Acheivments in Your Own Time. 1 Corinthians 15

Acheivments in Your Own Time.

There is a mental construct in beleivers today that the gospel is laid out on a timeframe that has left most seekers sitting and waiting for God to do something more. Oh God please ...? Fill in the blank. When in truth, because He has given us everything that pertains to life and godliness through the knowledge (of knowing Him) who has called us to glory by virtue", and virtue, or virtues are all invisible. SO to be left looking and wanting as though you are waiting, puts you side by side with the slothful steward who says "my lord delays His coming". The storey of that one did not have a good outcome. So lets un-twist this illusion from scripture.

The Greek word #2398 from the Concordance is the word "idios" and means "own" and "private". Or "individual" as person specific, as private. In contrast with being collective or mass or many.

Examples: Mark 15.20 "own clothes", Luke 6.41 "own eye", John 5.43 "own name". John 7.18 "seeketh own glory", John 10.13 "calls His own sheep by name". And there re dozens more, but this should make the point that "idios" is not to mean a collective ownership or a collective event, but individual specific. Hence "idios" would indicate an idiosyncracy as happening to an individual in contrast as collective. So rain could fall on everyone and therefor could not be "idios" or idiosyncratic. Whereas lightning could definately hit one person out of the many. And "idios" meaning "ones own" and "ownership" or expereince to one. This is what "idios means. "that one". And not "all" or "collective". The syncrycity of one, or ones own. Like a birthday or other concepts that single out an individual of the many.

So here is where the confusion comes in as having to do with scripture and salvation. Are the works and various stages of salvation to be understood as collective? Obviously not because not everyone is alive at the same time. And with that said, each one is born again, and born from above "each one in their own order" as are all the phases of the gospel. This is the intent of the Greek word #2398 "idios" to mean "idiosyncratic", and "syncratic" means syncronise.

So if a few children were on a merry go round and someone else wanted to jump on, they would have to run at the same speed to syncronize in order to hop on. To syncronize is the key. So as many as were on board, could do so in their own order and time and opportunity as they wished or so desired and were able.

This is the way it is with salvation. But the difference here is that because "salvation" is progressive, meaning it has stages" each person must experience the vaious stages as they are ready and able to mature. It is obvious that the elders should be further in their progression then a new beleiver. Unfortunately this is not the case. But never the less we make this point clear, we are all at different stages and should all be progessing and growing in "the gift of godliness. Not to mean a form of piety but bonifide god-like-ness, not of the flesh but in the spirit of the mind, our

own command center that we are responcible to as having to do with the gospel and our sojournship. This is why we are called pilgrims and sojouners as having to do with the gospeel and not wandering likw the Hebrews of the Old Covenant who only pictured invisible things with visible things for our learning.

We should all "press in to lay hold of why Christ laid hold of us". And here is the point. That the gospel is progresive, each one in their order in their own (syncratic) time. And the term "own time"has been translated as "due time".

Example: Galations 6.9 for in due season we shall reap if we do not faint".

Titus 1.3 "In due time He manifest His word".

1 Peter 5.6 "That He may exault you in due time"

1 Corinthians 15.8 "as one born out of due time".

Each one of these scenerios are from the Greek word "idios" to mean ones own idiosyncracy, each one in their "own' order in their own time of existance in space and time. So that when we get to Galations 6.9 in "due time", meaning our own idiosyncratic time, we shall reap if we do not faint" And Romans 8.32 of God "who spared not His "own" Son. And "own tongue", "own power" and the list goes on and on, own this and personal that for individual developement with a direction and a purpose.

So then, is the resurrection ideosyncratic? Is the ascension ideosyncratic? Because if we are to "reach out to lay hold of why Christ laid hold of us", then too sit under teachers who make you beleive that we are waiting to die or for Jesus to come and get us? Then we are going to be catagorized with the slothful stewards who think that their master has delayed His coming" and bring certain judgment on themselves for "negecting such a great salvation that was first spoken by Christ, and confirmed by those of us who heard Him". And if "today is the day of salvation, and it is, and if "The Kingdom of God is at hand", and it is. Where are you in your progresion? And if "God has given us everything that has to do with life and godliness (god-like-ness) through the knowledge (or understanding there of) of Him who has called us (all the way to) glory and virtue"? How are you going to answer Him when the proverbial wedding feast doors are closed and you are left outside? Have you done like the foolish virgins and gone to the world for your wedding atire? If you are not in a solid relationship of continuel growth and find yourself looking forward to a second coming, who have reverted to the mindset of the Jews in the time of Christ who were holycausted for doing so.nThat was not a tragedy as much as it was a display of what happens to those who perveet the gospel for fascinations, end times and other idle topics. SO as Christ had said to the disciples "let us go up from here". And He was not speaking of a literal mountain, but an elevated place to look down uppon yourself from outside for self examination. And in truth, if they were near the dead sea, an ocean below sea level, how high of a mountain did they really go up? These were

all parrables to understand invisible things with physical pictures to create constructs of mind. To "be ye renewed in the spirit of your minds", as the pace of your renewel because flesh and blood does not receive the Kngdom, but the re-spirited mind of faith does. Let us go up from here.

1 Corinthians 15.23, and speaking of the resurrection, it is written "but every man in his own order" should strike you as peculiar because the modern view is of a second coming Jesus to

15 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, 2 by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. 3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He rose again the third day according to the Scriptures, 5 and that He was seen by [a]Cephas, then by the twelve. 6 After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have [b]fallen asleep. 7 After that He was seen by James, then by all the apostles. 8 Then last of all He was seen by me also, as by one born out of due time. 9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. 11 Therefore, whether it was I or they, so we preach and so you believed. The Risen Christ, Our Hope 12 Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, then Christ is not risen. 14 And if Christ is not risen, then our preaching is empty and your faith is also empty. 15 Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. 16 For if the dead do not rise, then Christ is not risen. 17 And if Christ is not risen, your faith is futile; you are still in your sins! 18 Then also those who have [c]fallen asleep in Christ have perished. 19 If in this life only we have hope in Christ, we are of all men the most pitiable. The Last Enemy Destroyed 20 But now Christ is risen from the dead, and has become the firstfruits of those who have [d]fallen asleep. 21 For since by man came death, by Man also came the resurrection of the dead. 22 For as in Adam all die, even so in Christ all shall be made alive. 23 But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. 24 Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. 25 For He must reign till He has put all enemies under His feet. 26 The last enemy that will be destroyed is death. 27 For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted. 28 Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. Effects of Denying the Resurrection 29 Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead? 30 And why do we stand in [e]jeopardy every hour? 31 I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. 32 If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, "Let us eat and drink, for tomorrow we die!" 33 Do not be deceived: "Evil company corrupts good habits."

34 Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your shame. A Glorious Body 35 But someone will say, “How are the dead raised up? And with what body do they come?” 36 Foolish one, what you sow is not made alive unless it dies. 37 And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. 38 But God gives it a body as He pleases, and to each seed its own body. 39 All flesh is not the same flesh, but there is one kind [f]of flesh of men, another flesh of animals, another of fish, and another of birds. 40 There are also [g]celestial bodies and [h]terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. 42 So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. 43 It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. 44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, “The first man Adam became a living being.” The last Adam became a life-giving spirit. 46 However, the spiritual is not first, but the natural, and afterward the spiritual. 47 The first man was of the earth, made[i] of dust; the second Man is [j]the Lord from heaven. 48 As was the [k]man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. 49 And as we have borne the image of the man of dust, we[l] shall also bear the image of the heavenly Man. Our Final Victory 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. 51 Behold, I tell you a [m]mystery: We shall not all sleep, but we shall all be changed—52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.” 55 “O[n] Death, where is your sting? O Hades, where is your victory?” 56 The sting of death is sin, and the strength of sin is the law. 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.