering evil. This also gets linked to reigning, saying we have to do works to reign. However, Paul says that suffering evil with the evangel is in accord with the power of God. Right after saying it is the power of God, he even says the calling is not in accord with acts. So suffering is graciously granted, in accord with the power of God (not your own power, even relatively), and not in accord with your works. Suffering with the evangel cannot be your works because of these points, and suffering produces endurance, so endurance is not your achievement either. Again, this shows how it is not our works that get us anything because God's achievement are you. Paul even says he suffers because he was appointed. This means that it wasn't Paul's decision that causes suffering, and it aligns with it being granted to him. Same with us. It is granted to us.

²⁴ *I am now rejoicing in my sufferings for you, and am filling up in my flesh, in His stead, the deficiencies of the afflictions of Christ, for His body, which is the ecclesia" (Colossians 1:24)*

Philippians 1:29 says we are suffering for His sake. Colossians 1:24 says that Paul was filling up the deficiencies of the afflictions in Christ. This is a large part of why we are even called into the Body of Christ. Once you are given faith, your suffering, of even little things, is filling up the deficiencies of Christ. Your entire life is now part of the group suffering because you are part of one body, the Body of Christ. It is all linked to our purpose, expectation, and calling. To remove that aspect of a believer is to turn them into an unbeliever.

¹¹ *Stedfast [is] the word: For if we died together -- we also shall live together; ¹² if we do endure together -- we shall also reign together (2 Timothy 2:11-12 YLT)*

Suffering for the evangel is an aspect of suffering together. The type of suffering required would be the one that we all do, the one that produces endurance, and we show we all do that with Romans 5:3-5. It isn't a separate type of endurance, since nothing suggests otherwise and 2 Timothy 2 also connects suffering to enduring. It says we all suffer together, not separately, so we all endure together. The body suffers as one. We become hidden in His life, died with Him, and entombed with Him, and roused with Him as a group, together. Dying, living, and reigning are all together as a group, so there is no reason to think enduring isn't as a group as well. Suffering is graciously granted by God, so it is not something you are doing or choosing to do. It is God who grants suffering, not you who chooses the suffering. And if suffering produces endurance, then that means enduring is also graciously granted from God and not out of you. Right before the faithful saying Paul talks about doing this for those who may be happening upon salvation, not exclusive rewards (verse 10). Since false brethren exist within the ecclesia, there actually can be a group not enduring and did not die with Christ because they aren't true believers. So the if statement is not for nothing because there are people not getting this: unbelievers. And the same goes for the losing allotment verses. Unbelievers do not get the allotment (at least until later, when they are reconciled). The context is believers vs unbelievers, shown by saying "the Lord knew those who are His" (verse 19). Unbelievers are not His since some don't compete by faith's law which

is competing lawfully (verse 5). Unbelievers are trapped by the Adversary and don't come into a realization of truth (verses 25-26). They also aren't in the Body of Christ, so they are liable to be "disowned" (verses 12-13). The first line where it says died with Him, we know that is believers who are baptized into Christ's death, so it is ONLY true for believers since "if One died for the sake of all, consequently all died" (2 Cor 5:14-15) is prolepsis for all mankind. Otherwise, unbelievers would get eonian life and live with Christ, so it is just later that they get baptized into His death, in their own class. So it is believer vs unbeliever in the first line. The pattern continues with enduring, it is believer vs not since there are verses that say all of the Body of Christ endures. Some have made claims that unbelievers are nowhere in the context, but that rewards are definitely in the context of the faithful saying. However, verse 5 is where we get the mention of being crowned and shows the wreath is in view (which some say is part of the rewards). 7 verses later starts the faithful saying at 2 Timothy 2:12. The end of the faithful saying is in verse 13. It mentions that the Lord knows those who are His in verse 19, which is only 6 verses later. So by the spread of verses, "The Lord knew those who are His" is actually in closer proximity to the verses about being disowned than the wreath verse. While proximity does not guarantee there is not a change of context, the whole chapter fits together in context. So are the ones that aren't the Lord's also believers? May it not be coming to that!

Paul endured all things. We also endure all. So, our works are not required to reign with Christ, since it is based on God's power in us, not our own strength to endure. Also, since it is God's strength in us to endure what He deems necessary, it does not matter what your appointed day of death is or what you do, because it is Christ Jesus and God that stay faithful.

⁵ Now may the Lord be directing your hearts into the love of God and into the endurance of Christ! (2 Thessalonians 3:5)

It even specifically says in 2 Thessalonians 3:5 that Christ (the anointed one, aka we are Christ's, the Body of Christ, so this is us!) endures. This says we all endure.

¹² For even as the body is one and has many members, yet all the members of the one body, being many, are one body, thus also is the Christ." (1 Corinthians 12:12)

This is us, part of Christ. Therefore, since we are Christ (part of the Body of Christ), then we all endure.

So to answer the question, suffering (and even suffering for the evangel) produces endurance, so yes suffering is required to reign, but it is something God grants all believers.

#13 But it says we have different glories in 1 Cor 15. You are clearly wrong about shared glory. How do you reconcile that?

Part 1

Some are teaching that “*for star is excelling star in glory*” proves that some members of the Body of Christ excel other members of the Body of Christ in glory in the celestial realm, but this is wrong. Nowhere in the verse does it say this in reference to Body of Christ members for exclusive rewards or exclusive glory.

³⁵ *But someone will be protesting, "How are the dead being roused? **Now with what body are they coming?**"*

³⁶ *Imprudent one! What you are sowing is not being vivified if it should not be dying.*

³⁷ *And, what you are sowing, you are **not** sowing the body which shall come to be, but a naked kernel, perchance of wheat or some of the rest.*

³⁸ *Yet God is giving it a body according as He wills, and to each of the seeds its own body.*

³⁹ *Not all flesh is the same flesh, but there **is one**, indeed, of men, yet another flesh of beasts, yet another flesh of flyers, yet another of fishes.*

⁴⁰ *There are bodies celestial as well as bodies terrestrial. But a different glory, indeed, is that of the celestial, yet a different that of the terrestrial,*

⁴¹ *another glory of the sun, and another glory of the moon, and another glory of the stars, for star is excelling star in glory.*

⁴² *Thus also is the resurrection of the dead. It is sown in corruption; it is roused in incorruption.*

⁴³ *It is sown in dishonor; it is roused in glory. It is sown in infirmity; it is roused in power.*

⁴⁴ *It is sown a soulish body; it is roused a spiritual body.*

⁴⁵ *If there is a soulish body, there is a spiritual also. Thus it is written also, The first man, Adam, "became a living soul:" the last Adam a vivifying Spirit.*

⁴⁶ *But not first the spiritual, but the soulish, thereupon the spiritual.*

⁴⁷ *The first man was out of the earth, soilish; the second Man is the Lord out of heaven.*

⁴⁸ *Such as the soilish one is, such are those also who are soilish, and such as the Celestial One, such are those also who are celestials.*

⁴⁹ *And according as we wear the image of the soilish, we should be wearing the image also of the Celestial.*

⁵⁰ *Now this I am averring, brethren, that flesh and blood is not able to enjoy an allotment in the kingdom of God, neither is corruption enjoying the allotment of incorruption. (1 Corinthians 15:39-41)*

Summary of why it doesn't mean Body of Christ vs Body of Christ having different glories in order of importance

1. We show verses that **prove** members of the Body of Christ will share glory
2. We have a verse that **proves** we ALL mirror the Lord's glory and it cannot be different glory with a mirror
3. Compare the correct categories
4. The context
5. Seems to be inverted parallelism/chiastic structure

Mirror the Lord's Glory

¹⁸ *Now we all, with uncovered face, mirroring the Lord's glory, are being transformed into the same image, from glory to glory, even as from the Lord, the spirit." (2 Corinthians 3:18)*

Notice what 2 Corinthians 3:18 doesn't say, but also what it does- transformed into the SAME (not different) image. Our glory will mirror the Lord's, from glory to

glory. Nowhere does it say it's a different image, or different glory between members of the Body of Christ.

Strong's Exhaustive Concordance

2734. katoptrizó

To reflect, behold as in a mirror

Middle voice from a compound of kata and a derivative of optanomai (compare esoptron); to mirror oneself, i.e. To see reflected (figuratively) -- behold as in a glass.

ésoptron – a metallic mirror (not made of glass). Ancient mirrors (merely made of polished metal) only produced an indistinct image (reflection). So, to get an accurate picture (reflection) the viewer had to look from several different angles ("standpoints").

You get a more accurate image by having several different standpoints. Together, we all show the different standpoints or reflections of Christ. Our Head, Christ Jesus, is the perfect image of God, and we will be transformed into His image, which means we will all be transformed into the image of God. We will show aspects of God with our image. That is why nobody will have lesser or greater glory. If we have God's righteousness and can do nothing except what the Father does just like our Head Christ Jesus, then you cannot say that God's image has less or greater glory than another image of God, since it is all aspects of God. That would be implying that *God* can be better or worse than himself, when in reality, He is perfect, so the image of God that we get transformed into will be perfect, holy, flawless, and not better or worse than one another.

This lends to the idea that we will show aspects of God so we function as a group, possibly with different roles to play in reconciling all creation to God, reflecting God's perfect image—which becomes more clear through various reflections. We will all have the Lord's glory who is the perfect image of God, so our glory won't be better or worse than another member of the Body of Christ.

Shared Glory Between Body of Christ Members

¹² *that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and Lord Jesus Christ. (2 Thessalonians 1:12)*

¹⁴ *according as you also recognized us in part, for we are your glorying (even as you also are ours) in the day of our Lord Jesus. (2 Corinthians 1:14)*

¹⁹ *For who is our expectation, or joy, or wreath of glorying? Or is it not even you, in front of our Lord Jesus, in His presence? ²⁰ For you are our glory and joy. (1 Thessalonians 2:19-20)*

¹ *So that, my brethren, beloved and longed for, my joy and wreath, [that you] be standing firm thus in the Lord, my beloved (Philippians 4:1)*

¹³ *Wherefore I am requesting you not to be despondent at those of my afflictions for your sake which are your glory. (Ephesians 3:13)*

Compare the Correct Categories

Just as there is category of flesh in the terrestrial bodies, which has a subcategory of men, beasts, flyers, and fishes, similarly there is a category called “star” for the celestial bodies, which has a subcategory of sun, moon, and stars.

If you look at the verses, the contrast seems out of order, since it talks about the types of terrestrial bodies BEFORE it even says that there are terrestrial bodies. It goes from terrestrial bodies, to making an affirmation that ties the celestial to terrestrial, and then goes into the celestial.

Typically, the sun and moon have their own Greek words and are not directly referenced as stars. However, the greek word ‘aster’ refers to **any type** of celestial body (see interlinear), but mainly in reference to stars. Despite its main usage of referring to stars, it can be used to denote planets, moons, etc. The ‘morning star’ for example, is actually the **planet**, Venus. The word ‘asteroid’ also gets its name from the word for star, aster – or ‘astral’ which means ‘among/from the stars’. Just

like the word flesh or ‘sarx’ in Greek refers to **any type** of physical or terrestrial body, but mainly in reference to humans. In this specific usage, Paul is trying to categorize these groups by terrestrial and celestial categories. Therefore, it is one of the rare times that it would make sense to group the sun and moon as an “aster” because it is a celestial body. So again, the word flesh ‘*sarx*’ and the word star ‘*aster*’ represent the two different types of glories—terrestrial and celestial.

<https://tinyurl.com/4fws2nmr>

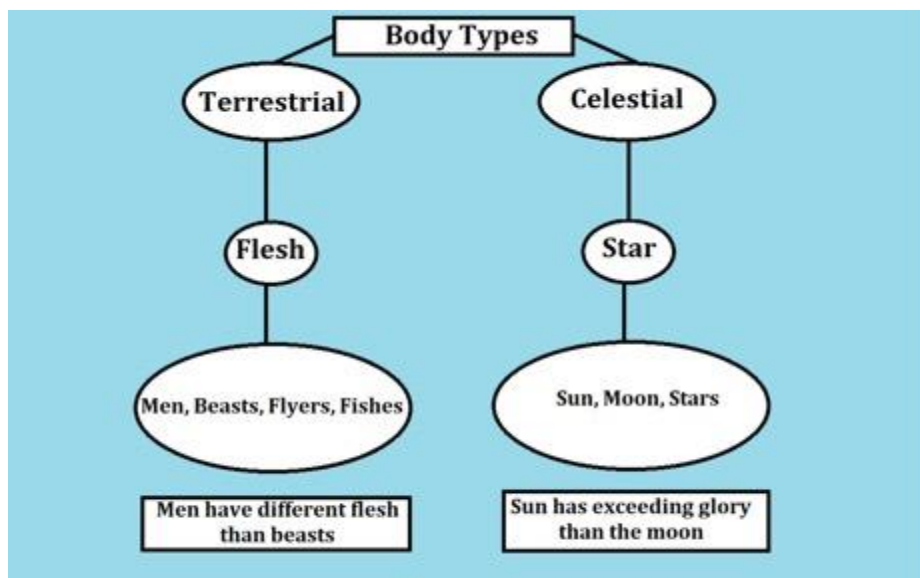
Definitions:

Celestial = out of heaven

Terrestrial = (soilish) = out of earth

Soulish = corruptible, dishonor, infirmity, not vivified, Adam

Spiritual = incorruptible, glory, power, vivified, Christ Jesus



One way to look at the comparison is:

- While not all flesh is the same, not all stars are the same.
- Or we could reverse this idea, for star is excelling star in glory, and flesh is excelling flesh in glory.

Summary of Levels:

- 1) Terrestrial (soilish) vs Celestial

- 2) Flesh vs Star
- 3) Men, beasts, flyers, fishes vs sun, moon, stars
- 4) Does not exist (Nowhere does it say humans vs humans)

It seems people who believe in exclusive glory apart from others in the Body of Christ look at it as if stars are their own subcategory. They think “star is excelling star in glory” means that it's applied to humans vs humans (in a celestial way) so they read it as “humans are excelling humans in glory”. The true comparison is between humans vs fish etc for the terrestrial bodies. It's the same type of comparison for celestial bodies. So the difference is not that humans will change within the 3rd level (as in humans become different from other humans). So there is no glory change WITHIN the subcategories (men, beasts, flyers, fishes). **It does not say men vs men, or fish vs fish, or beasts vs beasts.** The glory change is FOR the subcategory. **Humans vs fish. Humans vs beasts. Fish vs beasts.** Etc. Paul was explaining the difference of the overarching level 1 (terrestrial vs celestial) by explaining what the current glories are right now. They have added one extra layer of category too deep. An extra step that isn't there.

One key people are missing is this.

Star is the bigger category, which encompasses all 3 of the lower items (sun, moon, stars), rather than it being the exact same usage of the word “star” previously mentioned when it says “another glory of the stars” in the list of the 3 items. Humans are in a subcategory. It never says anything about humans excelling humans. The sun is excelling moon in glory would be an example of what the verse means. It never says the sun is excelling sun. Star compared to star means different things you see in the sky can have different glories, not that there is a level deeper within that. The sun is not compared to itself, and the moon is not compared to itself, so it makes sense that stars are not being compared to themselves. Therefore, it makes sense why these things in the list are being compared in the exact same way as the terrestrial things. You can see that humans are not fish, in the same way that the moon is not the sun. This helps to explain that our celestial bodies will not look exactly the same as now, and will actually have a higher glory than the terrestrial bodies we have now.

The logical conclusion of wrongly comparing humans to humans is that this would imply that we will become something that is not human. As in, humans can become flyers or fish. Because if the change is that stars become different than other stars, then humans will become different than other humans with respect to their *body type*, and will no longer be human. The change in this analogy is only to explain the difference between celestial and terrestrial, not to explain that humans will change to not be humans. The change we will go through is the jump from terrestrial to celestial, NOT from men to beast.

A potential reason for why Paul did not use the exact same wording for flesh and star:

Flesh is not a glorious thing, which is why it is not said to be excelling flesh in glory. Flesh is never associated with glory and it cannot please God, so the reason the word choice is different even though it has the same meaning could be because flesh is a negative, not positive association. Paul said there is no good in his flesh. We will no longer be flesh and blood eventually (1 Cor 15:50). It would defeat the point if he was gonna say that flesh glory is good, considering everything is meant to reach its glorified state. Therefore, it makes sense that it wouldn't be referenced in the exact same way, and it would use different terms than celestial. Our goal is to get to celestial glory.

Context

Paul talks about the seed of the body turning into a glorified body, so the whole context is about what type of body we will have (aka celestial human bodies). Dying, sowing the seed, is a necessary precondition to be vivified. Paul was explaining the difference of the overarching level 1 (terrestrial vs celestial) by explaining what the current glories are right now. If we can understand the difference between earthly flesh that we can see and the stars that we can also see with our eyes, then we will be able to better understand the difference in our resurrected bodies that change from being earthly to being celestial. Afterwards, Paul talks about celestial vs terrestrial bodies for us, and this analogy was to explain what a celestial body is, and to explain that we will have a human celestial glory, rather than another type of body. Paul may not have known every species of celestial to list them, so he would've had a lack of words to use without knowing

every single thing about the celestial realm. Even if he did know, his audience probably did not know. To try and explain what a celestial body is, Paul needed to explain what can be seen, we can see stars and planets in the sky to make an analogy to celestial bodies.

Inverted Parallelism/Chiastic Structure

Verse 39	A	Not all flesh is the same flesh,	[terrestrial bodies]
	B	but there is one, indeed, of men, yet another flesh of beasts, yet another flesh of <u>flyers,</u> yet another of fishes.	
Verse 40	C	There are bodies celestial	
		as well as bodies terrestrial.	
	C'	But a different glory, indeed, is that of the <u>celestial,</u>	

		yet a different that of the terrestrial,	
Verse 41	B'	another glory of the sun, and another glory of the <u>moon,</u> and another glory of the stars,	
	A'	for star is excelling star in glory.	[celestial bodies]

This structure shows that “star” can be representing ALL celestial bodies, which supports our argument earlier that it can mean any celestial object looking at the Greek word. The chiastic structure may not be necessarily what Paul was intending to use, but even if it's not the true intended structure, we prove with the other verses that we use to interpret this verse that it cannot mean better or worse glory levels between Body of Christ members.

So with the definition of star showing it is possible to mean what we are saying, and the verses that PROVE it cannot mean members of the Body of Christ have different levels of glory that are better or worse, we have shown why 1 Cor 15 glory verses don't mean what the exclusive reward/glory interprets it as. When you take everything else in context, the rest of our series shows this cannot mean humans vs humans. Using scripture to interpret scripture allows us to understand the proper definition of star because it cannot contradict the verses that show we share glory and mirror the Lord's glory.

#14 Won't the body change make people happy to be humiliated and get severe loss?

No.

Jesus was sinless and seemed to exhibit emotions. So being sinless does not necessarily mean we will not have any type of “negative” emotions. However, we know the outcome of the dais is applause. It is not logical to think that people who get severe humiliation and severe loss as punishment will also be happy for it. Jesus experienced emotions based on the situation, so being Christ-like is not experiencing happy emotions based on horrible things happening. Spiritual or figurative condemnation sounds like it would not make you happy at all. It would make you sad or fearful, and we know perfect love casts out fear. The applause contradicts spiritual condemnation. Why would God applaud His achievement failing? Applauding that His achievement is not competent for an allotment or competent to reign? It does not fit with emotions based on circumstances that you would be happy because of spiritual condemnation. There are consequences of our actions- now we have earthly consequences, and later we will need to be fixed of our sin, acts, and we need to gain a full realization of the righteousness of God and the love of God. We will get the full realization of truth about which non-core doctrines were right. We do not believe we will be just one blob of being, as some have hinted that we might think. However, the body change also will allow us to function together perfectly without having any sects, and to never miss the mark in completing our one purpose. We have covered the aspects of the body analogy and have explained how we will all share glory as reflections of God's image even though we may perform different functions (whether it is location, or roles, or tasks, or showing our individuality, these are all speculation which we won't get too deep into because we do not know how it plays out in the celestial realm). This body change does not mean that we have to be better or worse than one another, since we are all necessary. This will also be a realization at the dais, and allow us to be humbled in realizing we are being used for God's purposes, not because of us doing anything to deserve being better than one another based on works. In 1 Corinthians 15:58, Paul gave us an exhortation to be unmovable and abounding in the work of the Lord always. We know the motivation for our toil is to be out of

love and it also says our toil will not be for nothing. We know all members of the Body of Christ are toiling, since we all are living sacrifices because we are all slaves to God, and from the absolute perspective, everyone is doing exactly what they need to be doing. However, at the dais, we may have to face a hard truth—that the work typically thought of by people that will gain them something, will actually NOT be what gets them their reward. We will have all of our work examined and exposed, regardless of whether it is a lot of work or very little. Some things some view as not being work at all (being loving, kind, etc to Body of Christ or others for example) may be acknowledged, as well, showing that what we did was certainly not for nothing. We will learn what was done out of love and what was not done out of love. Any work that was not considered abounding in the Lord would be exposed. Our work will perish. People will be humbled at the dais, and exposed. These are all consequences that God intends for us to have to learn God's righteousness. Even though some truth may be seemingly negative (for example, the truth that we are all sinners was negative), it leads to a transcendent glory and joy and appreciation of God (similar to how the gospel was much more happy than the negative truth of being a sinner). So, any negative feelings will not compare to the happiness of the good news that we get ALL as a gift. This is why we do not need to worry about anything (Philippians 4:6). You do not need to worry about the dais because God is doing all in accord with the counsel of His Will and his transcendent kindness to us in Christ Jesus will shine through that day! So, like we talked about earlier, we should be doing things completely out of love and not in accord with fear or punishment. The consequences at the dais will be a relief to us that will unburden ourselves once everything is exposed and fixed. There is no condemnation in Christ, so the logical thing IS to be a faithful servant to God, because of his kindness to us. The consequences at the dais are to FIX US, as all of God's judgments are. They are not punishment, but rather correction, with the end goal of us being holy, flawless, competent, and we will learn God's righteousness. Spiritual condemnation does not align with applause, but correction, relief, and learning the good news that all is yours would align with applause, since we know the end goal is APPLAUSE and not condemnation.

#15 If God is gonna give applause to all, why should we care about rewards?

Care : we are trying to help others see something **positive**

Worry: they are causing someone to fear something **negative**

Some think, we should just let God decide all the bad works we do and not worry about how it affects what we lose and be happy about it. The thinking is we shouldn't worry about what we get.

It's a contradiction to say something horrible might happen to you, like being ranked last, severe loss and severe humiliation, but don't worry at all. Paul says to not be worrying about anything, yet this doctrine they present is *definitely* something to be worried about. So which is true? We would argue that Paul is right when he says do not be worrying about anything, and that the “spiritual condemnation” as some have put it is not what is actually happening. You can't say don't worry but then explain a situation in which, if you did worry about it, then you would have not faced such severe humiliation. If they are right about exclusive rewards, then this implies that you should worry about your behaviour, since you can suffer loss (relatively). It also implies fear, since you must pay attention to sin and avoid it, in order to earn allotments and rewards. Don't worry. The consequences are only for *thousands of years*.

But is this truly what we are supposed to be doing? Are we supposed to ignore multiple messages that Paul gives? If it is in scripture, it seems Paul cared enough to share it with us.

But should we become fatalistic in thinking we have no effect on our rewards, because God is sovereign?

These things give us insight into our *calling* of what we will experience in the celestial realm and it is in jeopardy, with you potentially losing out on the ability to reign and be in the Kingdom of God, yet we should ignore this?

Many within the Body of Christ talk about how bad it is to be fatalistic, since God creates circumstances that relatively, our actions do affect, since God predetermined our choices to have effects.

Why does this sound eerily similar to when you ask a Christian if someone is going to Hell to be tortured forever, and they say “well we don't know. God only knows” yet they DO believe that if that person did not [insert whatever Christian work to choose salvation for themselves] so they wouldn't be saved. They just play the “I don't know” card or “it's a mystery” when in reality they are just ignoring aspects of their beliefs that they can't admit they believe.

If it's true that we need to be fatalistic about this, as in ignore what Paul told us, and just hope for the best, then actually the best thing to do would be to DO NOTHING, especially since you will get an applause anyway. If we are to ignore it and just rely on getting applause, then we should be of the mind that nothing we do even matters because God's got this. So actually, the logical service makes more sense with our view because we are the ones saying to do things out of love, rather than the circular argument of “don't care, but also don't forget to do works for rewards since it's so important, but make sure it's out of love instead of for rewards”.

#16 Doesn't Ephesians 4:19 mention a career sinner to prove why you lose an allotment?

This will go over what walking worthily means, show what a “career sinner” is, and why it has no effect on a member of the Body of Christ's celestial future.

Career Sinner Part 1

¹⁷ This, then, I am saying and attesting in the Lord: By no means are you still to be walking according as those of the nations also are walking, in the vanity of their mind, ¹⁸ their comprehension being darkened, being estranged from the life of God because of the ignorance that is in them, because of the callousness of their hearts, ¹⁹ who, being past feeling, in greed give themselves up with wantonness to all uncleanness as a vocation." ²⁰ Now you did not thus learn Christ, ²¹ since, surely, Him you hear, and by Him were taught (according as the truth is in Jesus), ²² to put off from you, as regards your former behavior, the old humanity which is corrupted in accord with its seductive desires, ²³ yet to be rejuvenated in the spirit of your

mind, ²⁴ and to put on the new humanity which, in accord with God, is being created in righteousness and benignity of the truth." (Ephesians 4:17-24)

Ephesians 4:17-24 mentions doing things as a vocation or what would be known as a ‘career sinner’. However, the key to this verse is that these people were “estranged from the life of God”. While we are given the exhortation to not walk according to the former behavior, the old humanity, there is no connection here made to the allotment verses for believers. Therefore, this isn't proof that believers have to stop sinning to earn the allotment. We are to put away the old humanity that sins, but **not** by choosing to stop sinning. We are to *put on the new humanity which, in accord with God, is being created in righteousness*. This is similar to the exhortation to put on the helmet of salvation, cuirass of righteousness, etc. We do not have salvation yet but we are walking in accord with our expectation, knowing we will be experiencing it. We know we will be created in righteousness and be sinless when we are in the new creation, so we walk in that expectation. We can't stop sinning because we aren't a new creation yet. The nations do not walk in accord with spirit and unbelievers walk according to their hatred and hostility towards God; for they do not receive a love of the truth and they can't walk in accord with the new creation because they do not have our expectation in Christ.

Take these last three verses of chapter 3 in context of the beginning of Chapter 4.

¹⁹ to know the love of Christ as well which transcends knowledge - that you may be completed for the entire complement of God. ²⁰ Now to Him Who is able to do superexcessively above all that we are requesting or apprehending, according to the power that is operating in us, ²¹ to Him be the glory in the ecclesia and in Christ Jesus for all the generations of the eon of the eons! Amen! (Ephesians 3:19-21)

This is why Paul says the next sentence in Ephesians 4:1. When he says “entreating you, *then*”, this means that was based on the previous thing he said in Ephesians 3:19-21. We will all be completed for the entire complement of God. This is the reason why we are to walk worthily. Because of this truth, then you can walk worthily in expectation of this calling that we know we already obtained since we were chosen before the disruption of the world. This shows that walking worthily

is not based on exclusive rewards, but based on the calling that every member of the Body of Christ is called for. If you say walking worthily is for only exclusive rewards and nothing to do with our calling that we all get during eonian life, then that contradicts walking worthily is referring to the calling that we were called for (completed for the entire complement of God), which is something we all get, so it cannot be exclusive (except that it is exclusive to believers).

¹ *I am entreating* (exhortation, not requiring) *you, then, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,* ² *with all humility and meekness, with patience, bearing with one another in love,* ³ *endeavoring to keep the unity of the spirit with the tie of peace* (Ephesians 4:1-3)

Some people have made various claims about what walking worthily means. But in this verse, it actually defines it. We are to be endeavoring to keep the unity of the spirit with the tie of peace doing it in humility, meekness, patience, and bearing with one another in love. We are to walk worthily of the calling. The keyword is “of” the calling, not walk worthily in order “to” **get** the allotment/calling. There are no “if statements” that are conditional, in which may or may not ever be triggered. You have to already have the calling obtained to be able to walk worthily of it. If I am to walk worthily of being a manager, it would be clear that I am already a manager. If you say being called is just salvation, and salvation has nothing to do with any rewards, then this would mean that walking worthily is just of salvation and not for any rewards. We have heard arguments that when it says your calling is not in accord with acts, it only means for salvation. And since everyone believes you can’t lose salvation and that it is already guaranteed, then walking worthily of your calling is only a call to not abuse grace as an exhortation. Therefore, it would be a contradiction to say your conduct, or at least the part about walking worthily, gets you something special above others in the Body of Christ. And if you say walking worthily is for the high calling, not just the calling of salvation, then that is also not true because it says the prize of the high calling is gaining Christ which includes “resurrection that is out from among the dead” (Phil 3:11-14), which is still what every person in the Body of Christ gets for eonian life. It’s still a contradiction that your calling is not in accord with acts because it is referring to being saved for eonian life there. (Note: the high calling above is being resurrected to go to the celestial realm, as it says later in Phil 3. The difference of who is

disposed to this vs not are those who are disposed to the celestial vs terrestrial, not Body of Christ vs Body of Christ, as discussed earlier). Also, the calling is not just resurrection. The calling is our purpose in the celestial realm, and we get resurrected for eonian life to fulfill our calling, to reconcile all creation.

Holy, Flawless & Blameless – <https://tinyurl.com/4zb76kcj> (verses 3-11)

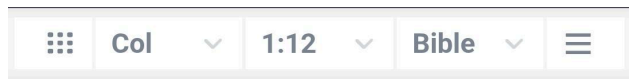
*³ Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ, ⁴ according as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight, ⁵ in love designating us beforehand for the place of a son for Him through Christ Jesus; in accord with the delight of His will, ⁶ for the laud of the glory of His grace, which graces us in the Beloved:" ⁷ in Whom we are having the deliverance through His blood, the forgiveness of offenses in accord with the riches of His grace, ⁸ which He lavishes on us; in all wisdom and prudence ⁹ making known to us the secret of His will (in accord with His delight, which He purposed in Him)" ¹⁰ to have an administration of the complement of the eras, to head up all in the Christ - both that in the heavens and that on the earth" ¹¹ in Him in Whom our lot was cast also, being designated beforehand according to the purpose of the One Who is operating all in accord with the counsel of His will, ¹² that we should be for the laud of His glory, who are pre-expectant in the Christ." ¹³ In Whom you also -- on hearing the word of truth, the evangel of your salvation -- in Whom on believing also, you are **sealed** with the holy spirit of promise ¹⁴ (which is an earnest of the enjoyment of **our allotment**, to the deliverance of that which **has been procured**) for the laud of His glory! (Ephesians 1:3-14)*

<https://biblehub.com/interlinear/ephesians/1-14.htm>

The Ephesians would have seen right at the opening of Paul's letter that they cannot lose the allotment because it is deliverance of that which has already been procured (obtained). We have already been chosen to receive our allotment so we cannot sin our way out of it. So walking worthily (of) cannot be a threat to losing an allotment.

¹² *at the same time giving thanks to the Father, Who makes you competent for a part of the allotment of the saints, in light (Colossians 1:12)*

Our allotment is the all-encompassing gift that Christ gets (Christ Jesus our head gets it, and every member of the body is considered to be “Christ” as well).



3962 [e]	3588 [e]	2427 [e]
Patri	tō	hikanōsanti
Πατρι	, τῷ	ἰκανώσαντι
Father	the [One]	having qualified
N-DMS	Art-DMS	V-APA-DMS

4771 [e]	1519 [e]	3588 [e]	3310 [e]	3588 [e]
hymas	eis	tēn	merida	tou
ὑμᾶς	εἰς	τὴν	μερίδα	τοῦ
you	for	the	share	of the
PPro-A2P	Prep	Art-AFS	N-AFS	Art-GMS

2819 [e]	3588 [e]	40 [e]	1722 [e]
klērou	tōn	hagiōn	en
κλήρου	τῶν	ἁγίων	ἐν
inheritance	of the	saints	in
N-GMS	Art-GMP	Adj-GMP	Prep

“Part of” may be somewhat misleading, leading people to think it is implied that we have to get more or less allotments than someone else. However, we get all of Christ’s allotment, not giving out or losing allotments per person based on earthly works. The reason allotment was used in the CLV, according to AE Knoch, was because he was distressed that inheritance /heirs means God can die. However, receiving an inheritance does not mean that the person has to die. So, it does not mean, and we know that, God cannot die.

https://youtu.be/r_RAWwp8CEk?si=tztEG1zFGQi4FlqE

138 Two Messages on Allotment (A.E. Knoch)

Even with using the word allotment, it does not necessarily mean that it has to be divided up, as in it can't be all, because Jesus got the allotment of all (Hebrews 1:2), and that was not divided up for him. He got everything. And we are in Him.

3310. meros

Strong's Concordance

part, portion

Feminine of meros; a portion, i.e. Province, share or (abstractly) participation -- part (X -akers).

The YLT shows that it means participation, rather than only getting a small part of the whole allotment:

Col 1:12 *Giving thanks to the Father who did make us meet for the participation of the inheritance of the saints in the light.* Despite what people think, it's actually the name Jesus that is the name above every name, in which all will be bowing and confessing to (Phil 2:9-11). Our "part" is Christ's full allotment. (We are all Christ). "Part of" can mean "share" or "participation". An example could be you have a house, and maybe all of the family lives in the house. Maybe some have a preference on rooms, but the whole house is yours. Even with the CLV translation, if it is the correct word choice, then your part is that you are a member of the Body of Christ, and every single member of the Body of Christ gets to share the pie (shared glory). The part is sharing, not hoarding for yourself individual pieces of special pie that you can boast about cause nobody else gets it. If it does mean part, then it can mean that everyone gets an equal share. The use of "part of" an allotment does not prove that people can lose allotments based on not walking worthily, and it does not prove people don't get Christ's entire allotment.

⁸ *Yet the timid, and unbelievers, and the abominable, and murderers, and paramours, and enchanters, and idolaters, and all the false-**their** part is in the lake burning with fire and sulphur, which is the second death."* (Revelation 21:8)

Bible Hub 3313 - Meris "part"

Either way, whether it is part of or participation, it means the same thing: the full inheritance. Since we are hidden in Christ, we get what Christ gets. And Christ Jesus has the allotment of all, which is not divided up between him and someone else for him to merely get the allotment of some things. Allotment can mean all. And God does have the ability to give us all things, since it was proven to be possible with Christ Jesus.

Walk Worthily (Career Sinner Part 2)

¹¹ *in whom also we did obtain an inheritance, being foreordained according to the purpose of Him who the all things is working according to the counsel of His will, ¹²for **our being** to the praise of **His glory**, [even] those who did first hope in the Christ, ¹³in whom ye also, having heard the word of the truth -- the good news of your salvation -- in whom also having believed, ye were **sealed** with the Holy Spirit of the promise, ¹⁴which is an earnest of our inheritance, to the **deliverance** of the **acquired/obtained possession**, to the praise of His glory.* (Ephesians 1:11-14 YLT)

<https://tinyurl.com/y9rmv8pr> Greek Interlinear

¹ *And you, **being dead to your offenses and sins**, ²in which once you walked, in accord with the eon of this world, in accord with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness " ³(among whom **we also all behaved ourselves once** in the lusts of our flesh, doing the will of the flesh and of the comprehension, and were, in our nature, children of indignation, even as the rest)* (Ephesians 2:1-3)

Walking accord with the eon is walking in accord with sins and offenses. We aren't supposed to try and stop sinning. Quite the opposite, since we are to reckon ourselves dead to sin and our offenses are all covered. We reckon ourselves to be a

new creation and don't need to try to stop sinning to get an allotment. We are supposed to ignore flesh and focus on spiritual things. Our walk isn't to try to do law, or try to earn rewards, or try to make God owe us a debt for working. Our walk is in accord with the knowledge of what we have already obtained and are waiting for the deliverance. "In which once you *walked*" is past tense, bye-bye. We're currently proleptically dead to our sins AND OFFENSES. Where does it say only for salvation?

¹ Become, then, imitators of God, as beloved children, ² and be walking in love, according as Christ also loves you, and gives Himself up for us, an approach present and a sacrifice to God, for a fragrant odor." (Ephesians 5:1-2)

Our walk is out of love. The cause is because we realize the love of God and Christ.

⁵ For this you perceive, knowing that no paramour at all or unclean or greedy person, who is an idolater, has any enjoyment of the allotment in the kingdom of Christ and of God." ⁶ Let no one be seducing you with empty words, for because of these things the indignation of God is coming on the sons of stubbornness. (Ephesians 5:5-6)

People may think **verse 5** proves Body of Christ can lose their allotment, because you do not walk worthily. However, we have shown that walking worthily is based on already having obtained the calling to be completed for the entire complement of God, to reconcile all of creation, which is what all of us get.

In Ephesians 5:6 after the mention of people not enjoying the allotment, it says, for because of those things, indignation of God will come upon the sons of stubbornness. Other verses prove we are not appointed to God's indignation. And later on in the same chapter, it says to not be joint partakers with the sons of stubbornness because you are now **light in the Lord**. Therefore, the key distinction is whether or not you are a believer.

⁷ *Do not, then, become joint partakers with them,* ⁸ *for you **were** once darkness, yet now you **are** light in the Lord."* ⁹ *As children of light be walking (for the fruit of the light is in all goodness and righteousness and truth) (Ephesians 5:7-9)*

Being now light in the Lord instead of darkness, we walk in accord with fruits of the spirit, not in accord with flesh. Meaning, spiritually in our thinking we walk according to truth and righteousness.

¹⁵ *Be observing accurately, then, brethren, how you are walking, not as unwise, but as wise,* ¹⁶ *reclaiming the era, for the days are wicked."* ¹⁷ *Therefore do not become imprudent, but understand what the will of the Lord is."* (Ephesians 5:15-16)

Walking means coming into or growing in realization(s) of truth and understanding what the will of the Lord is. (And just a note: earlier in Ephesians 1 Paul says the will of God is for us to head up all in Christ, and the Lord our head leads this mission). The opposite, to not walk worthily, is what unbelievers do- they do not receive a love of the truth so they cannot walk in the expectation of what God is going to do. This makes them unwise relatively since they are estranged from God. This exhortation is not to threaten people by saying **do this or else** you will not enjoy the allotment. The key to walking worthily is that Paul gives these exhortations based on what we have ALREADY OBTAINED/PROCURED. The deliverance is to come and it is a guarantee. To be sealed with an earnest of the allotment means you already obtained it, so you cannot lose anything for being a sinner, or miss out on anything either, since we have already obtained it. Now that you **know** you will get this calling, only **THEN** are you able to walk worthily of the calling that you have been guaranteed to get.

²⁷ *that He should be presenting to Himself a glorious ecclesia, not having spot or wrinkle or any such things, but that it may be holy and flawless."* (Ephesians 5:27)

All Body of Christ will be presented as flawless, so we will all get the allotment.

How can anyone not get the allotment when we are supposed to be putting on the cuirass (chest and back armor) of righteousness? (Ephesians 6)

Contend the ideal contest of the faith. Get hold of eonian life, for which you were called (1 Timothy 6:12)

The ideal contest is of THE FAITH (getting hold of eonian life), not works, not heralding enough, not to stop being a career sinner, not doing works out of faith. It is faith alone. And we know Paul couldn't do what he wanted and did what he didn't want, so his flesh did not run the ideal race. (Romans 7:15-25). This verse says eonian life is what we are called for. This would be our calling. Both the “high calling”, called “resurrection”, and “the holy calling” (2 Timothy 1:9) are both “in Christ Jesus”.

*“prize of God's calling above **in Christ Jesus**” (Phil 3:14)*

*for unrepented of [Greek Interlinear: **Irrevocable**] are the gifts and the calling of **God** (Romans 11:29)*

You **already obtained** the high calling, now walk worthily of it! Stop condemning (we define this as punishment for acts or sin etc) members of Christ, get the log out of your own eye!

Yet, now, being freed from Sin, yet enslaved to God, you have your fruit for holiness. Now the consummation [end, purpose] is life eonian.

For the ration of Sin is death, yet the gracious gift of God is life eonian, in Christ Jesus, our Lord. (Romans 6:22-23)

Greek interlinear - Telos 5056. : End, purpose, goal, completion, fulfillment

The result of our race, being slaves to God, is **eonian life** in Christ Jesus, not *trying* to get an extra high calling or rewards above others in the Body of Christ

Fruits of the spirit don't get you exclusive rewards at the dais, since you already have your fruit for holiness – **eonian life** in Christ Jesus, which includes getting “all things”.

¹⁵ Some, indeed, are even heralding Christ because of envy and strife, yet some because of delight also;" ¹⁶ these, indeed, of love, having perceived that I am located for the defense of the evangel, ¹⁷ yet those are announcing Christ out of faction, not purely, surmising to rouse affliction in my bonds." ¹⁸ What then? - Moreover, seeing that, by every method, whether in pretense or truth, Christ is being announced, I am rejoicing in this also, and will be rejoicing nevertheless." (Philippians 1:15-18)

²⁷ Only be citizens walking worthily of the evangel of Christ, that, whether coming and making your acquaintance, or being absent, I should be hearing of your concerns, that you are standing firm in one spirit, one soul, competing together in the faith of the evangel (Philippians 1:27)

Some people think we compete against each other for rewards at the dais. However, this can't be true because we compete TOGETHER, not against each other. This would be the same as suffering for the evangel or with the evangel.

Some of the key points of walking worthily:

1. Wisdom
2. Love
3. Goodness
4. Walking in accord with expectation
5. Armor of God (truth, righteousness, faith, salvation, spirit)

Not:

1. Falling into deception
2. Estranged from God
3. Idolatry

In summary, we walk worthily BECAUSE we have already been called for a purpose. We do not walk worthily in order to gain the calling, because we already have obtained it, and it is soon to be delivered.

#17 The stepmother guy in 1 Corinthians only refers to believers so how could this be for anything else than exclusive rewards?

So if this guy is a believer, then someone can

1. Excommunicate believers for sinning too much
2. Be given up to Satan for exclusive rewards
3. Be justified but it isn't enough for you to get the allotment, since if you sin too much, then you lose the allotment since the guy was a believer, justified, but not enjoying the allotment of the kingdom of God. So he does not get to share the allotment with the Body of Christ.

Just to be clear, we believe a Body of Christ member could potentially do any and all sin. Even sacrifice children to Baal. Or be with their stepmother etc. We are all still sinners and justification is prolepsis and we don't condone abusing grace to go out and sin. In the eyes of God we are no longer "unjust" or doing "wicked acts" because proleptically we are "holy and flawless" because of God's righteousness being reckoned to us.

Given Up to Satan Part 1

We will be talking about why there is no need to kick anyone out of our ecclesia based on sinning, other than unbelievers. (Of course, we agree if someone is doing something against the law or abusing another member, emotionally or physically etc, that's a whole different issue than what we are addressing, in which you should take steps to address it.) We will discuss the prostitution talked about in Corinthians and why the person Paul gives up to Satan is an **unbeliever**. Some in the Body of Christ are teaching that we should disfellowship other members based on sins or acts, and dig up the old humanity. We are here to explain why this is **not true**.

⁴ *Yet, it was because of the **false brethren** who were smuggled in, who came in by the way to **spy out our freedom** which we have in Christ Jesus, that they shall be enslaving us- "* (Galatians 2:4)

Paul mentions false brethren in Galatians and even says in 1 Cor 15 that you are saved if you retain the gospel, meaning there might be people in the ecclesia not retaining the gospel. Similarly to today, we might have people in comments under

videos, or in certain conferences etc that are not believers, yet they are “among you”.

¹ *Absolutely, it is heard that there is prostitution among you, and such prostitution (which is not even named among the nations), so that someone has his father's wife.* ² *And you are puffed up, and mourn not rather, that the one who commits this act may be taken away from your midst.* ³ *For I, indeed, being absent in body, yet present in spirit, have already, as if present, thus judged the one effecting this,* ⁴ *in the name of our Lord Jesus Christ (you being gathered, and my spirit, together with the power of our Lord Jesus),* ⁵ *to give up such a one to Satan for the extermination of the flesh, that the spirit may be saved **in the day of the Lord Jesus.*** (1 Corinthians 5:1-5)

They couldn't have been believers because Paul did it to save them in the day of the Lord so they weren't already saved.

⁹ *I write to you in the epistle not to be commingling with paramours.* ¹⁰ *And undoubtedly it is not as to the paramours of this world, or the greedy and extortionate, or idolaters, else, consequently, you ought to come out of the world.* ¹¹ *Yet now I write to you not to be commingling with anyone named a brother, if he should be a paramour, or greedy, or an idolater, or a reviler, or a drunkard, or an extortioner. With such a one you are not even to be eating.* ¹² *For what is it to me to be judging those outside? You **are not judging those within!*** ¹³ *Now those outside, God is judging. Expel the wicked one from among yourselves.* (1 Corinthians 5:9-13)

for what have I also those without to judge? those within do ye not judge? and those without God doth judge; and put ye away the evil from among yourselves. (1 Corinthians 5:12-13 YLT)

Named a brother means within the ecclesia but not Body of Christ. They are not Body of Christ since they were not justified, or else they would be looked at as “were these” in past tense since they would be hallowed and bathed off from this prostitution. “Named a brother” means not just in the world, but within the ecclesia (vs 10), but they are a wicked one (vs 13). Those considered by Paul to be wicked

are not Body of Christ since they are estranged from God by wicked acts and have not been reconciled yet (Col 1:21). If I were to say, “This thing you have given me, you are naming it a cake?”, the implication is that it is **not** what one truly considers to be cake. Now, it could be used just to insult the quality of the cake but it also can be used to insult the idea that it is even truly a cake. Considering we are aware of false brethren, and ones spying out our freedom in Christ, it is very possible that someone can become named a brother but not truly be a brother. We have recently seen people get labeled as never having been a believer, despite once being considered one. This is happening right now today. Paul, being an apostle, actually had the gift of spiritual discernment and would have been able to know if someone in their current status was a true believer, potentially. And one note, we do not believe Paul would be able to tell when someone would eventually become a believer but whether it was through spiritual discernment or the ways in which we determine believers currently, Paul judged this person to be an **unbeliever** within the ecclesia.

The type of judgment occurring here is important:

1. Judgment by Paul that this person is an unbeliever = Judge within the ecclesia whether someone is a believer or not
2. God judges those outside the ecclesia / don't worry about them

We know we should be able to judge who are believers because of 2 Cor 6:14-15. Judge the ones within the ecclesia that need to be cast outside (unbelievers). Don't judge actual Body of Christ because Paul says to not be judging each other before the season, since the Lord is the one who does that. We walk as if new creation and walk as if justified. **Named** a brother doesn't mean they **actually** are, especially when we know there are false brethren that can be within the ecclesia, as already stated.

¹⁰ *Now why are you judging your brother? Or why are you also scorning your brother? For all of us shall be presented at the dais of God (Romans 14:10)*

¹³ *By no means, then, should we still be judging one another, but rather decide this, not to place a stumbling block for a brother, or a snare. (Romans 14:13)*

We are aware that some will probably argue that the context of this verse does not mean what we are trying to say but we will address this verse later on.

¹ *Paul, a called apostle of Christ Jesus, through the will of God, and Sosthenes, a brother,* ² *to the ecclesia of God which is in Corinth, hallowed in Christ Jesus, called saints, together with all in every place who are invoking the name of our Lord, Jesus Christ, both theirs and ours:"* ³ *Grace to you and peace from God, our Father, and the Lord Jesus Christ."* (1 Cor 1:1-3)

Paul would have said **a brother** or **a saint** etc if he meant a Body of Christ member. Paul's letters are to believers. If Paul is writing to believers, then the stepmother guy should be "you". He is never mentioned as someone Paul is writing the letter to, so that should be a red flag that he was not the audience of the letter, so he was not a believer yet. So, the assumption that he was a believer just based on Paul talking about him isn't necessarily true. He is never referred to as a saint or "you".

Given up to Satan Pt 2

This section will discuss the prostitution of the man who slept with his stepmother talked about in 1 Corinthians 5 and why this person who Paul gives up to Satan is an **unbeliever**. And of course, we are not saying membership in the Body of Christ is dependent on conduct, quite the opposite actually. Members of the Body of Christ are hallowed and justified for all sins and acts (proleptically) and will be constituted just at the dais. Being a member of the Body of Christ does not depend on our works at all. The man in 1 Corinthians 5 is not described as a believer, and his behaviour is so shockingly immoral that it is the type of thing which is "not even named among the nations." Paul highlights this to show the church how serious and harmful his presence is among them.

Addressing the claim that the same man is mentioned in 2 Corinthians 2

The man in 2 Corinthians 2 repented for what he did, while the man in 1 Corinthians 5 was **not told** to repent, and Paul spoke *to the church* **about** him, not directly to the man. Paul told the church to expel him. Though there are similar

themes in both passages (grief, discipline, forgiveness), it's unlikely they're the same person. 2 Corinthians deals with broader issues and never names the man, and repentance is mentioned in 2 Corinthians, but not in 1 Corinthians. Nowhere have we been able to find any information that conclusively proves they are the same person. People have claimed that we should just assume it is him but that is a poor practice when reading God's word of truth. Any assumptions can lead to major errors. The truths attained in 2 Corinthians 2 do not require them to be the same person.

Justification is not just for salvation. Paul talks about justification in the context of the allotment of God's kingdom. This means that justification is related to the allotment specifically here. Some people claim being bathed off and hallowed is only for salvation and not allotments but if that's true, then why does Paul talk about justification in the context of the allotments? If it doesn't apply to the allotments, he should have said "just because you were bathed off and hallowed, you still have to stop sinning or doing bad acts to enjoy the allotment " or some variation. If being bathed off and hallowed has no bearing on allotments, there is no reason to even make those statements without some additional point made, which clearly he did not make. The main problem is that some don't seem to understand is that the reason no one can endure in good acts is because of sin. So while sin is not necessarily all acts, they are intricately tied. And being justified and righteous has to be more than just for sin. Without sin, you can't have bad acts. Basically, all bad acts are the result of sin. So if righteousness covers sin, then by default it covers acts. To sin, simply means "to miss the mark". For those unconvinced, we will have a future video that addresses this topic further.

Just vs Unjust

²¹ *And you, being once estranged and enemies in comprehension, by wicked acts, yet now He reconciles* ²² *by His body of flesh, through His death, to present you holy and flawless and unimpeachable [blameless/faultless] in His sight (Colossians 1:21-23)*

Proleptically Body of Christ are reckoned as not doing evil acts. Unbelievers are estranged and enemies in comprehension *by* wicked acts. So believers are looked at

as no longer wicked, even as we still sin. It says the reason they are estranged is *by* wicked acts. So if we are still doing wicked acts, since we are not an enemy of God, how is it that we are not "estranged by wicked acts anymore"? Well it is prolepsis. That's why justification bathes us off from evil acts even as we still sin. So this shows why the list of things that can lose someone an allotment would be for those who are not yet reckoned to be bathed off, and they are still considered to be unrighteous whereas we have God's righteousness through faith. It says he is "wicked", so he must not be reconciled yet, because of the wicked acts not being looked at as justified, and unbelievers are not justified, so when it says "the unjust will not be enjoying the allotment", it is referring to those who are not yet justified which would be the ones not reconciled yet.

Connecting all the words used for believers reckoned to have God's righteousness vs unbelievers who are not yet justified shows why the words used for this guy (wicked, unjust, not a saint) prove he is an unbeliever.

Believer (Still Presently A Sinner) = Reconciled = Through God's Righteousness
Proleptically = Not Viewed By God As Doing Wicked Acts = Holy = Just = Saint

Vs.

Unbeliever (Still Presently A Sinner) = Unreconciled/Estranged = Without God's
Righteousness Proleptically = Doing Wicked Acts = Unholy = Unjust = Not A
Saint

Unjust in 1 Cor 6:1 unjust is the same word as unjust in 1 Cor 6:9.

*⁹ Or are you not aware that the unjust shall not be enjoying the allotment of God's kingdom? Be not deceived. Neither paramours, nor idolaters, nor adulterers, nor catamites, nor sodomites, ¹⁰ nor thieves, nor the greedy, nor drunkards; no revilers, no extortioners shall be enjoying the allotment of God's kingdom." ¹¹ And some of you were these, but you **are** bathed off, but you are hallowed, but you were justified in the name of our Lord Jesus Christ and by the spirit of our God." ¹² **All is allowed me, but not all is expedient.** (1 Corinthians 6:9-12)*

The ones not enjoying the allotment are who? The unjust. Who are the unjust? Well it says here in 1 Corinthians 6:1.

¹ Dare any of you, having business with another, be judged before the unjust, and not before the saints? (1 Corinthians 6:1)

You cannot be unjust and a saint at the same time. This proves the unjust are NOT saints. So the ones who don't enjoy the allotment (the unjust) are NOT saints.

¹⁷ Yet now it is no longer I who am effecting it, but Sin making its home in me. ¹⁸ For I am aware that good is not making its home in me (that is, in my flesh), for to will is lying beside me, yet to be effecting the ideal is not. ¹⁹ For it is not the good that I will that I am doing, but the evil that I am not willing, this I am putting into practice. ²⁰ if what I am not willing, this I am doing, it is no longer I who am effecting it, but Sin which is making its home in me. (Romans 7:17-20)

Paul blames **sin itself**, rather than blaming himself for his sinful acts. This is similar to putting on Christ, and seeing yourself as God sees you, although you are still fleshly. Paul admits that **no good is making its home in him/his flesh**. No good is making its home in our flesh (Romans 7:18). It is reckoned to be no longer I, but Sin in me. We do agree that we should separate sin from our acts... that's kinda the whole point of Paul separating the two! A good act may not be sin whereas an evil act would be.

*⁶ according as the testimony of Christ was confirmed among you, ⁷ so that you are not deficient in any grace, awaiting the unveiling of our Lord Jesus Christ, ⁸ Who will be confirming you also until the consummation, **unimpeachable** in the day of our Lord Jesus Christ. ⁹ Faithful is God, through Whom you were called into the fellowship of His Son, Jesus Christ, our Lord. (1 Corinthians 1:6-9)*

Where does it say our grace is only for salvation? Where does it say our justification is only for salvation? **It DOESN'T**. We are unimpeachable in the Day of our Lord Jesus Christ! We are not deficient in any aspect of Grace (which

includes for rewards!), and the context specifically mentions the dais, and being blameless at the dais

Greek interlinear: anegklétos– blameless, unaccused, complete, to ‘not call into account’ <https://shorturl.at/BBkGO>

“For there is no partiality with God” (Romans 2:11)

“And, masters, be doing the same toward them, being lax in threatening, being aware that their Master as well as yours is in the heavens, and there is no partiality with Him.” (Ephesian 6:9)

“For he who is injuring shall be requited for that which he injures, and there is no partiality.” (Colossians 3:25)

4382. Prosópolémpsia Greek. No partiality, no **favouritism**. The reason we are special is because we are Chosen, not because of our being ‘better’.

Given up to Satan Pt 3

This section will go over the context of the stepmother guy, the context of why the prostitution was not beneficial, and go over in 2 Corinthians 2 if this guy came back. Therefore, the stepmother guy was not ‘saved for exclusive rewards’ at the dais since it's not a rewards ceremony based on our achievement.

²¹ *Not again at my coming will my God be humbling me toward you, and I shall be mourning for many who have sinned before and are not repenting of the uncleanness and prostitution and wantonness which they commit.”* (2 Corinthians 12:21)

Many who have sinned before are not repenting of the prostitution could refer to the person who was committing prostitution with his stepmother. There is no explicit indication anywhere that they came back to the ecclesia and this shows it is possible that this person did not repent of their prostitution. This has a clear connection to prostitution here, whereas it does not even specify anything relating

to prostitution in 2 Cor 2. If anything, this would be the more likely verse that refers to the stepmother guy than 2 Cor 2.

¹ Now I decide this with myself, not again to be coming to you in sorrow." ² For if I am making you sorry, who also, is gladdening me, except he who is made sorry by me? ³ And I write this same thing to you, lest, coming, I may have sorrow from those on whom it was binding to be causing me to rejoice; having confidence in you all, ⁴ for my joy is that of you all. For out of much affliction and pressure of heart I write to you, through many tears, not that you may be made sorrowful, but that you may know the love which I have for you more superabundantly." ⁵ Now if anyone has caused sorrow, he has not made me sorry, but in part (lest I may be burdening), you all." ⁶ Enough to such is this rebuke, which is by the majority." ⁷ So that, on the contrary, you are rather to deal graciously and console, lest somehow such may be swallowed up by the more excessive sorrow." ⁸ Wherefore I am entreating you to ratify your love to him. (2 Corinthians 2:1-8)

“Anyone” is who “he” refers to in verse 5 of 2 Corinthians 2. The other “him” and “he” (verse 2 and 8) seem to be the same “he” as verse 5. So the “he” is not necessarily referring to the guy with his father's wife. There is no mention of that person in 2 Corinthians 2. While we acknowledge it is possible, it seems it is a stretch to say him or he is referring to any one specific person, and especially a stretch to say it is someone not even mentioned in this letter. 2 Cor 12:21 shows that it is possible that he did not repent of the prostitution, and since 2 Cor 2 does not mention that specific person, “anyone” is a general pronoun rather than for a specific person, and since there were clearly multiple people involved, it is not 100% clear that it was the stepmother guy. Even if the person in 1 Cor 5 was being referred to here, it actually does not matter whether he was a believer at the time of 2 Cor 2, since we think he could have believed after Paul gave him up to Satan, and once he was a believer, could have come back. This does not in any way prove the guy in 1 Cor 5 was a believer, when 1 Cor 5 was written.

¹ Dare any of you, having business with another, be judged before the unjust, and not before the saints? ² Or are you not aware that the saints shall judge the world? And if the world is being judged by you, are you unworthy of the least tribunals? ³ Are you not aware that we shall be judging messengers, not to mention life's

affairs? ⁴ If indeed, then, you should have tribunals for life's affairs, the contemptible in the ecclesia, these you are seating? ⁵ To abash you am I saying this. Thus is there not among you one wise man who will be able to adjudicate amidst his brethren, ⁶ but brother is suing brother, and this before unbelievers! (1 Corinthians 6:1-6)

The unjust (unbelievers) are judging some type of disagreement between believers. The contemptible in the ecclesia is most likely referring to the unjust/unbelievers. It is possible for some people in the ecclesia to be false brethren of some type, so just because it says “in the ecclesia,” that does not mean “in” refers to believers. Verses 1 and 7 are parallel, showing the context is referring to coming before unbelievers, so again—*unjust* has to be referring to **unbelievers**. Not saying with certainty, but it seems *likely* that going before unbelievers refers to the person with their stepmother. We believe that this person was causing brethren to stumble, when believers jointly partake with the unbelievers. So clearly Paul says to not be doing this prostitution in the ecclesia. Ultimately, the main issue is that the unbelievers are among the ecclesia, judging believers, causing believers to stumble, and leading them to jointly partake in idolatry/prostitution.

¹⁴ Do not become diversely yoked with unbelievers. For what partnership have righteousness and lawlessness? Or what communion has light with darkness? ¹⁵ Now what agreement has Christ with Belial [Satan/Evil]? Or what part a believer with an unbeliever? ¹⁶ Now what concurrence has a temple of God with idols? For you are the temple of the living God, according as God said, that I will be making My home and will be walking in them, and I will be their God, and they shall be My people." ¹⁷ Wherefore, Come out of their midst and be severed, the Lord is saying. And touch not the unclean (2 Corinthians 6:14-17)

To be “severed”, “not diversely yoked”, or “what part does a believer have with an unbeliever” is the same as saying expel the wicked one. It's not saying those in the world, but specifically the ones in their midst. Paul telling them to expel the wicked one is for this reason: to not be unequally yoked with people “named a brother” who are **not** actually brothers. We did not come to this conclusion based on the NIV, but based on other scripture that proves this guy is only claiming to be

Body of Christ. However, the NIV shows that there are translations that show named a brother means the same thing as claims to be a brother:

But now I am writing to you that you must not associate with anyone who claims to be a brother or sister (1 Corinthians 5:11 NIV)

⁵ *Deaden, then, your members that are on the earth: **prostitution**, uncleanness, passion, evil desire and greed, which is idolatry, ⁶ because of which the indignation of God is coming on the sons of stubbornness ⁷ among whom you also once walked, when you lived in these things." ⁸ Yet now you also be putting away all these: anger, fury, malice, calumny, obscenity out of your mouth." ⁹ Do no lie to one another, stripping off the old humanity together with its practices, ¹⁰ and putting on the young, which is being renewed into recognition, to accord with the Image of the One Who creates it, ¹¹ wherein there is no Greek and Jew, Circumcision and Uncircumcision, barbarian, Scythian, slave, freeman, but all and in all is Christ (Colossians 3:5-11)*

We don't live in these things anymore (proleptically). We are living as new creation (proleptically). All of us are Christ and in all of us is Christ, so we are acting as if all these practices are dead to us. We are dead to sin so we are justified from these things. The sons of stubbornness get indignation because of prostitution (and the other things in the list, since God's indignation for unbelievers will be prostitution-related, pride-related, murder-related, and all the other types). We are not appointed to indignation. Therefore, we cannot receive prostitution-related indignation, or any type of punishment at the dais for these things. We cannot be considered a son of stubbornness.

¹⁹ *"Now apparent are the works of the flesh, which are adultery, **prostitution**, uncleanness, wantonness, ²⁰ idolatry, enchantment, enmities, strife, jealousies, furies, factions, dissensions, sects, ²¹ envies, murders, drunkennesses, revelries, and the like of these, which, I am predicting to you, according as I predicted also, that those committing such things shall not be enjoying the allotment of the kingdom of God. ²² Now the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ meekness, self-control: against such things there is no law." ²⁴ Now*

those of Christ Jesus crucify the flesh together with its passions, and lusts.
(Galatians 5:19-24)

Those that shall not be enjoying the allotment are people who are not believers, since all members of the Body of Christ crucify their flesh together since we have our fruit for holiness (which is God's work, not ours). There is a distinction between Body of Christ and not Body of Christ here. Those of Christ Jesus vs those not getting the allotment.

Given up to Satan Pt 4

Biblical Judgment: Can it be Good?

This is an important question because the dais is a judgment (2 Corinthians 5:10) but some who believe in exclusive rewards deny this, seemingly because they know that if they admit it **is judgment**, then because of their ranking system, it clearly proves that they believe in DOWN-judgment (condemnation) at the dais – a clear contradiction to Romans 8:1 (no condemnation for those in Christ).

Let's look at some present-day definitions of judgment to see whether they apply to scripture:

1. (noun) the act of judging or **assessing** a person or situation or event.

We will have to give an account of ourselves, and our work will be tested (to see if it is gold, silver, precious stones, wood, hay, or straw) so if the outcome of our situation is based on the quality of our work, then it is being **assessed**/judged. Checkmark for the first definition.

2. (noun) the cognitive process of reaching a decision or drawing conclusions

Once again, our Lord will be reaching a decision and drawing a conclusion on the quality of our work and what that work gets us as a result. Checkmark for the second definition.

3. (noun) the capacity to assess situations or circumstances shrewdly and to draw sound conclusions

Everyone knows that the Lord will be assessing the circumstances and reasons for why we did the work we did. For example, people have noted that it all will need to be rooted in love. Our Lord will need to assess these circumstances and nobody would argue that the Lord doesn't have the capacity to draw sound conclusions from these circumstances. Therefore, we have another checkmark for this definition.

Judgment comes in many forms, including a teacher giving feedback on a student's art project.

The teacher may say, "I love your use of color here—it's vibrant and expressive," or "Your shading could use a bit more contrast."

There's no punishment, and the student isn't being ranked against others. The work is being *evaluated* to help the student grow. It's a judgment based on value and development, not condemnation or competition. If the judgment of us by God were to be an evaluation of when our actions were out of love, as well as when they were not, purely for the sake of *perspective*, as with an art lesson, it would be a *great* way to learn God's righteousness and prepare us for ruling and reigning! That's the kind of judgment we're talking about at the dais.

Most people compare the dais to an Olympics awards ceremony. (They have judges in the Olympics. If this is news to you, please go look it up)

From what we know, there are really only two ways to get around this:

1. Somebody will probably argue that present-day judgment is human reasoning compared to biblical judgment, but we have seen no evidence to support that there is much of a difference and we will show this later on in this video. If you can truly prove biblical judgment is not compatible with these definitions, please provide your evidence by contacting us.

2. Unfortunately, some people might be living too much in the absolute and thinking that God or Jesus can't possibly judge us because the results are already predetermined. If this is you, keep in mind that while it is true that from God's perspective everything is already done, we cannot inhabit God's perspective and must exist in the relative, not the absolute. If you deny that God can judge us because of the absolute perspective, then you are essentially denying that God ever judges anyone. We live in the relative, not in the absolute.

We all know through common sense that judgment can be *either* positive *or* negative. If I **saw** a cute puppy, I would judge that it is good. We get the wreath of righteousness through a "just judgment", which is another example of a good biblical judgment. In fact God did this very same judgment in Genesis 1...

The Hebrew word (7200. רָאָה raah) is translated as "He **saw** that it was good." but in the use cases there are words like *chose*, *distinguished*, *examined*, *displayed*, *considered* ... which are types of judgment! <https://biblehub.com/hebrew/7200.htm>

Regarding the Greek word for judgment (2919. κρίνω krinó), its use cases have multiple of the **same words** used: *to judge*, *to distinguish*, *to consider*, *to determine*, *to pronounce*, *to display*, *to decide*.

This is one of the things that proves that the dais is a judgment. The dais is not a judgment to gain exclusive rewards apart from Christ. It is a judgment in which we are officially declared justified and get "all is yours" as an *aspect of* eonian life since justification through faith gets you eonian life. The only reason AE Knoch did not admit that the dais was a judgment, was to combat the idea of being judged to burn for eternity in Hell (i.e. Christianity). That was AE Knoch's goal throughout his work. It was well-suited for his purpose of bringing new members into the Body of Christ to sidestep the use of the word "judge," but even he knew that judgment can be good, rather than only bad. Even some huge divisions of Christianity teach that it is not a judgment because of the fear of its association with condemnation. Since we have **no condemnation** in Christ Jesus, we can reason that the judgment at the dais must be **good**. We are all seen as God's fellow workers, even if not physically 'working'. Therefore, we are all compensated with

the same wage of eonian life in Christ Jesus (not a wage for human works, but for the work being produced in us through the gift of faith).

Other possible examples of judgment being good, quoted from A.E. Knoch:

“The Pharisees were not slow to condemn others. Yet our Lord rebuked them for passing over judgment and the love of God. They neglected the reparatory side of judgment. The poor (Prov. 29:14; Psa. 72:4) they failed to judge, and the fatherless (Isa.1:23; Psa.10:18), that is, they did not protect them in their rights. Our Lord combined judgment with mercy and faith. These, the weightier matters of the law, they neglected. Such a "judgment" certainly did not mean punishment. Instead of so judging, the scribes devoured widows' houses, though they were swift to condemn those who did not keep the traditions (Mark 12:40).”

¹ Having, then, these promises, beloved, we should be cleansing ourselves from every pollution of flesh and spirit, completing holiness in the fear of God.” ² Make room for us. We injure no one; we corrupt no one; we overreach no one. ³ I am not saying this with a view to condemnation, for I have declared before that you are in our hearts to die together and to live together (2 Corinthians 7:1-3)

Paul’s exhortations do not have any sort of punishment in view, so this means that he was not referring to loss of rewards at the dais of Christ

*¹ Wherefore, defenseless are you, O man! **everyone** who is judging, for in what you are judging another, you are condemning yourself, for you who are judging are committing the same things.” ² Now we are aware that the judgment of God is according to truth against those who are committing such things. ³ Yet are you reckoning on this, O man, who art judging those committing such things, and art doing the same, that you will be escaping the judgment of God? (Romans 2:1-3)*

Romans 2 is about all humanity and nobody can escape the judgment of God (which results in either the verdict of eonian life, or the verdict of indignation). Romans 3 shows nobody can get eonian life by works, because **not even one is just**, so that is directly referring to Romans 2. The all humanity in view in Romans 3 is the same context as all humanity in Romans 2.

³ Now to me it is the least trifle that I may be being examined by you or by man's day. But neither am I examining myself. ⁴ For of nothing am I conscious as to myself, but not by this am I justified. Now **He Who is examining me is the Lord.** ⁵ So that, be not judging anything **before the season, till** the Lord should be coming, Who will also illuminate the hidden things of darkness and manifest the counsels of the hearts. And then applause will be coming to each one from God." (1 Corinthians 4:3-5)

“Before the season” indicates there is a season in which there is judging. “Till” also indicates there is a time we will be judged, and it will be by the Lord. The result of the judgment is applause, not condemnation. This is why there is no need to judge any Body of Christ, or to kick someone out of our ecclesia based on a made-up list of things which supposedly cause a believer to forfeit allotments. The Lord is our judge. Not ourselves. Not each other. Any real “list of things disqualifying allotment inheritance” has to do with unbelievers who are without justification, who cannot enjoy the allotment of the kingdom of God. That is why we are to cast out unbelievers who are doing these things who are not yet justified and are still idolaters and are still looked at as doing prostitution because those things have to do with unbelievers who are not justified yet. So remove the “wicked” one, the unbeliever, who is unclean, who is the idolater, and don’t be mixing demons with Christ among the ecclesia.

Given up to Satan Pt 5

This section will show why being given up to Satan is for unbelievers and not believers, and to show what it even means to be given up to Satan. It will also show why shipwrecked as to the faith does not mean you can lose faith, and why Alexander and Hymenaeus were not believers, as well, since they were also given up to Satan.

⁵ to give up such a one to Satan for the extermination of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Corinthians 5:5)

As a reference, this is the verse we are looking at for what it means to be given up to Satan for the stepmother guy.

What does Satan do to unbelievers?

³ *Now, if our evangel is covered, also, it is covered in those who are perishing, ⁴ in whom the god of this eon blinds the apprehensions of the unbelieving so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does not irradiate them.*" (2 Corinthians 12:3-4)

Satan blinds the apprehensions of unbelievers.

⁷ *Yet he must have an ideal testimony also from those outside, that he should not be falling into the reproach and trap of the Adversary.*" (1 Timothy 3:7)

Being under Satan means to be under his *trap*.

An example of being given up to Satan is in 1 Timothy 1:18-20.

¹⁸ *This charge I am committing to you, child Timothy, according to the preceding prophecies over you, that in them you may be warring the ideal warfare, ¹⁹ having faith and a good conscience, which some, thrusting away, have made shipwreck as to the faith;" ²⁰ of whom are Hymenaeus and Alexander, whom I give up to Satan, that they may be trained not to calumniate.* (1 Timothy 1:18-20)

"The definition of **shipwreck** is a noun that means:

- 1: a wrecked ship or its parts
- 2: the destruction or loss of a ship
- 3: an irretrievable loss or failure
4. Rejection, refusal (Greek interlinear)

For definition #3, Irretrievable loss that you can't get back, means that you cannot get the faith back, which means it's gone forever, so there's no keeping any part of it. It's not losing some of your faith, keeping some. It is a complete denying of the faith, and destruction. It is a complete loss as to the faith, since it says shipwreck as

to the faith and not having “shipwrecked faith”. They did not have faith at all. If you see a destroyed boat at the bottom of the sea, is it usable anymore? No. It is complete destruction.

“Thrust away” means to push someone or something away with force or sudden strength.

<https://biblehub.com/greek/683.htm>

Thrusting Away: 683. Apótheó - to reject, to refuse, to repulse

This proves they are unbelievers because they rejected the faith, similar to not retaining.

2722. Katechó Retaining Definition: To hold fast, to restrain, to possess, to keep

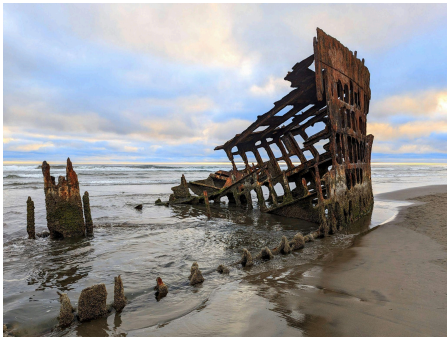
<https://biblehub.com/greek/2722.htm>

Meaning: (a) I hold fast, bind, arrest, (b) I take possession of, lay hold of, (c) I hold back, detain, restrain, (d) I hold a ship, keep its head.

The key is that it is either to possess (retain), or to reject (thrust away). One or the other. Not that you become a believer and ‘lose faith’. Therefore, shipwrecked faith and thrust away faith would mean to have not retained faith, which goes along with **1 Cor 15:2**.

through which also you are saved, if you are retaining what I said in bringing the evangel to you (1 Cor 15:2)

1 Timothy 1:19 does not say these two people had faith and lost it, it says Timothy had faith and good conscience whereas they did not. *Timothy...you...having faith and good conscience* vs those who thrust away faith. Faith vs no faith. They did not “lose faith”, they rejected the faith. So, being given up to Satan is not shown to be for believers, but for unbelievers.



⁴ one body and one spirit, according as you were called also with one expectation of your calling;" ⁵ one Lord, one faith, one baptism, ⁶ one God and Father of all, Who is over all and through all and in all. (**Ephesians 4:4-6**)

Ephesians 4:4-6 talks about *one faith*. This is not a mix of greater or lesser faith for being shipwreck as to the faith. Non-core doctrine faith isn't a thing, so saying the context being resurrection (not of Jesus) does not change that they did not have faith. While there are verses that mention being weaker in faith (Romans 14:1), to be shipwreck to the faith would come down to just believers vs unbelievers, faith vs not faith

What does Satan do to believers?

1 Peter 5:8-9 shows a circumcision passage of what Satan does and how they withstand him.

⁸ *Be sober! Watch! For your plaintiff, the Adversary, is walking about as a roaring lion, seeking someone to swallow up;* ⁹ *whom withstand, solid in the faith, having*

perceived the same sufferings being completed in your brotherhood in the world."
(1 Peter 5:8-9)

Satan swallows people up (figuratively) which sounds like taking control over, or having power over someone. To withstand this, someone has to have faith.

The similar uncircumcision example is in Ephesians 6:11-17, regarding the armour of God.

¹¹ Put on the panoply of God, to enable you to stand up to the stratagems of the Adversary, ¹² for it is not ours to wrestle with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness among the celestials. " ¹³ Therefore take up the panoply of God that you may be enabled to withstand in the wicked day, and having effected all, to stand. " ¹⁴ Stand, then, girded about your loins with truth, with the cuirass of righteousness put on. " ¹⁵ and your feet sandaled with the readiness of the evangel of peace; ¹⁶ with all taking up the large shield of faith, by which you will be able to extinguish all the fiery arrows of the wicked one. " ¹⁷ And receive the helmet of salvation and the sword of the spirit, which is a declaration of God. " (Ephesians 6:11-17)

Satan fires arrows at believers. Faith extinguishes ALL the fiery arrows. Not just some arrows, ALL of them. It does not say it's possible that you can do this, it says *you will* be able to do this, if given faith. This shows that we cannot lose faith and Satan cannot affect our faith. Satan cannot touch believers realizations of truth regarding the evangel.

⁷ Wherefore also, lest I should be lifted up by the transcendence of the revelations, there was given to me a splinter in the flesh, a messenger of Satan, that he may be buffeting me, lest I may be lifted up. " ⁸ For this I entreat the Lord thrice, that it should withdraw from me. " ⁹ And He has protested to me, "Sufficient for you is My grace, for My power in infirmity is being perfected. With the greatest relish, then, will I rather be glorying in my infirmities, that the power of Christ should be tabernacling over me. " (2 Corinthians 12:7-9)

What Satan can do is shoot fiery arrows at believers. However, Paul, having the armor of God (faith, especially), was able to extinguish the fiery arrows. This is the same for all believers, Satan can shoot fiery arrows at us, but faith withstands all attacks, no matter how bad of suffering it causes.

For those that will think that we are clearly wrong because the context of 2 Timothy 2:17-18 was about a non-core doctrine for *Hymenaeus*, which would show that they still had to be believers and they were just weaker in the faith. We will address that now:

¹⁷ and their word will spread as gangrene, of whom are Hymenaeus and Philetus, ¹⁸ who swerve as to truth, saying that the resurrection has already occurred, and are subverting the faith of some." (2 Timothy 2:17-18)

The context of 2 Timothy 2:17-18 is about the resurrection already occurring, which is similar to the non core doctrine issue in 1 Cor 15:12, where they say there is no resurrection of the dead. This, however, is not relevant to whether they were a believer or not. In 1 Cor 15:2, it still says you have to meet the qualifying condition "if you are retaining what I said in bringing the evangel to you". There is a chance some of the people there did not retain the gospel. So, if they did not meet the qualifying condition, they were not believers. Therefore, there could be multiple issues, one being spreading false teachings and two not being Body of Christ.

Just because what Paul is mentioning is the resurrection of the dead in 1 Cor 15:12, doesn't mean they also didn't retain the gospel, as required in 1 Cor 15:2. Some may say that when we talk about shipwreck and thrust away faith, that it can't be about unbelievers because in 2 Timothy 2 the issue is a non core doctrine, thus they would be believers. However, this is a logical fallacy because it does not necessarily follow that just because it's a non core doctrine mentioned, that they are also true believers of the evangel. Non core doctrine beliefs don't indicate if they are believers. The key is to look at the other wording; it is clear that those who are given up to Satan are not believers, based on "shipwreck", and "thrust away", and the contrast between Timothy having faith and them not having faith.

Now, some people are only comfortable hearing these thoughts if it can be proven that it has been taught before. Personally, I do not suggest going to gotquestions.org because it is a terrible resource for scriptural truth but if you do go there and look up Hymenaeus, they say, “Hymenaeus and Alexander did not lose their salvation; either they were pretenders exposed for what they were...” Now, the other option they mention is irrelevant to our point but they clearly state that they might have been pretenders exposed. Feigned (pretending) believers or false brethren can look like believers, which can help explain what shipwrecked means: to look like a believer but they were never given faith.

Regarding 1 Corinthians vs Timothy, our main point is to retain would be the opposite to whether you are shipwrecked (thrust away) or not. The context does not prove or disprove our point. No resurrection of the dead/resurrection already occurred, by itself doesn't indicate whether they retained it.

Given up to Satan Pt 6

This section will go over what it means to be given up to Satan, extermination of the flesh and some of the differences in what Satan can do to believers vs unbelievers, and why this shows that being given up to Satan is not for believers.

Believer vs Unbeliever, trapped vs realization of truth

²⁵ with meekness training those who are antagonizing, seeing whether God may be giving them repentance to come into a realization of the truth, ²⁶ and they will be sobering up out of the trap of the Adversary, having been caught alive by him, for that one's will. (2 Timothy 2:25-26)

Being in Satan's trap is not repenting (change of mind). These people in his trap have not come into a realization of truth. The opposite is a believer who realized the truth. Therefore, giving one up to Satan is training, in hopes that God will give someone repentance to come into a realization of the truth.

The circumcision example (trans-administrative truth for uncircumcision) is in 1 John 5.

⁴ *for all that is begotten of God is conquering the world. And this is the conquest that conquers the world: our faith. (1 John 5:4)*

¹⁸ *We are aware that everyone who has been begotten of God is not sinning, but he who is begotten of God is keeping himself, and the wicked one is not touching him."* ¹⁹ *We are aware that we are of God, and the whole world is lying in the wicked one."* ²⁰ *Yet we are aware that the Son of God is arriving, and has given us a comprehension, that we know the True One, and we are in the True One, in His Son, Jesus Christ. (1 John 5:18-19)*

The wicked one is presumably Satan. Notice the language that it talks about him, which is the same word "wicked" used to describe the stepmother guy (Strong's 4190 ponéros). The difference is being of God vs of Satan. The wicked one does not touch believers (trans-admin) vs the wicked one does touch unbelievers. Not touching in this context would mean not affecting their comprehension of their gospel. Faith conquers the world, and the world is in the wicked one (for uncircumcision we are MORE than conquering Romans 8:37)

Extermination of flesh

The reason for given the stepmother guy up to Satan was for extermination of the flesh. But what does that mean?

Extermination

3639 olethros interlinear

Meaning: ruin, doom, destruction, death

¹² *Consequently, then, brethren, debtors are we, not to the flesh, to be living in accord with flesh,* ¹³ *for if you are living in accord with flesh, you are about to be dying. Yet if, in spirit, you are putting the practices of the body to death, you will be living."* (Romans 8:12-13)

All members of the Body of Christ are putting the practices of the body to death, because this is the qualifying statement to be living and not dying. And we will all

be living for eonian life. So since we are reckoned to be putting the practices of the body to death, there would be no need to give a believer up to Satan for extermination of the flesh, since it's already been done to us, so we are looked at as our bodies being dead. All Body of Christ members have God's spirit, so this is the reason we are not in seen flesh anymore, but spirit (proleptically). This is not based on our works, but if God's spirit is in us or not. So the determining factor of whether or not someone would need to have their flesh exterminated can't be based on our works, acts, or sin, because God (and Paul, since he viewed things as prolepsis too) sees us as not in flesh. Since all members of the Body of Christ are said to be *walking according to spirit* (verses 1 and 4), *not in flesh, but in spirit* (9), and *the body is dead* (10), our flesh **would not need to be exterminated if it's already dead**. And since all members of the Body of Christ are considered to be walking in spirit, the following in Galatians 5:16 is true, as well, about consummating the lusts of the flesh.

¹⁶ Now I am saying, Walk in spirit, and you [should] under no circumstances be consummating the lust of the flesh." (Galatians 5:16)

No member of the Body of Christ is looked at as consummating the lusts of the flesh. This is because of our justification, it is a guarantee the fleshy things we do will be bathed off, so we are to look at ourselves like that now. It's not that we aren't doing those things, but we are viewed as not doing them. So if Paul views people in the Body of Christ as not doing works of flesh anymore, there is no reason we are supposed to look at someone doing those things and need to exterminate their flesh.

Now those of Christ Jesus crucify the flesh together with its passions, and lusts." (Galatians 5:24)

It does not make sense to reckon yourself to be crucified, dead to sin, and not in flesh and then say you need to have your flesh figuratively killed **again** by being given up to Satan. It also does not make sense that extermination of flesh would be for believers, especially when we are to present ourselves as if perfect, holy, flawless and as if alive from among the dead. Extermination of flesh is not literal

here, as having Satan flaying and killing people would be poor conduct. The goal was not to kill this guy, but to put him outside of the ecclesia.

Meaning of Given Up (to Satan) & Likely Conclusion

Strong's Exhaustive Concordance

3860 betray, bring forth

From para and didomi; to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

¹³ Now those outside, God is judging. Expel the wicked one from among yourselves." (1 Corinthians 5:13)

Expel the wicked one (wicked ones are of Satan, since Satan is the top wicked one). Since faith is what conquers over Satan's strategies (trans-admin as per Ephesians 6), then believers being given up to be under Satan would have no effect on them. It must be an unbeliever who is given up to Satan, since going back to being outside the ecclesia/in the world means to be under Satan's influence of deception. Being given up means going from being in the ecclesia to going back in the world. The world is lying in the wicked one (Satan). Being in the wicked one means lack of comprehension and lack of realization of truth. Being given up to Satan would be surrendering someone to the swallowing up that Satan does. He devours people (figuratively). This surrendering, or giving someone up, is very similar sounding to the process of how Satan swallows people up. He searches out people, as a roaring lion, and blinds them. So most likely, giving someone up to Satan is being caught alive in Satan's trap, with not realizing the truth, which makes them an unbeliever. A believer would not be given up to Satan and continue in being deceived, since we are sealed with the holy spirit and are saved. If you have faith, then that will extinguish every single attack of Satan, no matter how bad the attack is. Therefore, Satan can't devour a believer, because faith withstands attacks, so a believer can't be given up to be devoured by Satan. Believers can't be said to be under Satan's trap. We are not of the world. We are of God. We are not given up to be of the world. We are not considered to be wicked ones that are under the top wicked one (Satan).

Summary

1. The other two people given up to Satan were not Body of Christ
2. Being given up to Satan = expel the wicked one
3. Expelling the wicked one means they go from being under Paul (as falsely named a brother within the ecclesia) to going back where they belong outside the ecclesia (devoured by Satan, still under his trap)
4. Being under Satan's trap means they are not a believer (yet)
5. The difference between unbelievers and believers for how Satan affects each seems to be being completely under his trap not believing at all vs him firing "arrows" but remaining in the faith
6. The stepmother guy was an unbeliever, and being given up to Satan is only something that can be done to unbelievers, since believers have the armor of God

Given up to Satan Pt 7

We will cover some arguments against us about the stepmother guy being a believer, including who the spirit may be saved refers to and why there are some potential harmful logical conclusions of this argument.

to give up such a one to Satan for the extermination of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Corinthians 5:5)

Someone may use the following reasoning for why the stepmother guy was a believer, as well as Hymeneus and Alexander:

1. It says the stepmother guy in 1 Corinthians 5 was named a brother.
2. That the spirit may be saved refers to being saved at the snatching away/the body change and/or the dais (for rewards).
3. Being given up to Satan can only be for believers because unbelievers are already under Satan, so this cannot happen twice (Being under Satan and then given up to Satan).
4. Therefore, this must be for exclusive rewards at the dais, since it is to save the spirit and believers will become spirit when our bodies are changed.

The issues with this reasoning are the following:

1. Saying “that the spirit may be saved” is about the body change when we become spirits is the reason to be “given up to Satan” was TO GET SAVED (for the snatching away/early salvation).
2. If being given up to Satan is the requirement for one to be snatched away and saved, then:
 - a. Either believers today will not be saved, because only Paul could give someone up to Satan and it is impossible today because we do not have that power, so nobody will have their spirit be saved; or
 - b. Believers need to not do these things that will lose the allotment in order to have the spirit be saved (1 Cor 6:9-10). The conclusion of this would mean that a believer can also lose salvation, in addition to an allotment.
3. If not sinning or not doing bad acts is the requirement to be saved, then that becomes salvation by works. Now, we know most Body of Christ members do not believe this, but the logical conclusion of needing to stop doing bad acts in order to save your spirit, is works.
4. Being given up to Satan can only be for unbelievers, **not for believers**. This is because faith withstands every arrow of Satan, so any attack on us would not have any effect on our faith no matter how bad of an attack. Satan can affect unbelievers by swallowing them up. Since Satan seeks to swallow someone up, that means that unbelievers are not all automatically swallowed up at birth (1 Peter 5:8-9). Therefore, it could be done to an unbeliever, for example maybe upon hearing the evangel and then they do not believe it.
5. That the spirit may be saved continues to be defined by some who believe in exclusive rewards as actually getting saved, or even that it is for extermination of the flesh as in needing to crucify the flesh (which all believers are considered to automatically be doing that from God’s perspective, as per Galatians 5:24) so if something needs to happen for the stepmother guy to be saved, then he *must not already be saved for eonian life*. If bad acts are stopping this guy from getting his spirit saved, then he must not be justified, therefore he is an unbeliever (1 Corinthians 6:11). That “the spirit may be saved” is **not** salvation by works. It just

shows this guy is “swallowed up by Satan” and if his flesh gets exterminated (once he gets baptized into Christ and into Christ’s crucifixion, thus becoming justified through faith, then he would be able to be saved for eonian life not due to his own acts.)

6. Unbelievers are seen as “wicked” and having evil acts, so the cleansing out the old leaven is referring to anything that isn’t bathed off yet (not mixing with unbelievers who are partaking in cult prostitution!!!)

Under Satan's Trap then “swallowing up” means that it's a baseline of not having truth, vs an actual event of swerving from the truth. Satan can devour you when he makes you turn from truth even when you didn't have the truth prior. While it's God that ultimately activates someone, Satan's work from God’s perspective is for the benefit of the person to eventually turn to God and repent, changing their mind and coming into a realization of truth. This is the training that occurs. But in knowing that Satan is a tool God uses to bring them to God, it makes sense for Paul to give them up to Satan. Someone about to believe is a perfect time for someone to be “swallowed up” by Satan, and this happens after they are already under Satan's jurisdiction. And an unbeliever in an ecclesia hearing the gospel would clearly be getting closer to the truth from a relative perspective. You are either under the armour of God relatively or the wicked one, there is not an in-between. Another way it is put is either to retain (possess, I hold a ship) or to thrust away (reject, pushed away, repudiated).

Take for example this analogy. Someone is under government jurisdiction but if they were in a sanctuary for crimes they committed, they could still be given up to the government. In this case, it would mean contacting the governed authorities that he is a criminal or at least removing the benefits of the sanctuary. For example, if someone lived under the Canadian government (jurisdiction), it does not mean the Canadian government is actively responding to each individual at all times. Likewise, Satan seeks out individuals to devour per 1 Peter 5:8-9. So, if an unbeliever were to be in a sanctuary or an ecclesia of God, then they are under certain benefits by having been falsely “named a brother” And this would have to be true because we know that we are working good especially for the family of faith (Gal 6:10). Once you remove those benefits by putting an unbeliever outside the ecclesia, it is free reign for Satan’s attacks. Those attacks viewed from the lens

of the contrast principle and him also having seen the workings of good from the family of faith could lead him to repentance and turning to God so that “the spirit may be saved in the day of the Lord Jesus”. The stepmother guy experiencing the contrast of having been around people who are called the light in the world versus in the world (domain of the wicked one) could compare the two which may help him repent. For those of you that are wondering why it would be even more beneficial to give this guy up to Satan, despite having benefits from being in the ecclesia of God, it comes down to the short term vs long term view. Certain other video producers have done a great job of explaining this. Basically, the short term view is always more immediately rewarding to a person but it gives very limited to near zero lasting effects of peace or happiness. So in the case of the stepmother guy, the hope was that the extermination of the flesh would lead to repentance to become a believer, which would have greater long term lasting benefits. We do not know all of the powers of Satan, so this analogy was to combat a false premise anyway. The premise that being given up to Satan cannot be for unbelievers is not a verse and is an assumption. “Swallowed up” could also be from our point of view, similar to how we talked about how shipwrecked may appear like they lose faith, but they didn’t have faith to begin with. Swallowed up to be cast under Satan outside the ecclesia could mean that it’s only the appearance from our point of view, rather than them actually having a difference in being under God vs under Satan relatively. However, the key point is that we have shown why the stepmother guy is an unbeliever, regardless of what exactly given up to Satan or extermination of the flesh means.

⁸ Be sober! Watch! For your plaintiff, the Adversary, is walking about as a roaring lion, seeking someone to swallow up;”⁹ whom withstand, solid in the faith, having perceived the same sufferings being completed in your brotherhood in the world.”
(1 Peter 5:8-9)

Now those of Christ Jesus crucify the flesh together with its passions, and lusts.”
(Galatians 5:24)

⁶ Not ideal is your boast. Are you not aware that a little leaven is leavening the whole kneading? ⁷ Clean out, then, the old leaven, that you may be a fresh kneading, according as you are unleavened. For our Passover also, Christ, was

sacrificed for our sakes" ⁸ so that we may be keeping the festival, not with old leaven, nor yet with the leaven of evil and wickedness, but with unleavened sincerity and truth." (1 Cor 5:7-8)

A little leaven is leavening the whole kneading means unbelievers contaminate the ecclesia. Clean out, then, the old leaven = expel the wicked one, the unbeliever(s). That you may be a fresh kneading, according as you are unleavened (justified, bathed off, cleansed). The whole reason that we are not old leaven? Because *Christ was sacrificed for our sakes.*

⁹ Or are you not aware that the unjust shall not be enjoying the allotment of God's kingdom? Be not deceived. Neither paramours, nor idolaters, nor adulterers, nor catamites, nor sodomites, ¹⁰ nor thieves, nor the greedy, nor drunkards; no revilers, no extortioners shall be enjoying the allotment of God's kingdom." ¹¹ And some of you were these, but you are bathed off, but you are hallowed, but you were justified in the name of our Lord Jesus Christ and by the spirit of our God." (1 Cor 6:9-11)

This also aligns with how we are seen as not wicked, how we are seen as not doing bad acts, how we are viewed as righteous, how we are viewed as holy and flawless, all of these things in God's sight as prolepsis and that is why we are not old leaven anymore. This is the difference between unbelievers who are not justified and believers who are justified. This is why when Paul talks about justification in 1 Cor 6:11, he is not just mentioning don't forget you have salvation even though you can earn allotments based on works, but rather you are justified and that is why you are not seen as wicked. So, therefore, if this is how you are viewed, why would you want to be like the people who hate God, who are not loving God? Paul makes the warning to say that we should walk worthily of our calling that we already have because of what Christ's sacrifice did, which justifies us, which is why even though we still do all of these things, we do not want to act like the stepmother guy or join in on cult prostitution with him because he is not justified so why would we want to be unloving towards God like him? Why would we want to act like the wicked ones? Paul's exhortation is this basically: be loving, walk in accord with your expectation, rather than walking like unbelievers, and expel the unbeliever who is causing issues within the ecclesia. Some of you were these prior to being justified. Therefore, justification is the reason for the cleansing. Christ being

sacrificed for our sakes is the reason for us being unleavened, not because we stop doing cult prostitution or anything else on the list.

The word usage of being “named a brother” and the day of the Lord Jesus being when believers get the spirit saved are actually counter-indicators in favor of our position because we believe this all happened so that the guy could ultimately get saved since he wasn’t a believer yet. Paul was hoping he would become a believer eventually, and he may have repented and came back once he was a believer in 2 Corinthians, so this is more helpful for our view. The list of bad acts is taught to mean you can lose an allotment while forgetting we are *justified* so we cannot lose our allotment. Therefore, we hold to the view that 1 Corinthians 5 and 6 do not prove that exclusive rewards are true.

#18 But someone who ‘loses faith’ would not endure right?

God will make sure all members of the Body of Christ keep their faith, and He makes sure that we all endure through His strength.

We will be discussing why all members of the Body of Christ keep the faith.

Key points:

1. The ideal contest is keeping faith
2. The only rule for our race is to compete lawfully by faith's law
3. ‘Losing faith’ means you have not retained the evangel
4. Not retaining the evangel means you aren't saved for eonian life
5. We are under faith obedience, so keeping the faith is the only way to be obedient

Without faith:

1. Not justified
2. Not competing lawfully
3. Not obedient
4. Not retaining the evangel
5. Not getting the wreath (eonian life)

The following are displays of the just judging of God:

1. Faith
2. Endurance
3. Suffering

Qualified vs Disqualified

so that we ourselves glory in you in the ecclesias of God, for your endurance and faith in all your persecutions and the afflictions with which you are bearing - a display of the just judging of God, to deem you worthy of the kingdom of God, for which you are suffering also (2 Thess 1:4-5)

Without faith and endurance, this would NOT be a display of God's just judgment, shown by 2 Thessalonians 1:4-5. If a believer doesn't keep faith, then they would not be showing this display. Afflictions, persecutions, **faith**, and endurance are all displays of the just judging of God to show that you are worthy of the kingdom of God. Unbelievers are not deemed worthy of the kingdom of God, so they do not endure, retain faith, and do not suffer together with us.

Try yourselves, if you are in the faith; test yourselves. Or are you not recognizing yourselves that Christ Jesus is in you, except you are somewhat disqualified? Now I am expecting that you will know that we are not disqualified! (2 Corinthians 13:5-6)

If someone does not have faith, then they are disqualified from being a Body of Christ member. If you have faith, then Christ Jesus is in you, so you meet the qualification for eonian life. God gives members of the Body of Christ faith and we endure by His strength.

¹⁶ that He may be giving you, in accord with the riches of His glory, to be made staunch with power, through His spirit, in the man within, ¹⁷ Christ to dwell in your hearts through faith, [so NIV] that you, having been rooted and grounded in love, ¹⁸ should be strong to grasp, together with all the saints, what is the breadth and length and depth and height" ¹⁹ to know the love of Christ as well which transcends knowledge - that you may be completed for the entire complement of God. (Ephesians 3:16-19)

This proves in Ephesians 3:16-19 that all saints have Christ in them due to the usage of *with all the saints*. Without faith, Christ is not in you. Without faith, you do not know the love of Christ. Without faith, you are not part of ***all saints***. You aren't a part of all saints if you do not have faith, which would mean you are not a member of the Body of Christ.

Confirmed-

950. *bebaioo* , to confirm, ratify, secure , firm, guarantee.

<https://biblehub.com/greek/950.htm>

²¹ *Now He Who is confirming us together with you in Christ, and anoints us, is God,* ²² *Who also seals us and is giving the earnest of the spirit in our hearts.* (2 Corinthians 1:21)

We are confirmed together and anointed in Christ, by GOD–sealed and given an earnest of the spirit in our hearts! We are sealed with this spirit so that means we cannot lose it. Since we can't lose Christ in us, this means that we cannot lose faith, or else that would mean Christ isn't in us. Faith and Christ being in you are intrinsically tied together. To test for faith, you see if Christ is in you. Without faith, Christ is not in you so the spirit is not there. Since we know we can't lose the earnest of the spirit since we are sealed with it, we cannot lose faith.

*according as the testimony of Christ was **confirmed** among you, so that you are not deficient in any grace, awaiting the unveiling of our Lord Jesus Christ, Who will be **confirming** you also until the consummation, unimpeachable in the day of our Lord Jesus Christ.* (1 Corinthians 1:6-9)

⁶ *according as the testimony of the Christ was confirmed in you,* ⁷ *so that ye are not behind in any gift, waiting for the revelation of our Lord Jesus Christ,* ⁸ *who also shall confirm you unto the end -- unblamable in the day of our Lord Jesus Christ;* ⁹ *faithful [is] God, through whom ye were called to the fellowship of His Son Jesus Christ our Lord.* (1 Corinthians 1:6-9 YLT)

The testimony of Christ will continue to be confirmed in us, meaning we can't lose the faith that God gives us because He stays faithful.

⁴ that the just requirement of the law may be fulfilled in us, who are not walking in accord with flesh, but in accord with spirit." (Romans 8:4)

⁸ Now those who are in flesh are not able to please God. ⁹ Yet you are not in flesh, but in spirit, if so be that God's spirit is making its home in you. Now if anyone has not Christ's spirit, this one is not His." ¹⁰ Now if Christ is in you, the body, indeed, is dead because of sin, yet the spirit is life because of righteousness." ¹¹ Now if the spirit of Him Who rouses Jesus from among the dead is making its home in you, He Who rouses Christ Jesus from among the dead will also be vivifying your mortal bodies because of His spirit making its home in you." (Romans 8:8-11)

Without Christ's spirit, that means that one is not His. So if you test yourself and you do not have faith, then that means Christ Jesus is not in you, so you do not have Christ's spirit. This makes you an unbeliever. You can't lose faith as a believer because Christ will always be in you from the moment you are sealed. This means you will always have faith according to the test to be qualified.

The test if Christ is in you is if you have faith or not. This is for eonian life. The cross was successful to save all mankind BEFORE we believed, and regardless of if we believe or not. Those who believe this is a FACT get earlier eonian life. Eonian means age, not eternal. So when we talk about faith, this is the qualification that God is giving you eonian life, which is still not based on you choosing to have faith or not since God imparts the measure of faith.

Now if Christ is in you, the body, indeed, is dead because of sin, yet the spirit is life because of righteousness." (Romans 8:10)

If you appear to "lose faith", then that means Christ is not in you, then you won't have life. So someone can't lose faith, because we're all guaranteed to have eonian life.

Competing Lawfully

Now if anyone should be competing in the games also, he is not given a wreath if ever he should not be competing lawfully. (2 Timothy 2:5)

Faith's law means absolutely everything that you do is reckoned as God's righteousness. There is nothing you can do to earn this by your own means. Without faith, the law is not being completed, so you cannot be justified and God's righteousness is not reckoned to you through faith. Flesh cannot please God so this is why we are obedient through faith alone.

We can't lose faith: “He is remaining faithful”:

¹¹ *Faithful is the saying: "For if we died together, we shall be living together also; ¹² if we are enduring, we shall be reigning together also; if we are disowning, He also will be disowning us; ¹³ if we are disbelieving, He is remaining faithful -- He cannot disown Himself."* (2 Timothy 2:11-13)

Since a believer cannot lose the faith given to them, since He remains faithful, and faith is not out of us, then having faith and then losing that faith cannot be the reason that someone is considered to be not enduring.

Testing yourself to see if you are in the faith would be looking internally at what you believe. If you believe 1 Cor 15:3-4 and don't believe any of the contradicting doctrine (trinity, free will choice for salvation, immortality of the soul, eternal torment) and believe in the salvation of all, then you have been given faith by God. Looking at external things is not a sure indicator. Looking at someone's works is also not a good indicator. The ideal contest of the faith is not works, but faith only, therefore, it shows anything we get it because we have faith. All members of the Body of Christ will have the ideal contest of the faith (nothing to do with works) which results in us getting eonian life.

Contend the ideal contest of the faith. Get hold of eonian life, for which you were called (1 Timothy 6:12)

The ideal contest is faith, not works. The result of the contest is getting eonian life. To get hold of eonian life, we have to contend the ideal contest by persisting in the faith like Paul. And for those that say everything is just for salvation, we do NOT just get salvation. We get eonian life. The distinction is that salvation is a part of eonian life, similar to the other aspects of eonian life. These are aspects of eonian life: reigning/our calling is what we are doing, the allotment is where we are (God's kingdom/celestial realm), the wreath of righteousness is how we have righteousness since we are justified at the dais for eonian life, etc. We have not failed to make the distinction. The people failing to make the distinction are those not realizing that we get eonian life, not just salvation.

I have contended the ideal contest. I have finished my career. I have kept the faith.
(2 Timothy 4:7)

The ideal contest of the faith proves the testedness that Christ is in someone. Without competing ideally, you aren't under faith's law, and would be disqualified. The ideal contest isn't doing works/acts/deeds, it is keeping faith.

effecting interlinear-ginōskō 1079. -to perceive, know, recognize

*¹⁵ For what I am effecting I know not, for not what I will, this I am putting into practice, but what I am hating, this I am doing." ¹⁶ Now if what I am not willing, this I am doing, I am conceding that the law is ideal." ¹⁷ Yet now it is no longer I who am effecting it, but Sin making its home in me." ¹⁸ For I am aware that good is not making its home in me (that is, in my flesh), for to will is lying beside me, yet to be effecting the **ideal** is not." ¹⁹ For it is **not the good** that I will that I am doing, but the evil that I am not willing, this I am putting into practice." ²⁰ Now if what I am not willing, this I am doing, it is no longer I who am effecting it, but Sin which is making its home in me." ²¹ Consequently, I am finding the law that, at my willing to be doing the ideal, the evil is lying beside me." (Romans 7:15-21)*

Paul said he could not do the ideal, or even what is **good**—but even him, who was entrusted with the administration of grace, could NOT do it. Therefore, the ideal race cannot be works shown by this, too. Paul's mind (having faith) was subject to God's law, but his flesh (his works) could only do evil. Same with all of us, we are

sinners who can't please God with our flesh. God's law of grace is how we compete lawfully. By grace through faith. Faith's law.

The YLT makes it more clear what "lying beside me" means.

¹⁸ for I have known that there doth not dwell in me, that is, in my flesh, good: for to will is present with me, and to work that which is right I do not find, ¹⁹ for the good that I will, I do not; but the evil that I do not will, this I practice. (Romans 7:18-19)

The ideal race is not conduct or work, but rather having faith. The ideal race is not to stop sinning. Paul said he did not do the ideal. So how did he race ideally if all he ever did was not do what he wanted? He wanted to do the ideal but he did evil because Sin made its home in him, as it does all of us. With that said, we still agree that we should be love motivated to not abuse grace.

Of works? No! But through faith's law. For we are reckoning a man to be justified by faith apart from works of law. (Romans 3:28)

Without being under faith's law, you can't be justified. So if you lose faith, you cannot be justified, so you are not a believer. Lawfully for us does not mean works. It is faith alone that is considered lawfully.

¹ For freedom Christ frees us! Stand firm, then, and be not again enthralled with the yoke of slavery." ² Lo! I, Paul, am saying to you that if you should be circumcising, Christ will benefit you nothing." ³ Now I am attesting again to every man who is circumcising, that he is a debtor to do the whole law." ⁴ Exempted from Christ were you who are being justified in law. You fall out of grace. ⁵ For we, in spirit, are awaiting the expectation of righteousness by faith." ⁶ For in Christ Jesus neither circumcision is availing anything, nor uncircumcision, but faith, operating through love." ⁷ You raced ideally! Who hinders you not to be persuaded by the truth? ⁸ This persuasion is not of Him Who is calling you. ⁹ A little leaven is leavening the whole kneading. (Galatians 5:1-9)

The ideal race is faith through love. Not works. The ideal contest has nothing to do with works since we are not under law. *A little leaven is leavening the whole*

kneading shows why the people compelling them to be circumcising are contaminating the ecclesia by making people stumble. It brought people back under law, which means you fall out of grace. This is similar to 1 Corinthians 5:6-8.

Are you not aware that a little leaven is leavening the whole kneading? Clean out, then, the old leaven, that you may be a fresh kneading, according as you are unleavened. For our Passover also, Christ, was sacrificed for our sakes" so that we may be keeping the festival, not with old leaven, nor yet with the leaven of evil and wickedness, but with unleavened sincerity and truth." (1 Cor 5:6-8)

³ *But not even Titus, who is with me, being a Greek, is compelled to be circumcised."* ⁴ *Yet, it was because of the false brethren who were smuggled in, who came in by the way to spy out our freedom which we have in Christ Jesus, that they shall be enslaving us-* " (Galatians 2:3-4)

Galatians 2:3-4 shows the context of the people who are spying out freedom are unbelievers. Cleaning out the old leaven is making sure there are no false brethren within the ecclesia. This is just a point related to the stepmother guy because he was not a believer in the Body of Christ, but he may be a circumcision believer or an unbeliever. The ideal race is to not stop sinning or stop doing bad acts like some people think is necessary to not lose allotments, but it is faith operating through love which means you raced ideally. Do not be persuaded against thinking you have the cuirass (armor of God) of righteousness, which is God's righteousness through faith.

⁷ *(for by faith are we walking, not by perception)* (2 Corinthians 5:7)

2 Corinthians 5:7 shows that all members of the Body of Christ walk by faith, so if someone isn't walking by faith, they are not Body of Christ.

¹⁷ *For in it God's righteousness is being revealed, out of faith for faith, according as it is written: "Now the just one by faith shall be living."* (Romans 1:17)

And who are the just ones? The ones God justifies (Romans 4:5). Who are the unjust ones? Unbelievers, not the saints (1 Cor 6:1). All Body of Christ members will live by faith. This means one who doesn't keep their faith is not living by faith. Therefore, without faith, you are not justified and you are not a just one.

Can a believer lose faith? Pt 3

⁷ always learning and yet not at any time able to come into a realization of the truth. ⁸ Now, by the method by which Jannes and Jambres withstand Moses, thus these also are withstanding the truth, men of a depraved mind, disqualified as to the faith." (2 Timothy 3:7-8)

If someone does not have faith, if they withstand the truth, which is very similar wording to “shipwrecked faith” or “swerving as to the faith” then they are disqualified from the faith. If someone does not have faith, because they withstood the truth, no matter if they appeared to have faith, then they would be disqualified.

A true believer cannot lose faith and will surely persist in the faith, shown also by Colossians 1:21-23.

²¹ And you, being once estranged and enemies in comprehension, by wicked acts, yet now He reconciles" ²² by His body of flesh, through His death, to present you holy and flawless and unimpeachable in His sight, ²³ since surely you are persisting in the faith, grounded and settled and are not being removed from the expectation of the evangel which you hear which is being heralded in the entire creation which is under heaven of which I, Paul, became the dispenser." (Colossians 1:21-23)

“Since” is a key word in verses 21-23. Since we persist in faith, THEN we were reconciled. Since we persist in faith, THEN we are shown to be holy and flawless. This shows we all persist in faith because in order for us to be reconciled and presented as holy and flawless, we must have persisted in faith prior. He reconciles, by His body of flesh, through His death, to present you holy and blameless (flawless). It is all about Him. He is our Justifier. Our own acts is not what proves our justification/righteousness (they come from the same root word *dikaios*).

¹ Now I am making known to you, brethren, the evangel which I bring to you, which also you accepted, in which also you stand, ² through which also you are saved, if you are retaining what I said in bringing the evangel to you, outside and except you believe feignedly." (1 Cor 15:1-2)

Let a man so reckon us as officers of Christ, and stewards of the secrets of God, and as to the rest, it is required in the stewards that one may be found faithful, and to me it is for a very little thing that by you I may be judged, or by man's day, but not even myself do I judge, (1 Cor 4:1-3 YLT)

¹ Thus let a man be reckoning with us - as deputies of Christ, and administrators of God's secrets." ² Here, furthermore, it is being sought in administrators that any such may be found faithful." ³ Now to me it is the least trifle that I may be being examined by you or by man's day. But neither am I examining myself. ⁴ For of nothing am I conscious as to myself, but not by this am I justified. Now He Who is examining me is the Lord." ⁵ So that, be not judging anything before the season, till the Lord should be coming, Who will also illuminate the hidden things of darkness and manifest the counsels of the hearts. (1 Cor 4:1-5 CLV)

The requirement for us as deputies of Christ and administrators of God's secrets is to be found faithful, shown in 1 Corinthians 4:1-5). This means that members of the Body of Christ cannot lose faith.

Faith Obedience

Strong's Exhaustive Concordance

obedience

From hupakouo; attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

see GREEK hupakouo

HELPS Word-studies

5218 *hypakoé* (from 191 /*akouō*, "to hear" and 5259 /*hypó*, "beneath") – i.e. *obedience* – literally, "*submission to what is heard*" (WS, 695), i.e. obedience as the response to someone speaking.

“Jesus Christ, our Lord, through Whom we obtained grace and apostleship for faith-obedience among all the nations, for His name's sake” (Romans 1:5)

“yet manifested now and through prophetic scriptures, according to the injunction of the eonian God being made known to all nations for faith-obedience” (Romans 16:26)

² *For I write also for this, that I may know your testedness, if you are obedient in all things* (2 Corinthians 2:9)

Testedness (dokimēn Greek: Character, trial, proof)

The Body of Christ slave/ servant of God requirement is to have faith which means you are seen as obedient in all things (even while currently sinning, obedient in all things would be prolepsis that we can call ourselves it now). Paul was looking for their testedness. Proof of faith.

⁴ *so that we ourselves glory in you in the ecclesias of God, for your endurance and faith in all your persecutions and the afflictions with which you are bearing -*⁵ *a display of the just judging of God, to deem you worthy of the kingdom of God, for which you are suffering also,*⁶ *if so be that it is just of God to repay affliction to those afflicting you,*⁷ *and to you who are being afflicted, ease, with us, at the unveiling of the Lord Jesus from heaven with His powerful messengers* (2 Thessalonians 1:4-7)

Romans 5:2-5 shows why all members of the Body of Christ will show testedness, which is proof of our faith (not that we can necessarily tell what is in someone's heart, but as Thessalonians 1:4-7 indicates, faith etc shows we are worthy of the kingdom of God). Faith is required for that, as well.

*¹⁶ Are you not aware that to whom you are presenting yourselves as slaves for obedience, his slaves you are, whom you are obeying, whether of Sin for death, or of Obedience for righteousness? ¹⁷ Now thanks be to God that you were slaves of Sin, yet you obey **from the heart** the type of teaching to which you were given over." ¹⁸ Now, **being freed from Sin**, you are **enslaved to Righteousness.**" (Romans 6:16-23)*

If a member of the Body of Christ does not have faith, then that means they are not being faith-obedient, which means they are enslaved to Sin for death. Every member of the Body of Christ will keep the faith because being freed from sin means you have your fruit for holiness for eonian life and Body of Christ members get eonian life.

Without faith, you cannot be obedient in all things. All things are covered over for us since we are justified through faith. Therefore, we are looked at as pleasing and obedient in all things, since we have God's righteousness through faith which is reckoned to us. If someone loses all faith, then they are disqualified and were never a believer. As a true believer, you cannot lose faith and there is no need to fear losing faith. God stays faithful and He is the one who gives us a measure of faith. We all retain the evangel which means we're saved for eonian life. All saints know the love of Christ because we are given faith.

As for why there are people that appear to have lost all faith, there are three aspects to this:

1. Option 1 is someone can have faith but not appear like it. The Lord knows who are His. We are not able to judge the hearts of others, regardless of what we outwardly see. Therefore, it should be left up to Jesus as to whether or not they truly are a believer, at least for those that have already shown themselves to possibly be disqualified from the faith since we are meant to know who is a believer within the ecclesia. The apostle Peter said he did not know Jesus, but this was a lie. Someone could be misrepresenting their faith. Like the apostle Peter, maybe it is possible for someone to lie and still be in the Body of Christ. However, the safe assumption for how to treat someone either as a believer or not a believer would be to treat them as an unbeliever if someone says

- “anathema is Jesus”, since we are supposed to be able to recognize they do not have Christ’s spirit. (Wherefore I am making known to you that no one, speaking by God's spirit, is saying, "Anathema is Jesus." 1 Cor 12:3). We still cannot be 100% certain about their outward appearance being an accurate representation of their heart.
2. Option 2 is someone can appear like it but not have faith. We can gaslight ourselves to believe any number of things for any number of reasons. How many times have you convinced yourself to believe you really truly love your job? But you know deep down inside that you don’t, for some of you. Is it so hard to realize that someone may have done the same to appear as a true brother or sister in Christ. Whether it be to fight Christianity, or to have hope, or to have community, there are a multitude of reasons one could have appeared to be a believer, yet never really was one. Sometimes someone may appear to have believed something but did not.
 3. Option 3 is that someone may not show outward works or appearance of having faith but they still have faith. There are also people that might get upset at God or the community or just want a break from the stress that being a believer can bring. Therefore, they outwardly present that they no longer believe and have lost faith. This is a judgment based on works, though. Just because someone stops heralding/studying/making videos or articles etc. does not necessarily mean they have lost faith since our calling is not in accord with acts. However, once they have been given faith and realize the truth, they cannot unsee it or lose it. It’s just an outward show of no works but the Lord can see the truth of the heart that they keep faith.

In conclusion, nobody in the Body of Christ will be disqualified because we are chosen by God before the disruption of the world for this calling so that means all of us will persist in the faith and retain the gospel.

#19 People who commit suicide, those who were forsaking Paul, and those who love the eon can't possibly be enduring. Won't those people not reign?

Those ideas of enduring are found nowhere in scripture. It is just the wisdom of man using their own reasoning to answer the question. We will show you how all of those examples fail without scripture to support it.

If you are struggling with suicidal thoughts, know God loves you no matter what, pray to God about it, and seek support from others or suicide guidance sources such as:

<https://afsp.org/suicide-prevention-resources/>

Committing Suicide

While committing suicide is a terrible thing and seems to point to the idea that you do not endure, it is still not your choice to die from suicide, even relatively. There are many flaws in this reasoning. Let's start with scripture:

⁸ No man has authority over the spirit to detain `the spirit, And no one has authority over the day of death; There is no dismissal in war, And wickedness shall make not way of escape `for its possessor. (Ecclesiastes 8:8 CLV)

⁸ There is no man ruling over the spirit to restrain the spirit, and there is no authority over the day of death, and there is no discharge in battle, and wickedness delivereth not its possessors. (Ecclesiastes 8:8 YLT)

[8] As no one has power over the wind to contain it, so no one has power over the time of their death. As no one is discharged in time of war, so wickedness will not release those who practice it. (Ecclesiastes 8:8 NIV)

Nobody can control the date of their death. This is even from the relative perspective, since controlling the wind or spirit would be from the relative perspective. If it was from the absolute perspective, then we would be able to control the wind or spirit from the relative perspective. Also, the context is regarding not being able to extend your life past the date of death, but this would apply to cutting it short as well. Controlling the wind or spirit is not able to be done and it would be the same for the date of death. Generally speaking, you cannot

have power over your date of death at all, as it is compared to not being able to have power over the wind/spirit at all.

The statistics confirm what scripture says.



<https://www.cdc.gov/suicide/facts/data.html>

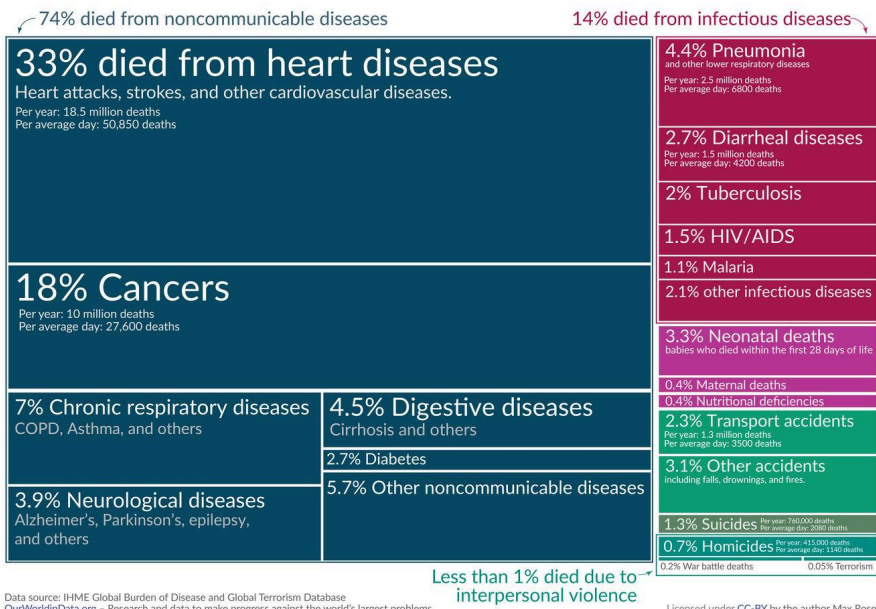
Based on the CDC fact sheets, it says 49,000 out of 1.5 million suicide attempts were actually successful in 2023. This is a 3.26% chance of dying based on attempting suicide. Even less likely is the percentage for those who planned to commit suicide, with a 1.3% chance. And at an almost 0% chance, at 0.4%, is the likelihood you would be killing yourself with seriously thinking about committing suicide. Plus, odds are that this is not a conservative estimate, since the number of people who have serious thoughts of suicide is much likely higher, since many people do not disclose this information to others due to mental health stigma.

Another point that enduring is not about our works is related to the #1 cause of death in the world. Heart disease is the leading cause of death, and yet, nobody would say eating healthy, walking everyday, lifting weights, drinking enough water, or other preventive measures to not get heart disease would be required to endure. Is exercising 30 minutes per day going to be the difference of someone reigning vs not reigning, since they know heart disease would cause death? What about that soft drink? Too much salt on your food?

What do people die from? Causes of death globally in 2019




The size of the entire visualization represents the total number of deaths in 2019: 55 million. Each rectangle within it is proportional to the share of deaths due to a particular cause.





Heart disease is a much bigger concern than suicides for the odds that you will die from it, so based on the logic that we have to avoid death to endure, by our own works, the requirement would also be to not smoke, avoid sugar, avoid fast food, etc in order to endure. Endurance by our own works is impossible, however. We have shown in previous videos that God makes us endure, and we do not choose to endure even relatively.

The Top 3 Tips For Preventing Heart Disease in Adults



- 1. Exercise Daily**
 Men and women need to stay active daily. Physical activity and aerobic exercise for at least 30 minutes a day needs to part of your every day routine. This may include exercising at the gym, brisk walking, bicycling, or swimming. Find an exercise activity that you love and do it daily.
- 2. Eat Healthy**
 Making healthy nutritional choices daily is vital for your health. A diet rich in colorful fruits and vegetables, and water, should be part of a daily heart healthy diet. Everyone should avoid food with excessive fat, sugar, and salt. Also, limit soft drinks and fast food consumption.
- 3. Avoid Tobacco Smoke**
 Smoking tobacco leads to heart disease. Cigarette smoke narrows and damages the arteries of the body. It is important that you do not smoke or stop smoking. Also, everyone needs to reduce their exposure to second-hand smoke which research shows is associated with coronary artery calcification, a build-up of calcium in the heart's arteries which indicates heart disease.

Mount Sinai Heart

The information for this infographic has been provided by Dr. Stephen B. Green, MD, PhD, Director of Mount Sinai Heart, the Zena and Michael A. Wiener Cardiovascular Institute and the Mark and Nancy R. Crank Center for Cardiovascular Health, and Dr. Howard Green, MChD, Director of the Division of Cardiology, Mount Sinai Heart, Mount Sinai Hospital, New York City.

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Visit www.mountsinai.org for more information.

Suicide and Heart Data

The data for committing suicide and how to prevent heart disease also bring up a huge point. Committing suicide in a singular act is not the only way in which you kill yourself. There are people out there that are not willing to try to die in a singular act. Instead, they slowly do risky behavior with some deep rooted hope for death to be a result of it. Also, if you know those unhealthy actions are killing you, then it also could mean you are killing yourself, whether you have any sort of death wish or not. If a person unsuccessfully kills themselves and then lives on to be a happy ambassador of God and has many impressive good works, would we say that he didn't endure just because he attempted the suicide or is it only one that is

successful in suicide? Or, if a thought can be considered a sin, is just the mere thought entering your mind enough to make you not be considered to be enduring?

Forsaking Paul

“for Demas, loving the current eon, forsook me” (2 Timothy 4:10)

“At my first defense no one came along with me, but all forsook me.” (2 Timothy 4:16)

We have heard claims that clearly people behaving poorly, loving the eon, such as Demas, will not be enduring. However, if you look at verse 16, it actually says ALL forsook him. Therefore, if forsaking Paul is any evidence of not enduring, then it would mean nobody will be reigning except Paul.

Loving the Eon

There is also no verse in scripture that equates loving the eon to enduring that we are aware of. If there is any proof of this, please let us know.

It also makes no logical sense. On one hand, people think you don't endure for killing yourself because you can't handle your sufferings. We just proved this wrong. But for those that love the eon, we have no clue how loving the eon would mean they would not endure. This would actually prove they are more than enduring through their suffering. They are enduring so much that they actually have found a way to love the eon, while still believing in the gospel. So if this was truly any sort of standard for enduring, then it would follow that they are at the top of the reigning rankings. But as stated, scripture never defines this as enduring.

So in conclusion, let's praise our father in Heaven who makes us competent for everything he intends to give us, including the endurance needed to reign. Don't let anyone steal your hope in Christ for all things.

#20 If we are not getting the wage by works, then what does it even mean to be a co-worker or worker?

Workers vs Co-Workers of God

There are (at least) two different words to describe workers biblically. There are workers, as well as co-workers. We would like to do a word study on the difference between the two.

In prior videos, we have discussed the importance of why we are able to get the wage at the dais with the same method as Romans 4:4-5. It is not a contradiction to say it is a wage without us working for it because we are actually reckoned to have righteousness through faith, which means we are reckoned as enduring in good acts (Romans 2 says God pays eonian life to those who endure in good acts, and we cannot earn it through our acts, which is why the method of getting "paid" the wage is only by faith). We believe God condescends and directly gives people faith, belief, suffering, endurance, the wage, and fruits of the spirit from the relative perspective, not just the absolute perspective. In this video, we are not focusing on how we get the wage through faith, but what our works are that we actually do relatively, since none of those are God working through us for us to do things.

We will be talking about this from the absolute perspective, which is all is of God, and how when we are working, that is God working in us from the absolute perspective, as well as the relative perspective of what we do that is considered to be working. You can compare this to planting and irrigating in 1 Corinthians 3:4-9. We are talking about why a member of the Body of Christ may do works, not of any requirement or to gain extra dais points.

*⁴ For whenever anyone may be saying, "I, indeed, am of Paul, yet another, "I, of Apollos, will he not be fleshly?" ⁵ **What, then, is Apollos? Now what is Paul?** Servants are they, through whom you believe, and as the Lord gives to each." ⁶ **I plant, Apollos irrigates, but God makes it grow up.**" ⁷ **So that, neither is he who is planting anything, nor he who is irrigating, but God Who makes it grow up.**" ⁸*

*Now he who is planting and he who is irrigating are for one thing. Yet each will be getting his own wage(s) according to his own toil. ⁹ For **God's fellow workers** are we. God's farm, God's building, are you." (1 Corinthians 3:4-9)*

Being God's fellow worker is doing things for the evangel which can result in spreading fruits of grace, peace, love, righteousness, etc (Galatians 5:22). God puts us in a role in His great story, where we get to appear as though we are helping God, by doing works that God can use to produce fruits of the spirit in us, faith, belief, and suffering. From our perspective, we are on God's team helping him as vessels or tools. And from the perspective that God has a perfect plan that includes us for the ultimate benefit of all of creation, we do have a contribution. So, our toil is not for nothing because God uses it for His purpose. This is why there are so many verses about being fellow workers in Christ, because members of the Body of Christ can do things related to the evangel and to God's ultimate purpose. It is true that we are actually doing things, even if it is not a requirement to gain something at the dais in of itself.

It is similar to the aspect of shekinah glory that is God's indwelling in spirit. The spirit of God does this work in us and through us, **because** we have Christ in us.

This is not works *for* salvation.

It is doing work out of love, *because* of our salvation in Christ by faith.

*"whether for the sake of Titus, my mate and **fellow worker** for you, or our brethren, the apostles of the ecclesias, the glory of Christ."* (2 Corinthians 8:23)

2 Corinthians 8:23 says whether for Titus or our brethren, the glory of Christ. Christ means including head and body.

²⁴ *Not that we are lording it over your faith, but are fellow workers of your joy, for you stand fast in the faith.* (2 Corinthians 1:24)

The qualification as co-worker is to stand fast in the faith, i.e. **be a believer / Body of Christ**. Our fellow work is for your joy. Shared glory.

Let's take a look at the word for “co-workers” or “fellow workers” and its usages in the greek: <https://biblehub.com/greek/4904.htm>

We are described as fellow workers of God (1 Corinthians 3:9; 1 Thessalonians 3:2), fellow workers in Christ (Romans 16:3; Romans 16:9) and in and fellow workers of Paul (2 Corinthians 1:24; Philippians 2:25; Philippians 4:3). This is a non-exhaustive list, and you can use the link to examine every use case yourself for further study. The emphasis is on doing the work of God. We know it is God doing this work in us (absolute perspective), because we are able to do no good of our own flesh (Romans 7:18-19). The worker is worthy of His reward (1 Timothy 5:18).

Being a worker is working for something, sometimes related to things other than working for God while other times it is related to working for God. Studying scripture for example in 2 Timothy 2:15, where it talks about us being workers.

Workers (2040. ergatés)

<https://biblehub.com/greek/2040.htm>

Here, the type of work being done can be seen as deceitful (2 Corinthians 11:13) and evil (Philippians 3:2). This shows that not all work is seen as God's work, relatively speaking. Here is another example of where it says we are workers. The word workers is not necessarily evil or bad, it is just about who is doing the work from a relative perspective. For studying, that is something where we open scripture and correctly cut the word of truth by our own choices from the relative, but God from the relative grants us faith and belief in the correct thing. Whereas being seen as God's co-workers is not our work doing the effective work.

¹⁵ *Endeavor to present yourself to God qualified, an unashamed worker, correctly cutting the word of truth.* (2 Timothy 2:15)

²⁴ *Being aware that from the Lord you will be getting the compensation of the enjoyment of an allotment [inheritance YLT]: for the Lord Christ are you slaving.* (Colossians 3:24 CLV)

Colossians 3:24 shows we are slaving for the Lord. However, it does not mean it is our works to get the inheritance. On the other hand, our works are not for nothing, since we are slaving for the Lord. Our expectation is that we will receive the inheritance, and we can work for the Lord knowing that we ALREADY are promised the inheritance. This is just another verse about our works that shows we do things. We are slaves of God. We can and will do work. It always just starts with God giving us all things first, and then we can do works out of love – and not for self-seeking (1 Corinthians 13:5). Works are always the outcome of what we have already been given in Christ, rather than to earn something additional above the cross.

#21 Does our current maturity give us different glories and more exclusive rewards in eonian life?

Maturity in the Body of Christ Pt 1

Today we wanted to do a study on the word mature, and show why seeming differences now do not mean differences in glory or rewards between believers in the celestial realm. 1 Corinthians 2:6-7 are the verses that we are disproving the claims of the formula of more maturity means you will get higher levels of individual glory above other Body of Christ members, since these verses do not show this formula at all.

*⁶ Yet wisdom are we speaking among the **mature**, yet a wisdom not of this eon, neither of the chief men of this eon, who are being discarded, ⁷ but we are speaking God's wisdom in a secret, wisdom which has been concealed, which God designates before -- before the eons, **for our glory**, (1 Corinthians 2:6-7)*

¹ And I, brethren, could not speak to you as to spiritual, but as to fleshy, as to minors in Christ." ² Milk I give you to drink, not solid food, for not as yet were you able. Nay, still, not even now are you able, ³ for you are still fleshy. For where

there is jealousy and strife among you, are you not fleshly and walking according to man? (1 Corinthians 3:1-3)

A key is realizing that while we are not perfect yet, we all WILL be perfect, and thus the appearance of greater or lesser maturity does not mean there are differences in glory, especially knowing that we are being transformed into the same image, from glory to glory. An example would be we are sinners, but looked at as justified only because we have faith in Paul's gospel. For this, we can still be fleshly, but we are looked upon as perfect. We are looked at as **mature**. Being fleshly is thinking you can gain something apart from Christ out of yourself, because God makes us all perfect.

*²⁶ the secret which has been concealed from the eons and from the generations, yet now was made manifest to His saints, ²⁷ to whom God wills to make known what are the glorious riches of this secret among the nations, which is: Christ among you, the expectation of glory – ²⁸ Whom we are announcing, admonishing every man and teaching every man in all wisdom, that we **should** be presenting every man **mature** (perfect) in Christ Jesus; ²⁹ for which I am toiling also, struggling in accord with His operation, which is operating in me with power. (Colossians 1:26-29)*

What is our expectation of glory? *Christ among you*. The “expectation of glory” (Col. 1:27) is Christ in you, which assures their future glorification. All believers have our one expectation. We have a union with Christ. Paul's toil to present every person “perfect” (Col. 1:28) involves teaching and admonishing them in wisdom, helping them grow into the fullness of their identity in Christ. This maturity is not about **personal perfection** now, but about putting on the expectation that we will be perfect in God's sight, and that we are considered to be proleptically complete in Christ's righteousness and power (Col. 1:29). Paul's point is positional: believers are *already* complete in Christ (Col. 2:10), [prolepsis] even as they grow in practical maturity.

*¹⁰ And you are **perfect** (complete) in Him, Who is the Head of every sovereignty and authority, ¹¹ in Whom you were circumcised also with a circumcision not made by hands, in the stripping off of the body of flesh in the circumcision of Christ. ¹²*

*Being entombed together with Him in baptism, in Whom you were roused together also through faith in the operation of God,¹³ Who rouses Him from among the dead, you also being dead to the offenses and the uncircumcision of your flesh, He vivifies us together jointly with Him, dealing graciously with **all our offenses** (Colossians 2:10-13)*

<https://biblehub.com/greek/5046.htm> – Complete in interlinear

<https://biblehub.com/greek/3900.htm> – Offence(s) in interlinear

The word “mature” (τέλειοι) in 1 Corinthians 2:6 has this definition: mature, complete, perfect. The word *peplērōmenoi* (πεπληρωμένοι), which is 4137 pléroó in Bible Hub, in Colossians 2:10 is translated in the CLV as perfect. Therefore, even though they are different words, both mean perfect. This is a different word than 1 Corinthians 2, but supports the view that we will become perfect in Christ, and so we should all focus on our expectation by putting on Christ. And based on Ephesians 1:4, Ephesians 5:27, and Colossians 1:22, we know we will all be perfect. This reinforces that maturity is not about achieving personal sinlessness but about resting in Christ’s finished work. Believers are already complete in Him, yet they are called to grow in understanding and applying this truth, as Paul models through his teaching (Col. 1:28). In Colossians 1:28 and 2:10, it denotes the believer’s positional completeness in Christ and the goal of growing into that reality. The circumcision of Christ, the stripping off of the body of flesh to be baptized into Christ, is how Paul was able to say “I decide to perceive nothing among you but Christ and Him crucified”.

You might say, no, no, no... surely, we should not be presenting sinners as if they are perfect in Christ! Or that the “should be presenting every man mature in Christ Jesus” will not happen for everyone. However, we are vivified together jointly with Him. Dealing graciously with **all** our offences. Not **some** of our offences. **All means All!**

²⁷ *that He should be presenting to Himself a glorious ecclesia, **not having spot or wrinkle or any such things, but that it may be holy and flawless.**” (Ephesians 5:27)*

God is growing the ecclesia that will *not have a spot or wrinkle* in His sight, so of course we will all be perfect and mature, and we are to put that expectation on now.

⁴ *according as He chooses us in Him before the disruption of the world, we to be **holy and flawless** in His sight* (Ephesians 1:4)

²² *by His body of flesh, through His death, to present you **holy and flawless and unimpeachable** in His sight,* (Colossians 1:22)

For those that want to note that it uses the words “should” or “may” to indicate that it might not happen, Colossians 1:22 says “to present” and that shows that it will actually happen. This is even the same chapter, right before it says “should be presenting every man mature [perfect]”.

So we should all present ourselves as if we are alive from among the dead (Romans 6:13), because this is our expectation, to be made perfect. We are not perfect now, but we know these are differences in the old humanity vs the new humanity, so don’t drag out the old man and the corpse of the old humanity and say that it gains or loses us rewards, when the key is God’s achievement are we, not the old humanity and our works being the reason we have what we have in the celestial realm. It’s all by grace, not works. God is growing the ecclesia that will not have a spot or wrinkle in His sight, so of course we will all be perfect and mature, and we are to put that expectation on now.

Maturity in the Body of Christ Pt 2

There is a corporate maturity. The Body of Christ matures **collectively**, not competitively (ranking). Believers are supposed to be united in their pursuit of Christ, supporting one another’s growth rather than ranking or dividing (1 Cor. 2:12; Col. 1:28). We will continue showing why 1 Corinthians 2:6-7 do not prove that there are different levels of glory within the Body of Christ, and why it is believers vs unbelievers for those 2 verses.

*“Now over all these put on **love**, which is the **tie of maturity**.”* (Colossians 3:14)

¹³ Yet now are remaining **faith, expectation, love** - these three. Yet the greatest of these is love." (1 Corinthians 13:13)

¹ Being, then, **justified by faith**, we may be having peace toward God, through our Lord, Jesus Christ, ² through Whom we have the access also, **by faith**, into this grace in which we stand, and we may be glorying in expectation of the glory of God." ³ Yet not only so, but we may be glorying also in afflictions, having perceived that affliction is producing endurance, ⁴ yet endurance testedness, yet testedness **expectation**." ⁵ Now expectation is not mortifying, seeing that the **love of God has been poured out in our hearts through the holy spirit** which is being given to us." (Romans 5:1-5)

All members of the Body of Christ have these 3 things since they are what remains. Romans 5 shows that every one of us has all 3. Romans 5:1 shows we all have both faith and expectation, verse 2 shows we all have faith, verse 4 shows we all have expectation, and verse 5 shows we all have love. Since we all have love, we all have the tie of maturity, and we will be perfected in love once we are snatched away and we have the full measure of the spirit of God in us. Similar to how parents don't rank their children, God does not do this, too. God pours out his love for all of us by giving us the Lord's glory as we are mirroring his glory.

1 Corinthians 2:6 uses 5046. Τέλειος - complete. perfect. mature.

https://biblehub.com/1_corinthians/2-6.htm#lexicon

"I have however all things, and superabound; I am complete" (Philippians 4:18 Greek Interlinear)

<https://biblehub.com/interlinear/philippians/4-18.htm>

Philippians 4:18 is particularly interesting, because Paul mentions **3 key words**: having panta [all things, superabounding [2 Corinthians 8:7], and being complete. This affirms that we will all be complete and perfect.

“as sorrowing, yet ever rejoicing, as poor, yet enriching many, as having nothing, and retaining all.” (2 Corinthians 6:10)

¹ And I, coming to you, **brethren**, came not with superiority of word or of wisdom, announcing to you the testimony of God, ² for I decide not to perceive anything among you except Jesus Christ and Him crucified. ³ And I came to be with you in weakness, and in fear, and in much trembling, ⁴ and my word and my heralding were not with the persuasive words of human wisdom, but with demonstration of spirit and of power, ⁵ that your faith may not be in the wisdom of men but in the power of God. ⁶ **Yet wisdom are we speaking among the mature**, yet a wisdom not of this eon, neither of the chief men of this eon, who are being discarded, ⁷ but we are speaking God's wisdom in a secret, wisdom which has been concealed, which God designates before -- before the eons, for our glory, ⁸ which not one of the chief men of this eon knows, for if they know, they would not crucify the Lord of glory. ⁹ But, according as it is written, That which the eye did not perceive, and the ear did not hear, and to which the heart of man did not ascend -- whatever God makes ready for those who are loving Him. ¹⁰ Yet to us God reveals them through His spirit, for the spirit is searching all, even the depths of God. ¹¹ For is any of humanity acquainted with that which is human except the spirit of humanity which is in it? Thus also, that which is of God no one knows, except the spirit of God. ¹² Now we obtained, not the spirit of the world, but the spirit which is of God, that we may be perceiving that which is being graciously given to us by God, ¹³ which we are speaking also, not with words taught by human wisdom, but with those taught by the spirit, matching spiritual blessings with spiritual words." ¹⁴ Now the soulish man is not receiving those things which are of the spirit of God, for they are stupidity to him, and he is not able to know them, seeing that they are spiritually examined." ¹⁵ Now he who is spiritual is, indeed, examining all, yet he is being examined by no one." ¹⁶ For who knew the mind of the Lord? Who will be deducing from Him? **Yet we have the mind of Christ.** (1 Corinthians 2:1-12)

The mature in 1 Corinthians 2:1-12 are believers. It contrasts mature believers versus immature unbelievers. Not believers versus believers. We are competing together, not against one another. This clarifies that in 1 Corinthians 2:6, Paul speaks of “wisdom among the mature” (τέλειοι), referring to believers who grasp God’s revealed wisdom through the Spirit, as opposed to unbelievers (“chief men

of this eon”) who lack spiritual discernment (1 Cor. 2:6-8). The mature are those who have received the Spirit of God, enabling them to perceive divine truths hidden from the world (1 Cor. 2:10-12).

Paul did not come with superiority. He meant that. This emphasizes Paul’s humility and singular focus on the gospel’s core: Jesus Christ’s crucifixion. Paul deliberately avoided relying on eloquent speech or human wisdom when preaching to the Corinthians (1 Cor. 2:1-4). Instead, he demonstrated the Spirit’s power, ensuring their faith rested in God’s power, not human persuasion (1 Cor. 2:5).

Paul’s “weakness, fear, and trembling” (1 Cor. 2:3) reflect his rejection of worldly superiority, modeling a mature reliance on God’s Spirit. For believers, maturity begins with this foundational focus: Christ’s sacrifice is **sufficient** and **supreme**. Any attempt to “rank” or add to it risks diluting the gospel’s power.

Maturity in Christ involves embracing the cross’s simplicity and power, resisting the temptation to rely on human wisdom or status, which the Corinthians were prone to (1 Cor. 1:10-17). Paul’s approach sets the stage for defining mature believers as those who anchor their faith in God’s power revealed through Christ crucified.

The contrast is not between “more mature” and “less mature” believers but between those in Christ (who have the Spirit) and those outside Christ (who follow worldly wisdom). Maturity, then, is marked by unity in the Body of Christ, where believers work together to grow in understanding God’s gracious gifts (1 Cor. 2:12). This counters the Corinthians’ divisiveness (1 Cor. 1:11-12), urging them to see themselves as a collective body maturing in Christ.

The mature people here are the ones who have the wisdom from the spirit, not the worldly wisdom, who have “the mind of Christ” because they are in Christ. This would be all believers.

¹⁸ *Now we all, with uncovered face, mirroring the Lord's glory, are being transformed into the same image, from glory to glory, even as from the Lord, the spirit.* " (2 Corinthians 3:18)

2 Corinthians 3:18 shows that we will not have different levels of glory since it is the same image, mirroring the same glory, from glory to glory as the Lord. So since we are perfect in him, then no, we will not have different levels of glory, since we can all show aspects of God's image, since we will all mirror the Lord's image. Being fleshly in 1 Corinthians 3:1 (see *sarkikos* in Greek interlinear), is self-seeking (love is not self-seeking, puffed up, bragging—1 Corinthians 13) and is out of you (Ephesians 2:8-9).

Therefore, with all of the evidence for shared glory, mirroring the Lord's glory rather than having different individual levels of glory, and the distinction of who will be mature and perfect is believers vs unbelievers in 1 Corinthians 2, we have shown it does not prove people have greater or less glory than others in the celestial realm.

#22 What about Paul? He was the perfect model for us to live by. You can't possibly think anyone deserves as much as Paul. Shouldn't his suffering get him more than anyone else in the Body of Christ?

Part 1

We have discussed why planting and irrigating (1 Corinthians 3:6-7) does not accomplish any of the effective work since *only* God makes it grow. This is the same for Paul. This is God directly giving us faith from the relative perspective rather than us giving ourselves or one another faith (and other fruits of the spirit etc). Paul did not do anything to make it grow, so his work would not be what remains in the fire. God's achievement alone remains, since it is incorruptible. God gave us faith, and faith (spirit) is more precious than gold (works).

⁴ Now to the worker, the wage is not reckoned as a favor, but as a debt." ⁵ Yet to him who is not working, yet is believing on Him Who is justifying the irreverent, his faith is reckoned for righteousness." (Romans 4:4-5)

The wage is reckoned of grace, not of debt. Faith being reckoned for righteousness is grace rather than working. Both Romans 4 and 1 Cor 3 show how we are able to get the wage NOT by working but through faith. We can't be owed a wage from God as a debt for eonian life, and it also doesn't make sense to have God owe us anything else either. For what do we have that we did not obtain. This is all the same with Paul, because his works would not merit him a special reward for anything because it cannot be earned by works for us.

*²⁴ The God Who makes the world and all that is in it, He, the Lord inherent of heaven and earth, is not dwelling in temples made by hands, ²⁵ **neither is He attended by human hands, as if requiring anything, since He Himself gives to all life and breath and all.** ²⁶ Besides, He makes out of one every nation of mankind, to be dwelling on all the surface of the earth, specifying the setting of the seasons and the bounds of their dwelling, for them to be seeking God, if, consequently, ²⁷ they may surely grope for Him and may be finding Him, though to be sure, not far from each one of us is He inherent, ²⁸ for in Him we are living and moving and are, as some poets of yours also have declared, 'For of that race also are we. ²⁹ **The race, then, is inherently of God; we ought not to be inferring that the Divine is like gold, or silver, or stone, a sculpture of art and human sentiment.** ³⁰ Indeed, then, condoning the times of ignorance, God is now charging mankind that all everywhere are to repent, ³¹ forasmuch as He assigns a day in which He is about to be **judging** the inhabited earth in righteousness by the Man Whom He specifies, tendering faith to all, raising Him from among the dead - " (Acts 17:24-31)*

In Acts 17, Paul is the one who gives this talk based on verse 22. God is not requiring anything from human hands- gold, silver, or stone. These 3 materials in 1 Cor 3 are only viewed as positive by human sentiment, but in reality, these things do not merit reward because all is of God and God does the effective work of giving us faith and fruits of the spirit with regard to building the ecclesia since God alone makes it grow, shown by 1 Corinthians 3:6-7. The context is also about judging, so this aligns with how we are connecting it to 1 Corinthians 3 as well, because the day of Christ is a judgment. Those materials in a judgment are merely human sentiment. These materials are viewed in a negative light in a judgment.

“Be not deceived, God is not to be sneered at, for whatsoever a man may be sowing, this shall he be reaping also, for he who is sowing for his own flesh, from the flesh shall be reaping corruption, yet he who is sowing for the spirit, from the spirit shall be reaping life eonian.” (Galatians 6:7)

Paul understood that we are sowing for the spirit to reap *eonian life*. This means that sowing from the spirit results in eonian life (and it's all various aspects: reigning, allotment of the kingdom of God, etc), rather than works earning reigning or the allotment or the prize. Our works do not get us special dais rewards that others do not get. The end goal is eonian life of our sowing, which we know is not out of our works. Us sowing for the spirit is something God does in us that is not even us working for it. Therefore, Paul would be happy to get eonian life with us all and based on the scriptures, it makes no sense to say that he would be unhappy with others getting the same things as him.

⁸ *But, to be sure, I am also deeming **all to be a forfeit** because of the superiority of the knowledge of Christ Jesus, my Lord, because of Whom **I forfeited all**, and am deeming it to be refuse, that I should be gaining Christ, ⁹ and may be found in Him, not having **my righteousness, which is of law**, but that which is **through the faith of Christ, the righteousness which is from God for faith:**" ¹⁰ to know Him, and the power of His resurrection, and the fellowship of His sufferings, conforming to His death, ¹¹ if somehow I should be attaining to the resurrection that is out from among the dead. ¹² Not that I already obtained, or am already perfected. Yet I am pursuing, if I may be grasping also that for which I was grasped also by Christ Jesus.”* (Philippians 3:8-12)

You can't take credit for the upbuilding of the ecclesia (**God's achievement** are you). Neither can Paul take credit for anything, and the wage can't be earned by works. Paul forfeits everything in regards to his own righteousness. He wasn't trying to get any of the following based on works: exclusive rewards, or reigning, more allotments than others, or a high calling. If any of these are obtained by works, then it wasn't Jesus's faith that earned them for you. We can thank Christ Jesus our Lord and God for any of these. It is not our achievement. The reason some might disagree is because they don't want to forfeit all, because they want to

keep their own rewards, through their works and their relative righteousness. That is potentially why some can't agree with this verse.

Now, we know that many will say that Paul forfeiting all to gain Christ was only in the context about the law when he was a Pharisee, so that means he wouldn't forfeit his own works as a member of the Body of Christ. The issue with this is that once he became a member of the Body of Christ, he still was forfeiting his righteousness for God's righteousness through faith. His righteousness of law is a general fact, regardless of him being a Pharisee. Thus, his righteousness as a Body of Christ member would STILL BE OF LAW and he still forfeits his righteousness for the righteousness he gets through faith, which is shown in verse 9. He still can do works, but that does not get him more righteousness, because he is already given God's righteousness. Righteousness of your works is of a rule, generally speaking, regardless of if he was a Pharisee or not. Therefore, he still forfeits his own righteousness (anything out of himself, his own works), regardless of him now being a Body of Christ member instead of a Pharisee.

So, in terms of getting rewards, this would be based on his righteousness, which is something he already forfeits, so nothing can be gained from works. A key is he says "my righteousness", so even though it is of law, it is still his righteousness. This is all encompassing of any works he would do. Forfeit all would include anything gained by works.

Heralding the evangel and doing works in service to God is a righteous thing to do. People doing different works shows that they have their own righteousness from the relative compared to others, for example Job was called righteous compared to other people. Their own work means it's not God's righteousness, which is clearly contrasted in verse 9 as it is either your own righteousness or God's righteousness. The righteousness of God is holy, perfect and is always leading to the ideal. Philippians 3:9 says he forfeits his righteousness. So, unless you believe God's righteousness isn't perfect or sometimes isn't leading to the ideal, then clearly his forfeiting all has to be about more than just forfeiting his Pharisee-specific works. Just because he deemed his righteousness to be rooted in law and having been a Pharisee, it changes nothing to this conclusion.

The reason Paul would not earn a higher wage at the dais is because everyone in the Body of Christ is reckoned to be working / enduring in good acts not by working but through faith (Romans 4:4-5) because our work is not considered to be “anything” (1 Cor 3:6-7). Yet since we are co-workers with God, hidden in Christ, that is why God compensates His workers with the same allotment as Jesus Christ. This is why we obtain such a transcendently transcendent eonian burden of glory. Because we are God’s fellow workers, even if we are not physically ‘working’ for the wage. It is God working in us, and therefore His work remains but not ours. We are God’s vessels, we are His achievement (Eph. 2:10). This is why we are working towards His purpose, not towards our own achievement. This is also why our works, aka all the materials listed at the dais do not remain (gold and silver, precious stones, wood, grass, straw). It is because our work is corruptible, whereas God's work is incorruptible. God's work is not like gold, because gold is corruptible.

Some have claimed we HAVE to get the wage by OUR works in 1 Cor 3. We don't. 1 Cor 3:6-7 says we don't actually make it grow so why would it be our achievement? Why can God owe us a debt for anything when it's all His achievement alone? Romans 2 explains what God offers to pay all humanity (aka a wage) and yet nobody can get it by working. They act like God doesn't propose it as an offer for anyone who is perfect. But there's nobody who's perfect because all have fallen short (Romans 3) so they just assume that 1 Cor 3 can't be the same method.

Part 2

The problem with asking if we deserve as much as Paul is that it is the wrong question to start out with because it already starts from a fleshly, self-oriented mindset. So to even ask this question, it shows that there is an adjustment of the way of thinking is needed.

Here are some verses that display the correct mindset:

²⁴ *Let no one be seeking the welfare of himself, but that of another.* (1 Corinthians 10:24)

Love is not self-seeking, Love is not taking account of evil, Love is not puffed up, Love is expecting **all** (1 Cor. 13). The key is that love is not self-seeking. However, wanting to get more than others or expecting to get more than others would be self-seeking.

*² fill my joy full, that you may be mutually disposed, having mutual love, joined in soul, being disposed to **one thing**" ³ nothing according with faction, nor yet according with vainglory - but with humility, deeming one another superior to one's self, ⁴ not each noting that which is his own, but each that of others also." ⁵ For let this disposition be in you, which is in Christ Jesus also (Philippians 2:2-5)*

If Paul was sincere in his exhortation in Philippians 2:2-5, he would deem one another to be superior to himself. If you deem someone superior to yourself, then why would he think he should deserve more than another. In fact, if we think someone is superior to ourselves, then naturally you would think everyone deserves more than you.

effecting interlinear-ginōskō 1079. -to perceive, know, recognize

*¹⁵ For what I am effecting I know not, for not what I will, this I am putting into practice, but what I am hating, this I am doing." ¹⁶ Now if what I am not willing, this I am doing, I am conceding that the law is ideal." ¹⁷ Yet now it is no longer I who am effecting it, but Sin making its home in me." ¹⁸ For I am aware that good is not making its home in me (that is, in my flesh), for to will is lying beside me, yet to be effecting the **ideal** is not." ¹⁹ For it is not the good that I will that I am doing, but the evil that I am not willing, this I am putting into practice." ²⁰ Now if what I am not willing, this I am doing, it is no longer I who am effecting it, but Sin which is making its home in me." ²¹ Consequently, I am finding the law that, at my willing to be doing the ideal, the evil is lying beside me." (Romans 7:15-21)*

Paul couldn't do the ideal even if he wanted to. We can't earn rewards or the allotment based on anything we do and Paul showed even he couldn't earn anything.

*Contend the ideal contest of the faith. **Get hold of eonian life, for which you were called*** (1 Timothy 6:12)

The result of Paul contending the ideal contest **of the faith** is getting eonian life since he persisted in the faith. The reward for running ideally (which of course God gives us faith so this is not of works) results in eonian life, not extra rewards for perceived effort. Suffering together results in glory for eonian life, rather than exclusive rewards for extra suffering, because the ideal race can't get anything above others, with Paul as the example of that.

*I have contended the **ideal contest**. I have finished my career. **I have kept the faith**.* (2 Timothy 4:7)

In light of Romans 7 where Paul says he cannot do the ideal of not doing evil or not sinning, and good does not make its home in his flesh, we can understand the ideal contest as not doing works, but keeping faith. So Paul would not merit something above others based on works due to running the ideal contest because all believers will keep faith, making them race ideally, as well.

¹³ *Wherefore I am requesting you not to be despondent at those of my afflictions for your sake which are your glory.* (Ephesians 3:13)

If Paul suffering more would result in higher glory, the afflictions would be for his sake for his glory. This is not the case, however, because suffering more for the evangel does not result in more glory for you as an individual. Paul's afflictions aren't only for his sake to earn him extra glory and rewards. His afflictions are for our sake, **for our glory**.

The Question: Do we deserve as much as Paul?

For those that insist on us answering the question, despite it being a trick question, we will answer – finally.

¹⁰ *according as it is written, that “Not one is just” – not even one.”* (Romans 3:10)

We know not one is just, all have sinned and fallen short of the glory of God.

Thereafter, the desire, conceiving, is bringing forth sin. Now sin, fully consummated, is teeming forth death." (James 1:15)

²⁹ *filled with all injustice, wickedness, evil, greed, distended with envy, murder, strife, guile, depravity, whisperers,* ³⁰ *vilifiers, detesters of God, outragers, proud, ostentatious, inventors of evil things, stubborn to parents,* ³¹ *unintelligent, perfidious, without natural affection, implacable, unmerciful:"* ³² ***those who, recognizing the just statute of God, that those committing such things are deserving of death, not only are doing them, but are endorsing, also, those who are committing them.***" (Romans 1:29-32)

Not one is just. Anyone who is not just, who does wicked acts, which is everyone, is deserving of death.

²⁰ *For when you were slaves of Sin, you were free as to Righteousness."* ²¹ *What fruit, then, had you then? - of which you are now ashamed, for, indeed, the consummation of those things is death."* (Romans 6:20-21)

The consummation of our sin makes us only deserving of death.

This shows what we all actually deserve is death. Therefore, to answer the question, yes we do deserve the same as Paul. We deserve death. However, all glory to God for being rich in his mercy, grace, and kindness to us. We are blessed that God is making sure all is yours.

#23 If we get eonian life as a gift by faith, isn't it impossible to get it as a wage/reward?

We will show why getting eonian life through faith can still make it considered a wage/reward. Romans 4 shows why the wage can be *reckoned* of grace.

*the just judgment of God, ⁶ Who will be paying each one in accord with his acts: ⁷ to those, indeed, who by endurance in good acts are seeking glory and honor and incorruption, **life eonian**;" (Romans 2:6-7)*

Romans 2:6-7 shows what God “offers” to pay all humanity. We know both “Jews and Greeks” is referring to all humanity. The reason “offers” is put in air quotes is because we find out that nobody at all can achieve this by the method stated. The qualifying condition to get eonian life is enduring in good acts. However, not one is just, and not one can be justified by works of flesh, so this method is unattainable by works. We are justified through faith, which means God views our acts as having an endurance of good acts, because we have God’s righteousness, not our own.

*⁴ Now to the worker, **the wage** is not **reckoned** as a favor, but as a debt." ⁵ Yet to him who is not working, yet is believing on Him Who is justifying the irreverent, his faith is **reckoned** for righteousness." (Romans 4:4-5)*

For the worker, the wage is not reckoned as a favor, but as a debt. For the one not working, the wage would be reckoned as a favor, not as a debt. The method of getting this wage is this: believing on Him Who is justifying the irreverent, his faith is reckoned for righteousness. Paul, or anyone in the body of Christ would not earn the wage at the dais by working, because we are believing on Him. Romans 4 shows that eonian life can exist as a wage but be earned by grace. Eonian life can be a wage because this refers to what God is going to pay to people according to acts in Romans 2:6. The key to Romans 4:4-5 is that it says “to the worker it is not reckoned as a favor”, which means that the wage can be reckoned as a favor or in some translations, it says “grace”. Since we know our faith gets us grace/ unmerited favor, we actually get the wage reckoned to us as grace through faith, which sounds a whole lot like Ephesians 2:8-10 how we are saved by grace through faith. So, therefore, a wage can be eonian life. The process of the Dais can be the exact same as getting the wage of eonian life in Romans 4, and we think it is, especially in light of the circumcision works perishing when their works are tested, so how much more ours when our gospel is grace (1 Peter 1).

*⁴ so that we ourselves glory in you in the ecclesias of God, for your **endurance** and **faith** in all your persecutions and the **afflictions** with which you are bearing -" ⁵ a display of the **just judging** of God, **to deem you worthy of the kingdom of God**, for which you are suffering also, (2 Thessalonians 1:4-5)*

Having the kingdom of God is a gift but it's a conditional payment as well, because what makes us worthy is faith, endurance, afflictions, persecutions, etc. Therefore, this also shows that things given to us are both as a gift and as a reward. God gives us all of these things as a gift, but it also says we are worthy, which proves that things God gives us as a gift can also be called as a something we are also worthy of, just not of ourselves or based on works. That is another reason why we think endurance, afflictions, suffering, and faith are not anything to do with our works relatively.

*But not as the offense, thus also the grace. For if, by the offense of the one, the many died, much rather the grace of God and the **gratuity in grace**, which is of the One Man, Jesus Christ, to the many superabounds. ¹⁶ And not as through one act of sinning is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award. ¹⁷ For if, by the offense of the one, death reigns through the one, much rather, those obtaining the superabundance of grace and the **gratuity of righteousness** shall be reigning in life through the One, Jesus Christ. (Romans 5:15-17)*

Our righteousness is a gift, free-reigning in life through the One, Christ Jesus. Superabundance of grace would be **more than enough**—for everything, not “*only for salvation*” – i.e. not deficient, transcendent. We get the gift of both grace and righteousness, but those are still given through faith, so it's still both a reward and a gift.

*¹¹ if somehow I should be attaining to **the resurrection that is out from among the dead**. ¹² Not that I already obtained, or am already perfected. Yet I am pursuing, if I may be grasping also that for which I was grasped also by Christ Jesus." ¹³ Brethren, not as yet am I reckoning myself to have grasped, yet one thing - forgetting, indeed, those things which are behind, yet stretching out to those in*

front - " ¹⁴ toward the goal am I pursuing for **the prize** of God's calling above in Christ Jesus. (Philippians 3:11-14)

The prize in Phil 3:14 is a gift to us because it refers to the resurrection that is out from among the dead, yet it still uses the word prize. Therefore, it's both a prize and a gift. Every verse in between prize and resurrection connects the two:

1. Not that I already obtained [the resurrection]
2. Yet I am pursuing [the resurrection]
3. if I may be grasping [the resurrection] also that for which I was grasped also [Christ grasped him to be resurrected]
4. toward the goal am I pursuing [he just said he was pursuing the resurrection]

²³ Now all am I doing because of the evangel, that I may be becoming a joint participant of it." ²⁴ Are you not aware that those racing in a stadium are, indeed, all racing, yet **one** is obtaining **the prize**? Thus be racing that you may be grasping it." ²⁵ Now every contender is controlling himself in all things; they, indeed, then, that they may be obtaining a corruptible wreath, **yet we an incorruptible.**" (1 Corinthians 9:24-25)

The prize in 1 Cor 9:24-25 is said to be given to "one" in 1 Cor 9:24 and the one obtaining it is the "one body" is in 1 Cor 10:17.

*For we, who are many, are one bread, **one body**, for we all are partaking of the one bread.* (1 Corinthians 10:17)

In 1 Cor 10:17, the "one" obtaining the prize. It's actually that the one is Christ, and we are all members of Christ, rather than the "one" obtaining the prize only one singular member of the body of Christ, or that there is a ranking of 1, 2, 3 etc because it never even mentions a 2nd place or any other place other than "one".

For those that want to say eonian life is a gift and can't also be a reward, this is completely false. A gift can be a reward. The key to a gift being a reward is that the gift has to be based on a condition. Since God is actually the God of believers and

unbelievers, unbelievers do not have faith but believers have a qualifying condition of faith. Therefore, we get eonian life as a gift and as a reward.

#24 All does not actually mean all there. Don't you know the context makes it not everything?

Pt 1 ALL VERSES

The eschaton approaches; the All in All. [1 Cor. 15:28]

This recording is aimed at looking from the End, to the beginning. From the future to the past. The mediator of all is in Christ. He reconciles all in Himself—out of, through, and for Him (Col. 1:20; Rom. 11:36). You all are one in Christ Jesus (Galatians 3:28).

On the contrary to the complaint that all does not mean all, we have looked at the context of 1 Corinthians 3 where it says all is yours. We will use other verses that have the word “all” to test the logic, then we will eventually test 1 Corinthians 3, to see if all can mean all there.

The following verses are examples of all meaning all:

All is allowed me, but not all is expedient. All is allowed me, but I will not be put under its authority by anything. (1 Cor 6:12)

Some questions to ask when reading “all” verses:

Who: Me (Paul)

Context: The context indicates that this would also apply to all body of Christ members.

All meaning: All. Only limited by human perception and limitation.

Exceptions: There are no exceptions listed to what is not allowed in God's eyes.

The things not allowed would be based on human standards, for example, human laws, or other not beneficial things currently.

All that He desires, He does (Psalms 115:3)

“seeing that out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen!” (Romans 11:36)

¹⁶ “for in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created through Him and for Him, ¹⁷ and He is before all, and all has its cohesion in Him. ¹⁸ And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, ¹⁹ for in Him the entire complement delights to dwell, ²⁰ and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens. ²¹ And you, being once estranged and enemies in comprehension, by wicked acts, yet now He reconciles ²² by His body of flesh, through His death, to present you holy and flawless and unimpeachable in His sight” (Colossians 1:16-22)

All through Him, to present you ... (*holy, blameless, unimpeachable*)

Who is “Him” ?

Greek interlinear: <https://biblehub.com/interlinear/colossians/1-16.htm>

“Does All mean All? God WILL save ALL Humanity! - L Ray Smith”

On the youtube channel called Scriptural Truth Fellowship.

@scripturaltruthfellowship2123

This is the link to the presentation by L Ray Smith. It's a great video that goes over the context and arguments for why all means all in various verses. All can be referring to various things, not always talking about all mankind, for instance, but what people miss is that all can mean all mankind, and it can really mean all in a variety of other verses, too.

<https://youtu.be/r9gM0UGNlbw?si=w4Lu9a5YOJ5B8SI7>

Pt 2 ALL VERSES

(for for this are we toiling and being reproached), that we rely on the living God, Who is the Saviour of all mankind, especially of believers. (1 Timothy 4:10)

Does all mankind *mean* all mankind? Or only some? All means all mankind here! No exceptions. It is extremely important for all to mean all here. And even if it didn't say "all", it still says God is the Savior of mankind, so he must save everyone, else he is not the Savior. This is one of the reasons that our explanation of All is Yours in 1 Corinthians 3 is important, because saying all doesn't mean all calls into question the validity of the other all verses, especially when 1 Corinthians 3 is so clear. All is yours. Same here, very clearly it says Savior of all mankind, especially of believers, not exclusively.

For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified. (1 Corinthians 15:22)

Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all. (1 Corinthians 15:28)

God maybe all in all? Maybe resurrected? (Phil. 3) No. May BE (to declare its existence)!

Parallel: in Adam, ALL, in Christ, shall ALL. It is the same ALL that gets subjected, so not that some get subjected, but all who die in Adam (all mankind). There is no change in the group that's "all", so it is all mankind in all of these statements, including God being all in all. It's not all in some. Or God not being fully in all. All means all, for both all mankind, and for what all mankind gets.

For God locks up all together in stubbornness, that He should be merciful to all. O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and untraceable His ways! For, who knew the mind of the Lord? or, who became His adviser? or, who gives to Him first, and it will be repaid

*him? *** seeing that out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen! (Romans 11:32-36)*

God again rhetorically speaking. Who will give to God first, that it be repaid?
 Answer: no one. God is the one doing it! All of mankind are locked in stubbornness, and all will receive mercy.

Pt 3 ALL VERSES

*for in everything (all) are you enriched in Him, in all expression (logo) and all knowledge (gnosei), according as the testimony of Christ was **confirmed** among you,*

*so that you are not deficient in any grace, awaiting the unveiling of our Lord Jesus Christ, Who will be **confirming you also until the consummation**, unimpeachable in the day of our Lord Jesus Christ. (1 Corinthians 1:5-7)*

Enriched

4148. ploutizó

Greek Interlinear

Definition: To make rich, to enrich

Meaning: I make rich, cause to abound in, enrich.

The context also includes the days of Christ, since it mentions the day of our Lord Jesus Christ in verse 8. The verses before and after show that “you” is the people who he was writing to, all believers. This would apply to all members of the Body of Christ. How can it not be referring to ALL, since it's right at the beginning of the letter? The context also talks about believers vs unbelievers. So we get all based on being believers (not out of you) rather than based on our works. The same would apply to Chapter 3. All is yours is also later in this same letter (Chapter 3).

“being enriched in everything, for all generosity, which is producing through us thanksgiving to God” (2 Corinthians 9:11)

Same word as “All”

“Pas” “panti” “panta” Strong’s Greek .1956

<https://biblehub.com/greek/3956.htm>

But, even as you are superabounding in everything – in faith and word and knowledge and all diligence and the love that flows out of you into us – that you may be superabounding in this grace also. (2 Corinthians 8:7)

Diligence definition: careful and persistent work or effort.

In the same way, even as you are superabounding in everything (not out of you) is including:

- Faith
- Word
- All diligence (all good, careful, and persistent work)

PART 4 ALL VERSES

We will be showing why “all” meaning all is so important for God's sovereignty, and hopefully it allows someone to more deeply consider their methods of understanding why all means all in those verses, leading to a better understanding of the methods for all is yours meaning all. We hope to strike down the incentive of the flesh to gain things from God, because there is no room for boasting in men when all things are given as a gift and not earned (for salvation & “rewards”). Notice there is a similarity with the desire to try and please God (free will-for salvation) and the desire to try and please God (works-for rewards).

Now what I am doing and will be doing is that I should strike off the incentive from those wanting an incentive, that in what they are boasting they may be found according as we also. (2 Corinthians 11:12)

People in the Body of Christ do NOT believe free will for salvation. So keep that in mind when this is said: there is a similar incentive going on with exclusive rewards, it seems. Some have said “why do anything at all?” without rewards, as we have mentioned, and some have said rewards are a carrot God dangles in front of us to do works. That's an incentive that leads to boasting and trying to please God to earn rewards, which is a desire of the flesh for independence, boasting in men, saying their suffering is more important than other's, looking for an incentive

outside of what's already given to us- all things. Free will doesn't exist, but the desire to try and gain something from God does exist. But what makes you differ? (1 Cor 4:7).

²⁵ *He [God] gives to **all** life and breath and **all** ²⁶ for in Him we are living and moving and are (Acts 17:25-26)*

For God to give all, it means free will cannot exist because you made choices that God didn't give you (as part of the all that he gives) because those choices came from your free will, rather than God. Free will contradicts the notion that God gives to all the all. God gives all to all means there is not one single thing that God isn't controlling according to the counsel of His Will, and the creation doesn't have any independence from God. God made all things (verse 24) and there are no exceptions mentioned, and it is all encompassing with the definition- we live and move and are in Him.

¹¹ *in Him in Whom our lot [inheritance YLT] was cast also, being designated beforehand according to the purpose of the One Who is operating **all** in accord with the counsel of His will, (Ephesians 1:11 CLV)*

The Christian will claim that because God is outside of time, He looked into the future and knew who would choose Him and then designated them beforehand because foreknowledge does not equal causation, saying that it creates a redundancy contradiction for Him to foreknow while also designating beforehand. However, there is no contradiction made here. If God was to always know who He was going to create, then He, by default, has to foreknow them prior to birth, at least on the basis of how we perceive time. If God is just basing it on foreknowledge of free will choices, then there is zero need for him to designate anything. Instead, it would be your free will choice that designated your position. Also, even if God created free will, this contradicts that it's in accord with the counsel of His will. Instead, it would be your free will choice that is controlling God because He then becomes subject to *your choice* for salvation, rather than His will to save all mankind. Some Christian beliefs of free will include:

1. Libertarian free will means independence and being autonomous from God, which is essentially randomness, despite their claims that it is not.

They will claim that God needs free will as the only means to have a true loving relationship. However, randomness does not sound like love at all and this is impossible due to all the various influences on our life.

2. Free will is sometimes just defined as making choices, which we can all agree that we all make choices. The desire, inclination, or choice of a person or group what our “will” is

(<https://dictionary.findlaw.com/definition/will.html>). The question is why do we make these choices? “Free” is not an accurate term because everything we do has to come from genetics, life experiences, current conditions of the situation when we make the choice, and the power of God, which all essentially lead to predestination. This leaves free will as a contradiction in of itself.

3. Sometimes Christians just resort to “it is a mystery” that does affirm free will. However, there is a valid option, one that shows God is 100% sovereign and in control of all things, so there is no need to resort to this.

¹⁶ *Your eyes saw my embryo, And my days, **all** of them were written upon Your scroll; The days were formed When there was not one of them.*” (Psalms 139:16)

“The days” shows that all means every single one of them without exception. If there was any free will involved, then our days would not be formed until our free will makes all of our actions change (form) the days because it is ongoing rather than predestined. It would only mean God foreknew how they would be formed.

If you believe all means all in these verses about God's sovereignty, then notice why you think it's different for all is yours, or surely God will give you all things. Are you using similar methods? Do you find any exceptions?

But wait, you might say! All is all in those verses, but we can't all get equal things! Well check out what 2 Cor 8:14 says about equality, because that is no issue when we are all hidden in Christ, doing things for the glory of Christ for SHARED glory:

¹⁴ *“but by an equality, in the **current occasion**, your superabundance is for their want, that their superabundance also may be coming to be for your want, so that there may be coming to be an equality”* (2 Corinthians 8:14)

https://biblehub.com/2_corinthians/8-14.htm

²³ *whether for the sake of Titus, my mate and fellow worker for you, or our brethren, the apostles of the ecclesias, the glory of Christ. (2 Corinthians 8:23)*

Paul's statement of "superabounding in everything" in 2 Cor 8:7 is expanded upon when mentions our shared superabundance, with the goal of equality. Whenever people in the Body of Christ work, even if it's more or less than others, it is for the glory of Christ, so this is why there may be coming to be an equality. Paul wants us—now—to realize our equality of superabundance. NIV states "the goal is equality".

"All men are created equal"

Biblical equality: The Bible emphasizes equality by stating all are created in God's image and are equally subject to God.

Genesis 1:27 notes that God created both male and female in his image.

Romans 2:11 and *Proverbs 22:2* explain that God shows no partiality and that the rich and poor were both made by the Lord.

Galatians 3:28 declares that in Christ, "there is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus".

PART 5 ALL VERSES

Here is our main reasoning in this part:

1. Jesus gets all things
2. Jesus is a son of God
3. We are baptized into Christ, becoming sons of God
4. Therefore, we get all things, too, in Him

¹ *By many portions and many modes, of old, God, speaking to the fathers in the prophets,* ² *in the last of these days speaks to us in a Son, Whom He appoints enjoyer of the **allotment of all**, through Whom He also makes the eons;* ³ *Who, being the Effulgence of His glory and Emblem of His assumption, besides carrying on **all** by His powerful declaration, making a cleansing of sins, is seated at the right hand of the Majesty in the heights* (Hebrews 1:1-3)

Jesus got all that God has (everything that exists, all authority etc) and the only exception is that Jesus can't turn into God or do logical contradictions like make a rock so heavy that even He nor God can lift it. The "Son" is the enjoyer of the allotment of all. It doesn't say to Jesus, which is an interesting note. It says God gives "all" to "a Son". "Allotment" doesn't have to mean part of something; it can, and does, mean everything that God has he gives to His son.

All was given to me by my father (Matt 11:27)

Everything was given to Jesus, so it shows that "all" is possible to be given by God to a man.

*for you are **all** sons of God, **through faith** in Christ Jesus. For whoever are baptized into Christ, put on Christ, in Whom there is no Jew nor yet Greek, there is no slave nor yet free, there is no male and female, for you **all** are one in Christ Jesus.* (Galatians 3:26-28)

All of us in the Body of Christ are sons of God through faith in Christ Jesus, and the Son of God gets to be an enjoyer of the inheritance of All, so since we are also sons of God through Him, then it makes sense we get all too.

*To men this is impossible, but to God **All** is possible* (Matt 19:26)

It is possible for God to give us all since Jesus was given all. And it would make sense too, that we get whatever Christ Jesus has because we are in Him and we're justified through Christ's faith, not our own. This has to be for what is possible. Logical inconsistencies can't be included in all. Similarly, with all is yours, it has to fit within logic. For example, we can't do just anything with our "all things"

because we have no free will, and it would have to align with God's sovereignty and plan.

*⁶ in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, ⁷ in the word of truth, in the **power of God**, through the **armour of the righteousness**, on the right and on the left, ⁸ through glory and dishonour, through **evil** report and **good** report, as leading astray, and true; ⁹ as unknown, and recognized; as dying, and lo, we live; as chastened, and not put to death; ¹⁰ as sorrowful, and always rejoicing; as poor, and making many rich; as having nothing, and **possessing all things**. (2 Corinthians 6:6-10 YLT)*

He can't be referring to possessing all things on Earth. This has to do with our future spiritual blessings because the power of God is through the armour of righteousness, not our righteousness. This would be connected to why Paul says he possesses all things, so this is why it isn't referring to an earthly possession. If it was a ranking, Paul wouldn't lay claim to ALL, but here, he claims "possessing all". Jesus definitely gets all, but in a ranking Paul would not be getting as much as Jesus, so he wouldn't be able to get all things under the exclusive rewards system. The only way this makes any sense is to say Paul (or anyone else in the Body of Christ) gets all things through Christ, not out of himself, since he gets all things just like it says that Jesus gets. The reason we may not all go through things like being in jail that it mentions earlier in this chapter is that members of the Body of Christ can go through different situations, but the end result of what we all get is the same because we all have the armour of God with having righteousness regardless of differences now. The context includes 2 Corinthians 5:20 which says we as the entire Body of Christ who are Christ's ambassadors get God's righteousness. We are all servants of God in the Body of Christ. The context also includes mentioning to not be unequally yoked with unbelievers. So presumably, the people who are possessing all would be believers as opposed to unbelievers, so it's about whether you are a believer or not, not differences between people in the Body of Christ (and eventually unbelievers will become believers). The exception to what we have is that we can't become Jesus or God.

*“Now **God is able** to lavish **all** grace on you, that, having **all** contentment in **everything** always, you may be superabounding in **every** good work” (2 Corinthians 9:8 CLV)*

*“and **God is able** to bless you superabundantly, so that in **all** things, at **all** times, having **all** that you need, you will be superabounding in every[**all**] good work” (2 Corinthians 9:8 NIV)*

<https://biblehub.com/greek/3956.htm>“pas” .3956

That’s “all” lot of all’s! 2 Corinthians 9:8 says that God is doing this, not us. There are certain verses that have a relative exhortation that are not truly our works, for example, **Phil 2:12-13**: *“be carrying your own salvation into effect, 13 for it is God Who is operating in you to will as well as to work for the sake of His delight.”* This can’t be based on works, even though it mentions work, because salvation is not based on works and is not out of you (**Eph 2:8-10**: *For in grace, through faith, are you saved, and this is not out of you; it is God's approach present, not of works, lest anyone should be boasting. For His achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them*). So, it is something that we are viewed as doing through faith instead of works. So, carrying out your salvation is God operating in you to have faith, not us doing works, so superabounding in every good work is also something God does through us, rather than us making any sort of choice.

Similarly to the requirement to get eonian life in Romans 2:7, we are meeting this requirement by enduring in good acts (works), sustaining law, but through FAITH'S LAW not of works. So we aren't truly doing works, but it is reckoned to us as if we are. We superabound in every good work (which is impossible to be doing good works 24/7 because we are sinners) through faith's law.

PART 6 ALL VERSES

¹² *Contend the **ideal contest of the faith**. Get hold of eonian life, for which you were called, and you avow the ideal avowal in the sight of many witnesses.” (1 Timothy 6:12)*

The word “contest” in interlinear gives us a deeper understanding of the type of contest we are participating in. It aligns with how we have said all of us suffer and endure.

Contest: “struggle”; “agony” <https://biblehub.com/greek/73.htm>

*¹⁷ Those who are rich in the current eon be charging not to be haughty, nor yet to rely on the dubiousness of riches, but on **God, Who is tendering us all things richly for our enjoyment;**” ¹⁸ to be doing good acts, to be rich in ideal acts, to be liberal contributors, ¹⁹ **treasuring up for themselves an ideal foundation for that which is impending, that they may get hold of life really.**” (1 Timothy 6:17-19)*

The ideal is to not be “Haughty” Greek interlinear: self-exalted, high-minded <https://biblehub.com/greek/5309.htm>

We should not be high-minded, thinking that we should earn things above others based on our works. We have no confidence in flesh and believe Jesus and God have provided richly to us all things for our enjoyment. All of **our** current works we do are because we are being tendered all things, not to get the “all things”. And when we are perfected, we will be doing good and ideal acts. The difference here, is that enduring in good acts gets you “life” because you sow what you reap (**Gal 6:8- he who is sowing for the spirit, from the spirit shall be reaping life eonian.**”). Therefore, this is about us being “reckoned” to have endurance in good acts. Unless you’re saying that our works get us “life”, then this cannot be our actual works, but just about faith’s law.

God gives us “all things” and the context is not money or material wealth now, but what we get in our impending eonian life. We get “life” (verse 19) and “eonian life” (verse 12), and that shows that we all are doing “ideal acts”, not by works but because of how we are viewed as having God's righteousness. The dais is when our works are tested, and our works perish yet we get the wage reckoned as a gift (as if we had ideal acts/works), resulting in getting life. The context shows that all is yours isn't just about fleshly things now, it's about what is to come, and that just because works are mentioned (even ideal works), it does not mean we are actually

sinless yet or able to do ideal works, or able to gain anything other than “life”, because the context before and after is about life (but not just being alive, but getting all things for our ENJOYMENT!).

It's not merely “for your benefit”, as some say all is yours means, because a lot of things that are for your benefit only, like death and suffering, aren't enjoyable, and death is supposed to be an enemy, not an enjoyable thing. So, this is more than that, about what we will actually have in Christ later.

Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every (all) spiritual blessing among the celestials, in Christ, according as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight, (Ephesians 1:3-4)

“Us” here is each member of the Body of Christ. Every person gets every spiritual blessing in the celestial realm (note that this is not currently, because it says specifically in the celestial realm which we haven't gone to yet, so this leaves room for differences in what we have now). The all in view here is referring to spiritual blessings and there are no exceptions in the context.

*⁵for in everything are you enriched in Him, in all expression and all knowledge, ⁶according as the testimony of Christ was **confirmed** among you, ⁷so that you are not deficient in any grace, awaiting the unveiling of our Lord Jesus Christ, ⁸Who will be **confirming** you also until the consummation, unimpeachable in the day of our Lord Jesus Christ. (1 Corinthians 1:5-8)*

1 Corinthians 1:5 mentions the unveiling and the day of our Lord Jesus Christ. 1 Cor 1:5 says we are not lacking any spiritual gift, or deficient in any grace in Christ. We are being made rich in everything in Him; the whole, ta panta - the all.

“and I, coming to you, brethren, came not with superiority of word or of wisdom, announcing to you the testimony of God, For I decide not to perceive anything among you except Jesus Christ and Him crucified.” (1 Corinthians 2:1-2)

“Nothing except Jesus Christ and Him crucified” would be the epitome of His transcendently transcendent glory. The crucifixion was the single act which was able to fulfill the promises of God. Nothing can add to or supersede this act as the greatest act of all time: the agape (unconditionally loving) sacrifice of God’s only begotten Son, Jesus Christ. 1 Corinthians 2 is the chapter prior to all is yours and talking about the testing of works. Since this is part of the context, it makes sense that Paul wouldn't say that he doesn't come as superior, which is the reason that there is no need to choose between teachers. Each one is hidden in Christ and not superior to one another, which aligns with what we say the very next chapter is about: perceiving nothing (not man's works that make him superior) except for the crucifixion and what that does for us.

²¹ So that, let no one be boasting in men, for all is yours, ²² whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or that which is impending -- all is yours, ²³ yet you are Christ's, yet Christ is God's. (1 Corinthians 3:21-23)

“Yours” is all Body of Christ members, each one, not just “the title of the Body of Christ”, but also including each person. If it meant just the title, it should say all is “ours” or all is for “us” or “we” get all (although saying those doesn't prove it would be the only the title of Body of Christ and not each individual). “Yours” has to be for each individual because they are all in Christ and it makes it clear that “yet you are Christ’s”. The “you” makes it personal to the individuals of the group, or once again, it should say “yet we are Christ’s”, similar to 2 Corinthians 10:7, which from the YLT says “so also we are Christ’s”.

Although there are “if” statements provided in 1 Cor 3, they do not contradict “all is yours” being true unless you force a specific outcome into the if statements. Therefore, all does mean all and it means we get the entire inheritance that God has created. There are no exceptions listed, except you are Christ's and Christ is God's. To confirm that all does mean all, the definition that it gives that we get is EVERYTHING, the entire system and everything present and impending. The “present” part just needs to be understood from a prolepsis perspective that we have the “all” as an expectation through faith but later will have an observation of that truth when we become immortal and sinless in eonian life at the dais.

Therefore, all has to mean all because the definition given is everything that exists, except we are Christ's and Christ is God's with logical contradictions also excluded.

³² *Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all?* ³³ *Who will be indicting God's chosen ones? God, the Justifier?* ³⁴ *Who is the Condemner? Christ Jesus, the One dying, yet rather being roused, Who is also at God's right hand, Who is pleading also for our sakes?* ³⁵ *What shall be separating us from the love of God in Christ Jesus?* (Romans 8:32-35)

God's Love (Agape) is unconditional. No conditions. Paul is being rhetorical here. This also indicates that in 1 Cor 3 that it is personal, because he could have used "us" like he does in Romans 8. So if Paul only meant the title of the Body of Christ, then it seems odd that he didn't use the exact same wording that he was clearly capable of using,

God is the one giving all things, and the recipient is each member of Christ. The context is even about justification as opposed to condemnation, which seems to indicate a tribunal context, which is what we've found the dais to be. All here means all things. It doesn't list any exceptions except of course it has to fit within logic and us not having free will, and we can't become God. When it says "us" here (gives us all things), based on this verse alone, you don't know that it does to each individual, but 1 Cor 3 can help you interpret Romans 8 to show that all things are given to each member and not just to the title of the Body of Christ. It also is shown to be each person because each member of the Body of Christ is justified, not condemned because everyone takes that verse to mean God and Jesus cannot be anyone in the Body of Christ's condemner since God is our Justifier and Jesus is the one that died to rouse us and is pleading for our sakes. Jesus was given up for each one of us and not just for the title of the Body of Christ but for each of us individually.

Themes:

Salvation of all + God's Sovereignty (all has to mean all for these verses)

*All verses context and methodology for if all really means all
Looking from the End, to the Beginning
All has its cohesion in Him*

In conclusion, all meaning all is a very important thing for many topics, such as the salvation of all, reconciliation of all, God's sovereignty, and of course that all is yours. It is very important for all to mean all or many of the core doctrines would fall apart, but luckily, looking at the context, the audience, the subject, and what all is referring to can help unravel what all means in these various places. Without all meaning all in a very clear verse, what's to come of the other clear verses? (And by clear, we don't mean easy, since a lot of these verses are snares that people are blinded from understanding. We just mean the words are very short and sweet, and can be used to interpret other verses). Does all not mean all? May it not be coming to that!

#25 Believers can't all get the same wage right?

This is a false assumption.

We will be covering reasons why we cannot get the wage in 1 Corinthians 3 by working, and go into depth about why 1 Corinthians 9 shows our interpretation about 1 Corinthians 3 is valid. We get the same wage not as a debt, but as a gift.

- 1) 1 Cor 9 shows Paul (and nobody else) can get the wage by working, but only by grace from being chosen.
- 2) Using other scripture verses to show why Paul was entrusted with an administration and could not get the wage willingly, and apply that to us, as well.

³⁵ *or, who gives to Him first, and it will be repaid to him? (Roman 11:35)*

You would need to give to Him first that which he did not first give to you for a payment. The protest from some may be that Romans 11:35 does not prevent God

from paying people in other methods. Thus, we will be showing why it alludes to the reason that God won't be paying us in a works for rewards program.

Looking at 1 Corinthians 9:

¹⁴ Thus the Lord also prescribes that those who are announcing the evangel are to be living of the evangel. ¹⁵ Yet I do not use any of these things...

So, we know Paul isn't doing anything to get earthly wages. This aligns with 1 Cor 3.

¹⁶ For if I should be bringing the evangel, it is not for me to boast in, for necessity is lying upon me, for it were woe to me if I should not be bringing the evangel!" ¹⁷ For if I am engaging in this voluntarily, I have wages, yet if involuntarily, I have been entrusted with an administration." ¹⁸ What, then, is my wage?

There are 2 options here. 1) You get the wage if you engage in the evangel voluntarily or 2) you do not get the wage if you are engaging in the evangel involuntarily. You cannot have it both ways. So, if we show that Paul was entrusted with an administration, then that proves **Paul does not get the wage here by working.**

Paul says the reason he can't get the wage is because it wasn't voluntary. For us, we know being chosen by God is not something we can choose, even relatively, as it is not out of us; not our works. We know this from Ephesians 2:8-10, Ephesians 1:4, and Ephesians 5:11. The following are verses that show why Paul is an administrator with an administration, rather than doing this voluntarily: 1 Timothy 1:4, Ephesians 3:2, Ephesians 3:9, Colossians 1:25, and 1 Corinthians 4:2.

¹ Thus let a man be reckoning with us - as deputies of Christ, and administrators of God's secrets ² Here, furthermore, it is being sought in administrators that any such may be found faithful." (1 Cor 4:1-2)

The next proof we have for why Paul did not get the wage starts in 1 Corinthians 9:18:

¹⁸ ...That, in bringing the evangel, I should be placing the evangel without expense, so as not to use up my authority in the evangel." ¹⁹ For, being free of all, I enslave myself to all, that I should be gaining the more." ²⁰ And I became to the Jews as a Jew, that I should be gaining Jews; to those under law as under law (not being myself under law), that I should be gaining those under law;" ²¹ to those without law as without law (not being without God's law, but legally Christ's), that I should be gaining those without law." ²² I became as weak to the weak, that I should be gaining the weak. To all have I become all, that I should undoubtedly be saving some." ²³ Now all am I doing because of the evangel, that I may be becoming a joint participant of it."

On the surface, it may sound like a contradiction, because it says Paul doesn't get a wage but does get a wage. Paul toils to save some (salvation, for people to be saved yet as through fire), which is not a wage from working as a debt, but a wage that is reckoned as a gift (**Rom 4:4-5** *Now to the worker, the wage is not reckoned as a favor, but as a debt.* "5 Yet to him who is not working, yet is believing on Him Who is justifying the irreverent, his faith is reckoned for righteousness.").

He does it to be a "joint participant" in the evangel, not to gain works-based rewards in the celestial realm. The reason he doesn't need to try to earn the wage by works is this:

²⁴ *Are you not aware that those racing in a stadium are, indeed, all racing, yet **one** is obtaining the prize? Thus be racing that you may be grasping it."*

Only one gets the prize (the Body of Christ, there is no second place mentioned). Therefore, nobody needs to work to gain anything because we have been chosen by God as slaves (bond-servants) to gain this prize. We "run" as in persist in faith, which is just an analogy. It does not mean our contest is actually of works, but relatively we have to live through it and make it to the end to grasp eonian life since we do not have eonian life yet. Paul does not get the wage by working, but gets it based on grace through faith.

²⁵ *Now every contender is controlling himself in all things; they, indeed, then, that they may be obtaining a corruptible wreath, yet we an incorruptible.* " ²⁶ Now then,

thus am I racing, not as dubious, thus am I boxing, not as punching the air,²⁷ but I am belaboring my body and leading it into slavery, lest somehow, when heralding to others, I myself may become disqualified.” (1 Cor 9:14-27)

¹²... with fear and trembling, be carrying your own salvation into effect,¹³ for it is God Who is operating in you to will as well as to work for the sake of His delight. (Phil 2:12-13)

There are verses that give analogies to a race regarding our eonian life, even going so far as to say carry out your own salvation, but even though the word is a verb, it doesn't mean it is our works that carry it out (Eph 2:8-10). It says it is God directly doing it to us in the very next verse in Phil 2:13. So saying every contender is controlling himself and Paul belabors his body sound very similar to “carry out”, and we know carry out is not our works, just God's relatively, and so that explains why here is also not truly our works to get the incorruptible prize (eonian life) even though there are words that talk about things we are doing. We can experience things relatively without them being our works, like suffering and enduring are things we experience but are not our choice or will, as it says God is graciously granting us suffering (Phil 1:29).

2 Cor 13:5-7 says no Body of Christ member is disqualified from the race because we have faith (faith's law is competing lawfully: Rom 3:28-31; 2 Tim 2:5) so no member of the BoC can be disqualified from this race. The only thing we can do is seem disqualified to others, but we cannot be disqualified, so the prize must go to every member of the BoC.

For anyone who is confused about what we mean when we say what the wage is: it's the incorruptible prize of eonian life, gaining Christ, gaining ALL THINGS, as our inheritance. Eonian life is a package deal, rather than just being saved from death, since God's gift to us is “transcendently transcendent”.

The definitive proof that it is involuntary comes from 1 Corinthians 7:22, because we are all slaves of Christ.

²² *For, in the Lord, he who is being called a slave, is the Lord's freedman. Likewise, he who is being called, being free, is a slave of Christ. (1 Corinthians 7:22)*

In some translations, it says servants but we know it's servant of the slave type because 1 Cor 6:20 says we were bought with a price. If it was voluntary, then we would've chosen ourselves, but we were chosen before the disruption of the world. Our service is not our choice, especially because we were given a measure of faith not out of us, it's quite clear that we are bond servants. What is the definition of a bond servant? A person bound **to serve without wages.**

for who doth make thee to differ? and what hast thou, that thou didst not receive? and if thou didst also receive, why dost thou glory[boast] as not having received? (1 Cor 4:7 YLT)

There will be no boasting in men (works) because we get the full inheritance of ALL things and there is nothing more that God can even give to us, there is no better compensation that even exists, there is nothing better than getting "all". We are all heirs of God through Christ.

#26 If we can't get the wage in 1 Cor 3, why does Paul even write this in the letter?

Paul says we COULD get paid for our work in 1 Cor 3. But what does this actually mean? And is this related to the 1 Cor 9 wage?

Paul says he would not be getting any wage by works in 1 Corinthians 9:17. 1 Corinthians 9 confirms what we have been saying about the hypothetical nature of 1 Cor 3 and Romans 2-4. Nobody gets the wage by working, since it is involuntary for all of us. It is not voluntary because we are entrusted with an administration and God cannot owe us anything as a debt (Romans 4:4).

Some key points:

- 1) Romans 2 and 4 show getting a wage can't be given as a payment from debt, only reckoned to us as a gift.
- 2) 1 Corinthians 3 shows you can't get the wage as a debt because of verses 6 and 7, and 21-23
- 3) 1 Corinthians 9 is most likely related to the wage in 1 Corinthians 3, so it confirms that you cannot get the wage, which is the same method in Romans 2-4 and 1 Cor 3.

¹⁶ *But therefore was I shown mercy, that in me, the foremost, Jesus Christ should be displaying all His patience, for a pattern of those who are about to be believing on Him for life eonian. (1 Timothy 1:16)*

We are not able to get the wage by working, which aligns with us being a slave of God, also called a bond-servant, and Paul is the pattern of this.

¹⁶ *I am entreating you, then, become imitators of me. (1 Corinthians 4:16)*

¹ *Become imitators of me, according as I also am of Christ. (1 Corinthians 11:1)*

¹⁷ *Become imitators together of me, brethren... (Philippians 3:17)*

If Paul is the pattern for all believers and we are called to imitate him, then not receiving a wage because of our position as servants is the ideal outcome with God. We all imitate Paul in this expectation, which will lead to - All is Yours.

⁹ *"Has that slave no thanks, seeing that he does what is prescribed? I presume not!*

¹⁰ *Thus, you also, whenever you should be doing all these things that are prescribed you, be saying that 'Useless slaves are we. What we ought to do we have done.'*
(Luke 17:9-10)

Even our Lord, head, and master Christ Jesus has made it clear that it is our duty to serve without demanding reward, despite this being a circumcision verse.

¹⁸ *for the Writing saith, 'An ox treading out thou shalt not muzzle,' and 'Worthy [is] the workman of his reward.'* (1 Timothy 5:18)

This instance would be about someone's work they do relatively. So, the reason why this would not prove we earn the wage by our works is the difference between who is doing the work; God versus us, relatively speaking. This verse cannot apply to 1 Corinthians 3 because we cannot earn that wage by our own works. God is the one who is giving growth upon the foundation laid, which is Jesus the Christ, building the ecclesia, giving us all salvation.

This also brings us to a point related to 1 Cor 3:

In verse 4, it says:

*⁴ For whenever anyone may be saying, "I, indeed, am of Paul," yet another, "I, of Apollos," will he not be **fleshly**?*

And then when we get to verses 21-23, it says:

*²¹ So that, let no one be boasting [Strong's: glorying] in men, for all is yours,
²² whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or that which is impending -- all is yours,
²³ yet you are Christ's, yet Christ is God's.*

The Corinthians were being fleshly and seeking vainglory. Paul states in verse 3 that he can only give them milk and not solid food. He even says they still were unable. This is the key to the chapter. Paul knew that the Corinthians could only handle “milk” or a fleshly view of things.

So, in order to relate to the Corinthians, he starts with explaining things in the most simplistic fleshly terms. Those terms are that if you can do works that are truly pleasing to God (same as in Romans 2), then you will get a wage (eonian life) but he doesn't explain what the wage is because just like present day, people aren't satisfied with just eonian life because they want **more** – despite the fact that eonian life includes “all is yours”.

It was important for it to be explained in those terms for those that were unable and unwilling to understand the “solid food” Paul wanted to give them. After going through the explanation of the works tested, he then explains it in the higher revelation, which is that regardless - “all is yours”. And since the work is based on conditional if-statements, it still absolutely allows for “all is yours” to be true. As for why he would still go into a “milk” explanation and then go to a “solid food” explanation, people can still be encouraged with the knowledge of “all is yours” without realizing the full scope.

With this explanation, Paul ties the milk to the solid food in a way that transitions the basic physical understanding (works) into the more spiritual understanding (what we get). However, if someone did actually understand the full scope, then that would be even better. For example, for those in the BoC that seem to not be bothered by the contradiction they believe in, “all is yours” is still very comforting, despite not grasping the higher revelation.

The mention of being “of Paul” and “of Apollos”, that directly ties to the culmination of the chapter for why he wrote “whether Paul, or Apollos...” due to the boasting of men from the Corinthians of saying they were “of Paul” or “of Apollos”. And the whole reason he talked about the dais and the work is because of what was happening in verses 1-5.

That means the culmination of *why* people should not be fleshly is because “all is yours”. If we assume that people are truly getting exclusive rewards, yet some are getting only “saved, yet thus, as through fire”, it is a clear contradiction. You cannot explain in the climax of a point that you get “all is yours”, yet you also get nothing – and only “saved, yet thus, as through fire”, except through this view - which we believe aligns with both.

Romans 2 expands in detail how God pays people for work from what 1 Cor 3 explains. So, when we understand the process further of what their work actually deserved, we find out: nothing! Because they can’t endure in good works and it's *God’s work* that matters, which glorifies God the most.

God, ⁶ who shall render to each according to his works; ⁷ to those, indeed, who in continuance of a good work, do seek glory, and honour, and incorruptibility – life age-during; ⁸ and to those contentious, and disobedient, indeed, to the truth, and obeying the unrighteousness – indignation and wrath (Romans 2:6-8 YLT)

Romans 2 says what God will pay for works. It says there is a works-based judgment for all humanity, shown in verses 9 to 11 when it says this is for both Jews and Greeks without respect to persons. The result is either eonian life or indignation, not rewards. Not one is just, so nobody can earn eonian life by this method, therefore the only way to get eonian life as the wage of what God is going to pay is to have it be reckoned as a gift, as it says in Romans 4. The wage is reckoned as a favor (gift), not as a debt. Similarly, 1 Corinthians 3 is also about salvation, as it says the result of works perishing is getting *saved yet as through fire*. “Saved” is the same type of salvation as it says in Romans 2. The methods are the same. So, when you say that we must be paid for our work in 1 Cor 3, God has declared what He will pay people for works in Romans 2. The only reason you may think Romans 2 is referring to a different thing is because in the CLV, it translates it as “acts”, but it is the same exact Greek word as works. We herald to save some, knowing we will ALL get the incorruptible wreath. What's this wreath? Salvation, because the context of the wage here is to save some, which aligns with being “saved yet as through fire”. Saved yet as through fire does not say “you are still saved” or that “you already were saved”; it says one “shall be saved” as a result of the testing of works.

In conclusion, Romans 11:35 shows you need to first give to God to get a payment, 1 Cor 4:7 helps us understand that all gifts are from God with none of us differing from one another to be deemed superior; Philippians 2:3 even says to deem each other superior to ourselves. 1 Cor 9:17 proves we can't get the wage as servants, and Romans 4 shows God can only reckon the reward of grace or a gift rather than debt. Therefore, Romans 2 and 4, 1 Corinthians 9, and 1 Corinthians 3 are all saying the same thing: all is yours in Christ.

Chapter 13: Conclusions

Wrap Up

Our motivation for heralding is love, not fear. A huge motivation for us doing this video series is agape love above all else.

For anyone that thinks this series is politically motivated, we only want what brings the Lord and to know what season we are in with regards to the snatching away. Only God can solve the problems of the world. What really matters isn't politics; what matters is God and our Lord Christ Jesus.

Some think they could never compare to certain other individuals who they presume will get most, if not all, of the rewards. This leads to feeling like they shouldn't even try to do anything else, thinking they will never live up to someone like Paul etc. This leads to certain people based on the normal teaching to fall into a spiritual sloth. If someone thinks they aren't doing enough works to receive our one expectation, then that increases fear and worry, hindering their race. Individual rewards, even in athletic competition, breeds jealousy and thinking you aren't good enough. We are not supposed to be competing against each other. That's vainglory:

We may not become vainglorious, challenging one another, envying another.
(Galatians 5:26)

We are NOT competing against each other. We are NOT challenging one another for glory. We are sharing suffering, sharing glory.

However, God's grace is what influences us to run the race harder, not fear of losing "rewards", since **all** of us will get the **full reward** of the inheritance of God through Christ. Knowing you can't lose any reward at the dais means one can truly herald out of love. We are overwhelmed by God's agape love and grace, being inclined to share the good news.

Context of 1 Peter 1 compared to the Dais of Christ

The context of 1 Peter 1 compared to the dais of Christ is used to show it's very similar.

⁴ *for the enjoyment of an **allotment** incorruptible and undefiled and unfading, kept in the heavens for you (1 Peter 1:4)*

- ²⁴ *Being aware that from the Lord you will be getting the compensation of the enjoyment of an **allotment**: for the Lord Christ are you slaving. (Colossians 3:24)*

⁷ *that the testing of your faith, much more precious than **gold** which is perishing, yet, being **tested by fire**, may be found for **applause** and glory and honor at the unveiling of Jesus Christ (1 Peter 1:7)*

¹⁷ *the Father, Who is **judging** impartially according to each one's work (1 Peter 1:17)*

- ¹² *Now if anyone is building on this foundation **gold** and silver, precious stones, wood, grass, straw (1 Corinthians 3:12)*
- ⁵ *And then **applause** will be coming to each one from God (1 Corinthians 4:5)*
- ¹³ *And the **fire**, it will be testing each one's work - what kind it is (1 Corinthians 3:13)*

⁹ *Being **requited** with the consummation of your faith, the salvation of your souls. (1 Peter 1:9)*

- ¹⁵ *If anyone's work shall be burned up, he will forfeit it, yet he shall be saved, yet thus, as through fire. (1 Corinthians 3:15)*
- ¹⁰ ***requited** for that which he puts into practice through the body (2 Corinthians 5:10)*

² *as recently born babes, long for the unadulterated **milk** of the word that by it you may be growing into salvation (1 Peter 2:2)*

- ¹ *And I, brethren, could not speak to you as to spiritual, but as to fleshy, as to minors in Christ." ² **Milk** I give you to drink, not solid food, for not*

as yet were you able. Nay, still, not even now are you able,² for you are still fleshly (1 Corinthians 4:1-3)

⁵ *you, also, as living stones, are being built up a **spiritual house, into a holy priesthood*** (1 Peter 2:5)

- ¹⁶ *Are you not aware that you are a **temple** of God and the spirit of God is making its **home** in you?* (1 Corinthians 3:16)

The context is exactly the same. The only difference in context is who is on the receiving end of this testing and possibly the timing. However, this context change actually hurts the exclusive rewards doctrine because our calling is apart from works. So where the context changes, it actually helps clarify things. Therefore, gold perishes, gold and silver are corruptible, and the allotment of eonian life (getting saved) is through faith. Not of works of flesh. The message of 1 Cor 3 is to comfort people that all is yours regardless of what teachers you follow (Cephus, Apollos, Paul), thus avoiding sects, strife, and envying or boasting in men (even yourself). The dais leads into saying you don't have to worry because all is yours relates back to verse 4. The whole reason he goes into the dais is to get to all is yours. It's to comfort them that everything will be made apparent in recognition of what they have done and aligning/separating/dividing yourself doesn't change that all is yours. Nobody has done anything special to get themselves elevated above someone else. The point of the chapter isn't to talk about what the wage is or even getting it. Unfortunately, just like in Paul's time, we have people that believe being puffed up in knowledge will get you a superior standing or rewards. Vain is their reasoning and God will be clutching them at the dais in all their wisdom. It also shows disbelief in a promise that God will give us all if some don't believe that God is able **IN ALL THINGS** (Job 42:2) **All** that He desires, He does (Job 23:13) – similar to the apostles being in fear on the boat during the storm and our Lord saying “Why are you fearful, O you of little faith?” (Matthew 8:23-27). So most people are happy to think they will be surprised with whatever these mystery rewards are. We set out to see if scripture proves what you get and interestingly enough, it does tell you. It's just people deny that's what the dais is about because they conflate the joy of our justification with being also a rewards ceremony.

It's just the method of getting the reward is different than people realize. The outcome is everyone gets the reward of eonian life by justification through faith! It is a joyous occasion and we will all get applause from God.

We are not saying we don't get a reward. We are saying we all get the wage, which is our compensation for being slaves of the Lord through faith's obedience. Faith is more precious than gold, which is perishing. Works are corruptible and perish. We all get the full reward of the inheritance through faith.

²⁵ *Now to Him Who is able to establish you in accord with my evangel, and the heralding of Christ Jesus in accord with the revelation of a secret hushed in times eonian,* ²⁶ *yet manifested now and through prophetic scriptures, according to the injunction of the eonian God being made known to all nations for **faith-obedience*** (Romans 16:25)

²⁸ ***faith's law*** (Romans 3:28)

Contradictions of individual special rewards/ works for kingdom of God allotment doctrine:

1. Don't worry about sin but worry about sin for rewards
2. Act as if alive from among the dead but worry about earthly things to get your rewards
3. All but not all
4. Boast but not boast
5. Righteous but not righteous (Romans 4 righteous apart from acts)
6. Shared glory but not shared glory
7. Don't do works to earn salvation but do works to earn rewards (faith alone vs faith & works)
8. Transcendent Grace covers everything but transcendent grace doesn't cover anything for rewards
9. Compete together but compete against each other
 - In team sports, the part where you compete together is for a championship. That truly is shared by everyone. So that's a false equivalent for exclusive rewards (individuals fighting over placement in a hierarchy).

10. You can earn it but you can't if you sin too much
11. You will miss out on things but you will be happy about it
12. No condemnation but threats of punishment for losing rewards at the dais
13. Baptized / entombed / roused together / shared sufferings, but not really
14. Competent for the allotment but not competent

Arguments similar to Christianity's false arguments in thought process/mechanism of believing it, not necessarily level of severity of the end result:

1. Don't think too hard about losing rewards (don't think too deep about eternal conscious torment)
2. The wage is a *mystery* (The trinity is a *mystery*)
3. Earning something based on works has to be true even though it contradicts scripture (Immortality of the soul contradicts scripture but it has to be true)
4. It's apart from works but don't forget to (*secretly*) do works!
5. You can earn rewards by doing special things to please God (You can earn salvation by doing something special to please God)
6. God allows you to gain rewards for yourself based on works (God allows you to save yourself based on choosing faith and/or works)
7. All is yours doesn't mean all rewards (All doesn't mean all with Savior of all mankind)
8. People are okay with 99% of people getting rewards as long as it's not 100% (Christians are okay with 99% of people getting saved as long as it's not 100%)

Methods used to interpret scripture:

- Use scripture to interpret scripture
- Use clear verses to help understand less clear verses (verses to help understand the "if statements")
- Maintain consistency with other themes of scripture
- Minimizing added words with the interpretations
- Use concordance & greek interlinear to look at usages of words to understand definitions ; check multiple translations on unclear verses

All of these are eonian life or an aspect of eonian life:

- **Sowing for the spirit = Eonian life (Galatian 6:8)**

- **Prize/High Calling = Christ, our life = Eonian life in celestial realm (Philippians 3:11-14)**
- **Compensation = Allotment = Eonian life (Colossian 3:24; Titus 3:7)**
- **Wage = Eonian life through faith alone (Romans 2:7; Romans 4:4-5)**
- **The wage at the dais = Eonian life that nobody can earn by their works (1 Cor 3:14)**
- **Wreath of Righteousness = we all will have God's righteousness through faith during our eonian life (2 Timothy 4:8)**
- **Incorruptible wreath = we all get the incorruptible prize of eonian life with incorruptible bodies (1 Cor 9; 1 Cor 15)**
- **Wreath of glorying = shared eonian glory (1 Thessalonians 2:19-20)**
- **Wreath = shared eonian glory (Philippians 4:1)**
- **Wreath = given to all BoC through faith's law, means you get eonian life (2 Timothy 2:5)**
- **Since all endure, all reign = during eonian life (2 Timothy 2:12; Romans 5:2-5)**
- **Since all suffer, all get glorified = during eonian life (Romans 8:17; Romans 5:2-5)**
- **Gold perishes, works perish = eonian life through faith (1 Peter 1:7, 1 Cor 3:14-15)**
- **All is yours = during eonian life (1 Cor 3:21-23)**
- **(Eonian) Life = Christ (Col 3:4, Gal 2:20, Romans 8:10)**

Whatever gives God the most glory would make the most sense, “for the stupidity of God is wiser than men, and the weakness of God is stronger than men.”(1 Corinthians 1:26) So, God’s actual glory should be MUCH GREATER than our highest predictions. Our view is what we think gives God the most glory, gives Christ Jesus the most glory, and gives His Body the most glory. All the Body of Christ is suffering together, glorified together, endures together, and reigns together. We will all get the allotment of eonian life together, the prize of eonian life, the wage by getting justified at the dais through faith, and all is yours, you are Christ's, and Christ is God's. Christ, our Life, is the gracious gift of God. This is our expectation. All get all, each in their own order.

THE END