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The Atonement for the Body of Christ

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1. ABSTRACT

This module details the atonement, which Christ made for the Church - His Body and Fullness. In the atonement for the Body, Christ stands in our place as Head, justifying us as our blameless representative in relationship to the Law of Paul, that Law which Christ has satisfied from eternity past as the Ancient of Days, and which He personally revealed to Paul and the Pauline apostleship for the Body of Christ.

2. INTRODUCTION

This outline is designed in a “top-down” fashion to better understand the Atonement for the Body of Christ and where it fits into God’s Plan of Salvation. We begin with a brief discussion on the Doctrine of the Trinity and show how this doctrine percolates throughout the entire scope of Salvation, showing that each part of God’s plan of Salvation in some way *reflects* his Triune Nature. This Trinitarian Reflection into other aspects of Biblical Doctrine is called Trinal Reflection. The Trinity is the fundamental “generating function” for understanding many aspects of God’s plan, procedure, and process for the redemption of His elect(s). Later in this outline focus is on the Atonement of Christ for His Body.

3. THE TRINITY

Fundamental to understanding the ways of God, is the proper understanding of the Nature of God. The God of the Scriptures is not Unitarian nor is He Polytrian, rather He is Trinitarian. He is comprised of three distinct Persons in one unified Essence or Being; He is both a Many and a One. He is however, not a Many in the same way He is a One. The Creator-God of the Scriptures is Many in number (specifically three) and One in Essence or Being.

The Trinity can be defined as follows:

“The Fundamental Diversity within the Fundamental Unity”.

By “Fundamental Diversity” we mean that the Godhead comprised of three Persons forms the basis of all diversity for which we see in the cosmos, and by “Fundamental Unity” we mean that the Godhead is One Being, and provides the basis for all unity we see in nature. To have a complete view of the cosmos (and all it contains, including Salvation), one must have both aspects (diversity AND unity) of the Trinity in mind.

The Persons of the Godhead are distinct Persons, not separate Persons, and as one Being form a Union not a fusion.

In this way, the Trinity is not a fusion of three persons, but a unified Essence or Being of three distinct Persons.

3.1. Trinal Reflection

Everything that God does must by His very nature *reflect* His Nature. The specific characteristic of God’s Nature to which we are interested is His Tri-Unity. God, being THE Fundamental Diversity (of three Persons) within THE Fundamental Unity (of Being or Essence) will reflect this Nature into His creation, even to the point, that creation itself reflects God’s Triune Nature. This reflection of God’s Triune Nature is called,

Trinal Reflection

To understand this topic, consider you are standing in front of a mirror and behind you is another mirror. What you see is a seemingly “endless” number of reflections of yourself. You are the “substance” and what you see in the mirror are the “reflections” of yourself (the substance). It is similar with God’s Nature. He is the substance, the fundamental Being and hence the template for this reflection. Creation and all that it contains are reflections of His Triune Nature. While Trinity, refers to the Nature of God Himself (the Substance), Trinal refers to the “reflection” of God’s Triunity (or Trinitarian Nature). To make things plain, the distinction between the words Trinity and Trinal is that “Trinity” refers to the “substance” itself, and “Trinal” refers to the “reflection” of that substance.

How does this idea of Trinal Reflection work?

(1) When discussing the doctrine of creation we ought to expect to see each member of the Godhead actively involved and have particular roles in the working out of creation! (2) When discussing the Doctrine of Salvation we ought to see a “Trinal” working out of God’s Salvation Plan. This of course is seen in the three Dispensational courses of God’s Plan of

Salvation. (3) When discussing the Elect of God we should expect to see distinction within the Elect and not a homogenous glob of persons.

Because the Doctrine of the Trinity is truly a reflective doctrine, we ought to expect that it provide a unifying element in formulating the Theological Framework contained in Scripture, having both aspects of the Godhead “equally” reflected in creation.

The axiom of Trinal Reflection is important to our topic at hand, because “The Atonement of the Body of Christ”, is one of the three Trinal aspects of the Atonement for God’s elects. Indeed, *Trinal Reflection* is exactly what we see, and the following two sections provide a look into important and related topics to the Atonement of Christ.

3.2. The Trinal Nature of Salvation

As one considers the working out of God’s plan of salvation, one quickly sees that there exist three aspects to the working out of the salvation of an individual sinner. Each of these aspects corresponds directly to a particular Person of the Trinity. The following figure illustrates this example of Trinal Reflection.

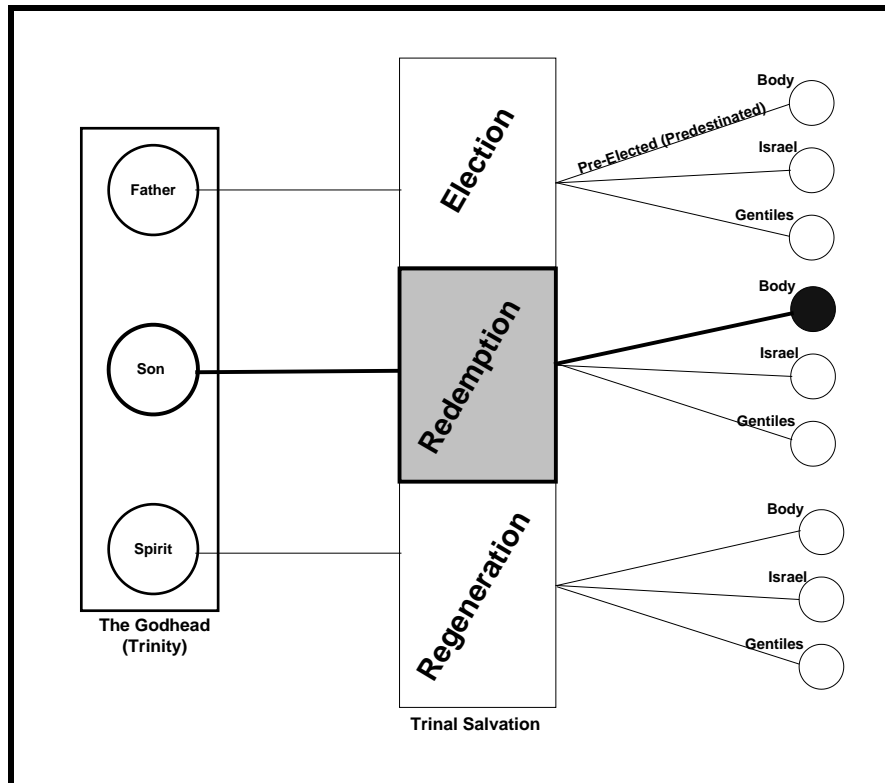


Figure 1. The Trinal Nature of Salvation

The figure above begins with the Triune Godhead. Each Member is represented in playing a particular role in the salvation of sinners. The Father has the role of providing the “desire of the Godhead” and the decision as to whom is to be saved out of fallen humanity. In the general sense, the Father’s role as “decision-maker” is called “Election”. In the Father is centered the desire to save or “elect” certain persons out of fallen humanity. Next we see the role of the Son as the One Who redeems, or pays the Father’s price for the sinner’s salvation. The role of the Son includes His incarnation and the price (propitiation) satisfying the wrath of the Father against the elect sinners. Finally, the Spirit’s role is to make the sinner anew and bring him into a new relationship (creation) with the Godhead. This role includes regenerating the sinner’s spirit and making the sinner aware of his/her **distinctive** salvation, driving them into the scriptures and maturing in doctrine and practice.

The Godhead’s “decision” to provide salvation in this way, is a fundamental characteristic of His nature. This “decision” or decree was “agreed” upon by the Members of the Godhead “prior”¹ to the creation of time and therefore occurred in timelessness. This “agreement” among the Members of the Triune Godhead is often called the Covenant of Redemptive Sovereign Grace. Just as God is one Being there is also one Covenant of Redemptive Sovereign Grace among the three Members of the Godhead. Each Member equally agreed to salvation in this manner and each plays a role in every element of the Covenant (e.g., the Father elects, while the Son and Spirit “agree” with the Father’s desire (while the desire

¹ By “prior” it is meant in a “logical” sense, for until the creation event in Gen 1:1, time did not exist and therefore sequential relationships can only be spoken of (or thought of) in a *logical* way, not a *chrono*-logical way.

is "centered" in the Father it is also the Son's and Spirit's desire); the Son redeems, while the Father gives His Son, and the Spirit reveals the Son; the Spirit regenerates (who He desires – Jn 3:8), both the Father and Son agree with this regeneration).

One last comment on the figure above is to note the layout of the specific objects of God's Grace in salvation. Note that there are three distinct groups within each act of salvation – Body of the Christ, Israel, and the Gentiles. This is another example of Trinal Reflection and is specifically discussed in the next section.

3.3. The Trinal Nature of God's Elect

God has not saved a mass of people into an eternal glob of elect persons. As God is comprised of three distinct Persons, the One Covenant of Sovereign Redemptive Grace is dispensed onto three distinct households. God has saved certain ones out of fallen humanity into three distinct households, the sum of which make up the Elect of God - so that we have a Trinal articulation of the Elect of God.

The following figure illustrates the Trinal Nature of the Objects of the One Covenant of Sovereign Redemptive Grace.

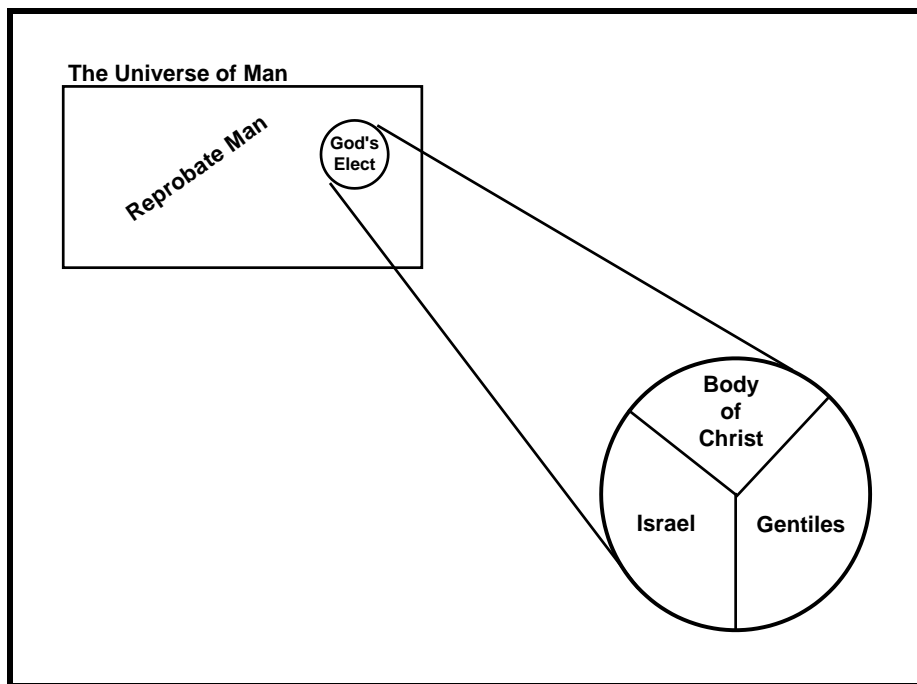


Figure 2. The Trinal Nature of God's Elect

Because God is both a Many (three distinct Persons) and a One (one Being) in Essence, so is His one Elect comprised of three distinct households. The one Elect of God is comprised of the Body of Christ, the Nation of Israel, and the Righteous Gentile Nations. Each of these households displays the "fullness" of the One Covenant, in that the Father elected them, the Son redeemed them, and the Spirit regenerates them into a single particular household. This is another example of Trinal Reflection (i.e., an examination of the objects of the covenant of Grace, reveals a Trinal view of God's Elect). The following statement provides a wonderful summary of this specific example of Trinal Reflection:

There is One Redemptive Covenant of Sovereign Grace. In this One Covenant there are Three Dispensations: the Body's Dispensation, Israel's Dispensation, and the Gentile Dispensation. In each of these Dispensations is all the fullness of the One Covenant.

The Objects of the One Redemptive Covenant comprise the One Redeemed Elect. In this Elect are Three Households: The Body of Christ, The Nation of Israel, and the Righteous Gentile Nations. Each Household manifests God's Sovereign Redemptive Grace.²

The entire Doctrine of Election is another example of Trinal Reflection.

² Rodabaugh, Stephen, *A Dispensational Survey of Scripture Centered Around the Seven Ones of the Body of Christ* (DS7), Trinity Grace Fellowship, Pittsburgh, PA 1983, pg. 62.

3.4. Examples of Non-Trinitarian Thinking

Many examples could be discussed that show the disastrous and unsatisfactory results of non-Trinitarian thinking (Trinal Reflection). Below are two such examples.

3.4.1. In the Area of Eschatology

An area of theology hampered by a lack of Trinal Recursion is seen in the general eschatology of Covenant Theology and much of traditional (or classical) Dispensationalism.³ Typically, Covenant Theology (in its Post-Millennial, Amillennial, or Pre-Millennial forms) often (but not always) insists that there exist one Elect ending up in the same utopia (all end up on a righteous earth or even in heaven). In this scenario, that there is no eternal distinction within the Elect of God is the Unitarian analog in the discipline of Biblical Eschatology. No distinction means one homogeneous glob of non-distinct persons saved into a single Unitarian utopia.

Even classical Dispensationalists have fallen into this Unitarian eschatology. It is interesting that Walvoord, though not quite there, begins the slippery slope to this eschatological Unitarianism:

It should be noted, however, that while the saints of all ages are included in the New Jerusalem their separate identity is maintained, that is, Old Testament saint are still classified as such. Those who are members of the church, the Body of Christ, are so described, angels are still angels, and God also retains His identity. This at once provides for the unity and diversity of God's program, the unity in the common salvation experienced by all the saints, the diversity in their peculiar character and dispensational background.⁴

At first glance it may seem that Walvoord is in agreement with the notion of eternal distinctive households, but in fact, in order to place all of God's households into the singular city of New Jerusalem, Walvoord violates at least three eschatological elements:

1. Israel is to be the chief nation and will administrate the affairs of the Gentiles from Jerusalem. This strongly suggests a need for a distinct place for living. Israel, is a "distinct" nation ... if the nations are included in New Jerusalem, then the slippery slope of fusing Israel with the Gentile Nations begins. Moreover, and perhaps more to the point, if the Body of Christ is forever fixed in New Jerusalem, then the Church will begin to fulfill all of the Kingdom Promises made to Israel, the physical seed of Abraham and the slippery slope gets both steeper and more slippery.
2. The Gentiles are explicitly said to be OUTSIDE of the city. **"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." (Rev 21:24).** Note at least two items in this remarkable verse: [1] How can the Gentile Nations walk in the light of the city, if they are within the city? The "walking in the light of city" strongly suggests that these nations are outside of the city (24a); [2] And (24b) explicitly states that these righteous Gentile Nations are outside of the city, but bring their taxes INTO the city, thus proving the externality of the Righteous Nations.
3. Usually, the Body of Christ is placed inside New Jerusalem because of three fundamentally flawed ideas: [1] That the "bride of Christ" is equated with the Body rather than Israel. **"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband (Rev 21:2) ...Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" (Rev 21:9b,10).** The figure of Israel as the bride or wife of Jehovah is well established in the Old Testament. Also, the very mention of Jerusalem, screams of an ethnically oriented hope, for the Body has no city as part of its hope, but Jerusalem is central to Israel's hope. Moreover, [2] the Body is seated with Christ in the third heaven, **"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus"** (Eph 2:6,7). Note two items in these verses: [a] The Body of Christ sits on the Father's throne which is in heaven (Compare Eph 1:20-23 with 2:6), and [b] Eph 2:7, explicitly states that the Body is on the throne throughout the "ages", implying that we NEVER permanently leave out seat of authority (Phil 3:20). Finally, [3] Paul explicitly states that the Body is taken to heaven for eternity **"...Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thes 4:17)** The Rapture is precisely that event which eternally translates the Body onto the Father's throne forever!

³ By "traditional" (or classical) Dispensationalism, it is meant the school of thought that maintains that the Body of Christ began at Pentecost in Acts Chapter 2. In a very real way, *Progressive Dispensationalism* is a reaction to the failures of traditional Dispensationalism, but suffers similar ills in a greater way.

⁴ Walvoord, John, F., *The Millennial Kingdom*, Zondervan Publishing House, Grand Rapids, MI, 1978, pg. 326.

While Walvoord surprisingly admits to the “Trinal” nature of God's elects, he clearly confuses the eternal distinction of each household's domicile – a very important part of each household's hope.⁵ The Body remains on the Father's Throne for eternity, Israel remains in New Jerusalem for eternity, and the Righteous Gentile Nations remain on a perfect earth, outside of New Jerusalem, but come into it at least once a year for taxation and worship. Thus, if we keep the domiciles of each household distinct we have a truly Trinal view of the Elect of God.

3.4.2. In the Area of Political-Sociology (A Secular Example)

Today in American culture we see a fundamental lack of understanding the implications of the Doctrine of the Trinity. People in the political and sociological worlds are calling for a “diversity” of sub-cultures, to the extent that they are utterly ignoring the “unity” aspect of culture, which is necessary to bring cohesiveness to the general culture as a whole.

Because they are calling only for “diversity”, they will be left with a mass of separate sub-cultures all trying to be better and superior than the others. This is the pagan or polytheistic analog in the sociological or political world. Polytheism is nothing more than a collection of Unitarian gods fighting for supremacy. This modern notion of cultural diversity will lead to a breakdown of American society and probably great violence.

By not seeing that both aspects of the Trinity are fundamental to a coherent society, these modern-day pagans, calling for diversity, will ultimately bring destruction down upon the American Scene. Paganism and Polytheism have always brought about the destruction of cultures, and where these cultures have been successful is precisely where they have been inconsistent with their paganism; where they borrowed, either intentionally or unintentionally, from the ways of the Triune God.

4. THE BODY OF CHRIST

In this section the term “Body of Christ” is defined from both Biblical and Theological (Extrapolation and Summary of Biblical Ideas) points of view.

4.1. Biblical References and Definition

What is the Body of Christ? The following table includes Biblical references which provide a very clear meaning to the term “Body of Christ”, along with relevant comments on the specific verse(s).

Important Reference to the Body of Christ		
Address(es)	Verse	Comments
Eph 1:22,23	(22) And hath put all <i>things</i> under his feet, and gave him <i>to be</i> the head over all <i>things</i> to the church, (23) Which is his body, the fullness of him that filleth all in all.	Those saved to sit on the Father's throne (vs. 2:6), called the church (vs.22) are precisely the Body of Christ. These people are viewed as an extension of Christ in the sense that He is the Head and the Church is His Body.
Col 1:18	And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all <i>things</i> he might have the preeminence.	The Church is defined to be those saved to an eternal position in heaven, sitting on the Father" throne, called the Body of Christ.
1 Cor 12:12-27	(12) For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also <i>is</i> Christ. (13) For by one Spirit are we all baptized into one body, whether <i>we be</i> Jews or Gentiles, whether <i>we be</i> bond or free; and have been all made to drink into one Spirit. (14) For the body is not one member, but many. (15) If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not	Though given a practical context, the Church, called Christ's Body is seen to be a system of persons and roles, just like the human body. Christ is the Head, and those saved to an eternal position sitting on the Father's Throne are various parts of the human body. This figure is similar to that of Moses while wondering in the wilderness extended his authority and selected 70 governors to administrate the affairs of Israel. In this same manner, the Body of Christ is the administrative extension of Christ as He is Master of the entire cosmos.

⁵ This admission by Walvoord shows that he was closer to understanding the Trinal Nature of proper Dispensationalism than one might have expected. Like Larkin, Walvoord along with most traditional Dispensationalists, admit to a distinction between, Gentiles, Jew, and the Body. They do not see however, that (1) this distinction is eternal, and (2) this household distinction actually defines the very notion of a dispensation.

Important Reference to the Body of Christ		
Address(es)	Verse	Comments
	of the body? (16) And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? (17) If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? (18) But now hath God set the members every one of them in the body, as it hath pleased him. (19) And if they were all one member, where were the body? (20) But now <i>are they</i> many members, yet but one body. (21) And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. (22) Nay, much more those members of the body, which seem to be more feeble, are necessary: (23) And those <i>members</i> of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely <i>parts</i> have more abundant comeliness. (24) For our comely <i>parts</i> have no need: but God hath tempered the body together, having given more abundant honour to that <i>part</i> which lacked: (25) That there should be no schism in the body; but <i>that</i> the members should have the same care one for another. (26) And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. (27) Now ye are the body of Christ, and members in particular.	
Summary		
The church called the Body of Christ is that group of people saved to an eternal heavenly position seated on the Father's Throne ruling the entire created order with Christ as the Master of all of Creation.		

4.2. Theological Summary of the body of Christ

The Body of Christ is that portion of sinful humanity unconditionally ordained by the Father, *unconditionally secured judicially by the Son*, unconditionally secured experientially by the Spirit to be the direct, complete extension of the humanity of Christ. Each aspect of Christ's exaltation in His humanity will be experienced by the members of His Body. The Body is therefore the fullness of the humanity of Christ.⁶

Based upon the idea of (1) the explicit teaching of the Biblical text and (2) our idea of Trinal Reflection, we expect to see a Trinal view of the Elect of God. As we have shown above this is precisely what is seen. The Body of Christ is one of the households of the Trinal Doctrine of Election.

⁶ Rodabaugh, *op. cit.*, pg. 18.
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The Body of Christ, being the fullness of the Humanity of Christ, is the Great Mystery⁷ revealed to Paul by the post-ascended Christ (Eph 5:30).

⁷ Rodabaugh, *op. cit.*, pg. 18

5. THE ATONEMENT

In this section we look at the Atonement of Christ specifically for the Body of Christ. As will be shown, the Doctrine of the Atonement is a Trinal Doctrine, showing both aspects of the Trinity {unity and diversity}. The unity aspect is seen in the one redeemed Elect, and the diversity aspect is seen in the three distinct households within the one Elect. We will eventually focus in on the Atonement thread for the Body of Christ.

5.1. The Atonement and the Logical Thoughts of God

In the mind of God His plan of salvation was a single thought - a single decree with diverse operations. However, when man looks into these things, he is limited by his own finiteness, and must think in terms of multiple decrees that have both logical and chronological considerations. Before the creation in Gen 1, space, matter, and in particular time did not exist. All of existence was defined in the Triune God. God decided to create and when he did so, time came into existence by God's act of creation. This strongly suggests that "prior" to the creation of time we can not speak of things being "chronologically" related, for time did not yet exist. We can only speak of relationships between ideas in a "logical" way.

The following figure illustrates the relationship of logic and *chrono*-logic.

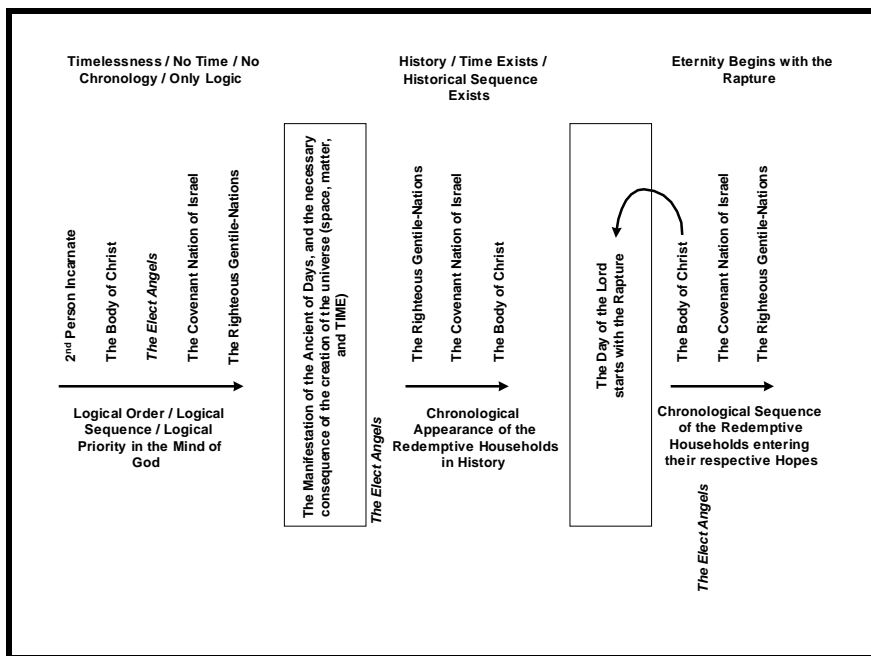


Figure 3. The Symmetry of Creation and Redemption

The intention of the figure immediately above, is to graphically illustrate God's single decree through the minds of finite man (the author of this outline), and hence we discuss multiple decrees. The figure above is not the only way one can "slice" into God's eternal decree, but for our purposes in this outline and topic at hand, this is the slice we wish to discuss.

First, we look at the left most rectangle entitled, "The Manifestation of the Ancient of Days". This box represents the externalization of the Second Person of the Godhead (the Son) in the form of the Logos (the Ancient of Days). He is called the Ancient of Days, because He has existed in this form from before the very beginning of the space-time continuum. To provide perpersuity to the box's label, a necessary step⁸ for God to create the universe was the externalization of the Logos. He had to manifest Himself in this manner "prior" to God's creation of time. In this way, Christ is called the "Firstborn of all Creation" (Col 1:15). This passage (and others) correlated with Proverbs 8:22-31 provides a remarkable picture of the Manifestation of the Logos or the Ancient of Days. A necessary and immediate consequence of the Manifestation of the Ancient of Days is the creation of the cosmos and all it contains, including the salvation of sinful men.

⁸ This necessary step is also part of God's single decree.
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Secondly, let's draw our attention to the five elements to the left of the "Manifestation Box". These five elements as the graphic shows are "prior to" the creation of time (which necessarily came with the Manifestation of the Logos). This suggests that as finite man considers the relationship among these five elements, this relationship can only be thought of as a "logical" one. Because time does not yet exist, there can be no chronological sequence to these relationships. Thus, what we are looking at when discussing these first five elements, is the logical priorities that God has set up in His own mind regarding His single decree. Because of this "logical" requirement, these five elements are labeled as "the "Logical Order / Logical Sequence / Logical Priority in the Mind of God". (1) The first element in God's logical flow is the Person of Christ. That Christ in His Humanity is logically first in God's Mind, is evident from 1 Pet 1:20 "**Who verily was foreordained⁹ before the foundation of the world, but was manifest in these last times for you**". Christ was literally pre-known BEFORE creation (foundation of the cosmos); (2) The Body of Christ is next in the "logical" thinking of God's decree as illustrated in "**According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love**" (Eph 1:4). (3) The elect Angels are next in God's logical thinking and are the "buffer" between the Heavenly and Earthly Kingdoms in God's eternal plan. They reside in Heaven, but manage the affairs of the Earthly Kingdom promised to Israel and her Gentiles. More could be said about the elect Angels and their relationship in God's decree, but because they do constitute a "redemptive" element of God's decree we shall defer their discussion for a later study. (4) Israel is said to be ordained of God "**from** the foundation of the world" ("from the beginning of creation" [in contrast to "*before* the beginning of creation", as in the case of Christ and His body (see references immediately above)]) "**And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.**" (Rev 13:8) and "**The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they beheld the beast that was, and is not, and yet is.**" (Rev 17:8). Note the clear implication in these verses that the elect of Israel (and by implication the (5) righteous Gentiles) are said to be known "**from** the foundation of the cosmos".

Thirdly, as we consider the working out of God's decree in creation's time-continuum, we see the "chrono-logical" sequencing of His decree. As God's Redemptive decree works out in space-time, the last element of God's "logical" decree comes first in its "historical" sequencing. Specifically, the Gentiles are first introduced to history, then the Nation of Israel (the call of Abraham, Gen 12-20), and finally the Body of Christ (through Paul, Acts 9-13). Thus, we see a mirror-like symmetry about the creation of time between the logical and chronological aspects of God's decree.

Finally, the Day of the Lord begins God's eternal dealings with humanity. It is this event, the secret Rapture that is the future point of symmetry. Note that around the Rapture, the elects (households) of God enter into their respective hopes in *reverse* order as to their historical sequencing, but in the *same* order as the original logical sequencing. Eternity past, is fundamentally linked with eternity future. This is true with all households of God, even those that are not redemptive in nature, such as the elect Angels and the Incarnate Lord Himself. The following provides the sequential list as to when each of the elements of God's decree enter into their respective hopes (including the non-redemptive households).

1. **Christ in His Humanity** enters His non-redemptive eternal hope at His ascension (Acts 1 [see Session 1]). Christ in His humanity humiliates Satan at his resurrection and ascension, parading Satan about as a conquered earthly king, being paraded about by his Capture [Christ in His Humanity] (Eph 4:8).
2. The **Body of Christ** enters its eternal hope at the Rapture (1 Cor 15:51-53; 1 Thes 4:13-5:11; Eph 5:16 [the evil-days = Body-Age] .cp. 6:10-17 [vs. 13 = the-evil-the-day (the Rapture, the evil days, ends with the great evil day))). The Body humiliates Satan by defeating him at the Rapture. **At the Rapture the Body question is answered!**
3. The **elect Angels** enter their eternal hope in Rev 12, when Satan and ALL his fallen minions are manifested and kicked out of heaven, by our beloved Archangel Michael himself. Michael's defeat of Satan is the actual revealing of who the elect Angels are, for all angels left in heaven are eternally elect, and all kicked out of heaven are reprobate. **At Michael's defeat of Satan, the Holy Angel question is answered!**
4. **Israel** enters into her hope (pre-glorified form, the first phase of the Earthly Kingdom program) at the end of Daniel's 70th Week, as the 144K march up to Zion, the Millennial Temple of Ezekiel is built, and Kingdom Program setup. Israel, through the ministry of the 144k (as led by Shekinah) humiliates Satan as they crush the kingdom of Antichrist taking back the Land promised to Abraham and his descendents. **The Jewish question is answered at the beginning of the Millennial kingdom, ALL Israel will be saved!**
5. The **Gentiles** enter their hope upon at the renovation of the heavens and earth (Rev 20, 21). At the White Throne Judgment the righteous Gentiles publicly declare the utter defeat of Satan, by stating the question – "is this the "man" that made the nations tremble". By this time, Satan is so utterly crushed and thoroughly defeated, that Gentiles refer to him as a mere mortal man. **Their public declaration answers the Gentile question!**

⁹ The Greek word for "foreordained" is actually "προγινωσκω", meaning "to know before" or "pre-known". This Petrine usage is exactly in-line with Pro 8 and the Manifestation of the Ancient of Days. Note also this word is used in 1 Pet 1:1.

Each household of God's Elect plays an important role in the utter defeat of Satan.

5.2. Reconciliation and the Efficacy of the Atonement

The actual working of Christ's Atonement for His Body did not merely provide a potential atonement, whereby the sinner living within the "church-age" is required to believe on Christ *before* the Atonement becomes efficacious.¹⁰ Christ's atoning work on behalf of His Body is not a potential nor indefinite atonement. The Atonement made by Christ on behalf of His Body is definite, efficacious, and particular to the Body of Christ (those elected by the Father to be the righteous non-incarnate extension of Christ's Humanity). In this sense, Christ did not atone for the sins of say Paul, while at the same time atone from the sins of Hymenaeus and Philetus (in context reprobates of the Body-Age, manifesting themselves as denying the Rapture, claiming it had already occurred). There is no atoning work for the reprobate in the church-age nor any other age.

A proper understanding of the Doctrine of Reconciliation is primary to understanding the Atonement of Christ, for it provides the infinite "quality" of Christ's Atoning work.

The set of Greek words to which this section focuses is the *καταλλάσσω* (katallasso) word family. The constituents of the *καταλλάσσω* word family discussed herein are (with complete concordances in square brackets []):

καταλλάσσω [Rom 5:10(2); 1 Cor 7:11; 2 Cor 5:18,19,20]

- **καταλλαγή [Rom 5:11; 11:15; 2 Cor 5:18,19]**
- **αποκαταλλάσσω [Eph 2:16; Col 1:20,21]**
- **διαλλάσσω [Mat 5:24]**

καταλλάσσω is a compound word from *κατα*, meaning "down" and *αλλοσσω*, meaning "to exchange".¹¹ The compound form then is an emphatic usage meaning to "thoroughly exchange" or "thoroughly change". The idea is the bringing together of parties, e.g., "to lasso" a horse and bring it to its owner.

καταλλάσσω Word Family		
Address(es)	Verse	Comments
<i>καταλλάσσω</i>		
Rom 5:10(2)	For if, when we were enemies, we were reconciled (<i>καταλλάσσω</i>) to God by the death of his Son, much more, being reconciled (<i>καταλλάσσω</i>), we shall be saved by his life.	Here Paul clearly states that an "actual" coming together between God and His Elect has been accomplished by the Death of Christ. This is not a potential reconciliation; this reconciliation has been actualized. This passage clearly shows that the Atonement of Christ actually and efficaciously reconciled the Body of Christ to God the Father.
1 Cor 7:11	But and if she depart, let her remain unmarried, or be reconciled (<i>καταλλάσσω</i>) to her husband: and let not the husband put away his wife.	Here the context is the actual restoration of the marriage relationship. The complete restoration of the physical relationship between husband and wife. There is no potential reconciliation here. Full sexual relations are restored.
2 Cor 5:18,19	(18) And all things are of God, who hath reconciled (<i>καταλλάσσω</i>) us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; (19) To wit, that God was in Christ, reconciling (<i>καταλλάσσω</i>) the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.	This is the Paul's great discussion on the actual efficacy of Christ's Atoning work that it has actually accomplished precisely the bringing together of two parties, unregenerate body-age persons and God. This is not a potential reconciliation; it is an actual reconciliation!
<i>καταλλαγή</i>		

¹⁰ Christ's Atonement has appropriated "belief" for the Elect. The sinner's "belief" does not appropriate the efficacy of the Atonement. The issue that confuses Arminian-Evangelicals is Regeneration and its relationship to believing or faithing. At Regeneration the sinner is given "faith", and the newly regenerated-sinner manifests his newly given faith, by "faithing" in Christ. Thus, the "act of believing" is a "consequence" of salvation, not a "prerequisite". Note the intermixing of the word families "faith" and "belief" – they are one in the same!

¹¹ *Αλλάσσω*, is from the Greek word *αλλος*, meaning "other" of the same kind.

καταλλάσσω Word Family		
Address(es)	Verse	Comments
Rom 5:11	And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement (καταλλαγη).	This passage could not be more plainly written. By Christ the Body has actually received the Atonement (or reconciliation) to God the Father. The emphatic way of stating this is seen in Paul's using the word "now" (Greek: νυν) [in the present] and the word for "received" (ελαβομεν from λαμβανω) is the 2 nd Aorist Tense, showing a punctiliary action. Thus we have NOW received that work which was accomplished at Calvary.
Rom 11:15	For if the casting away of them <i>be</i> the reconciling (καταλλαγη) of the world, what <i>shall</i> the receiving of <i>them be</i>, but life from the dead?	Here we see a parallelism in that the future receiving of Israel is put up against their being cast off for the reconciling of Body of Christ. This reconciliation must take place so that Israel can enter into her hope. Thus, the reconciliation of the Body is efficacious and actual, for the sake of Israel.
2 Cor 5:18,19	(18) And all things <i>are</i> of God, who hath reconciled (καταλασσω) us to himself by Jesus Christ, and hath given to us the ministry of reconciliation(καταλλαγη); (19) To wit, that God was in Christ, reconciling (καταλασσω) the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation (καταλλαγη).	See notes above.
αποκαταλλάσσω		
Eph 2:16	And that he might reconcile (αποκαταλασσω) both unto God in one body by the cross, having slain the enmity thereby:	Here we see a remarkable multi-compound word. Comprised of απο (meaning "from") and καταλασσω (reconcile), meaning to reconcile from one thing to another. The context of this passage is the bringing together into one singular and particular body, two very distinct peoples, namely individuals of Israel and individuals of the Nations. Specifically, Jews and Gentiles have been brought into a relationship with each other whereby their ethnic distinction is no longer acknowledged. They have actually been brought together into a non-ethnic relationship. More on this later...
Col 1:20,21	(20) And, having made peace through the blood of his cross, by him to reconcile (αποκαταλασσω) all things unto himself; by him, I say, whether <i>they be</i> things in earth, or things in heaven. (21) And you, that were sometime alienated and enemies in <i>your</i> mind by wicked works, yet now hath he reconciled (αποκαταλασσω)	The Blood of Christ has actually accomplished the reconciliation of sinners. The Body has been reconciled to God through the finished work of Christ. There is no potentiality here whatsoever.
διαλλάσσω		
Mat 5:24	Leave there thy gift before the altar, and go thy way; first be reconciled (διαλλασσω) to thy brother, and then come and offer thy gift.	Here we see a word in the Aorist Tense. Meaning that a Jewish brother should actually reconcile will his offended brother before the offender leaves his sacrifice on the Altar. The reconciliation is viewed as punctiliar (point-complete). This is an actual restoration of the

καταλλάσσω Word Family		
Address(es)	Verse	Comments
		relationship between the offender and the one offended. There are no “maybes”, for if there is no real reconciliation between parties, then there is no sacrifice, BUT Christ HAS BEEN SACRIFICED!
Summary		
The findings enumerated in this table prove that “reconciliation” means that total and complete restoration of the relationship has occurred; Reconciliation is actual, efficacious, and fact. The reconciliation of the Body of Christ is dependent upon the Atoning Work of Christ – ALONE! The Atonement of Christ has in fact appropriated the reconciliation of the Body of Christ. This means that the sinner’s “believing” can not “synergistically-cooperate” ¹² with the Atonement meriting reconciliation. The reconciliation has already taken place prior to belief. Belief is a manifestation of the Reconciliation.		

Table 1. The Usage of the καταλλάσσω Word Family

5.3. The Distinctives of the Body’s Atonement

Because God’s Elect is Trinal and not monolithic, the Atonement of Christ must also account for this Trinality of households within God’s Elect. This means that while the Atonement satisfied the Father’s judicial requirements for each household in an equal way, it has accomplished distinctive administrative or legal standings for each of the households of God. There is one judicial aspect of the Atonement and three legal aspects of the Atonement. This “three and one”, “many and one”, “diversity in number and unity in effectiveness” is precisely the Trinal Reflection of the Atonement.

In the sections below, we look at the distinctive elements purchased by Christ for His Body. For each of these, there is an analogous discussion in Session 4 of this Conference. The sub-sections below look at the legal or administrative distinctives specifically purchased by Christ for His Body. Each sub-section contains various supporting scriptures and relevant comments in tabular form.

5.3.1. The Body’s Administrative Authority Over the Elect Angels

The Body’s Administrative Authority Over the Elect Angels		
Address(es)	Verse	Comments
1 Cor 6:3	Know ye not that we shall judge angels? how much more things that pertain to this life?	Here we Paul stating that the Body of Christ will be judging angels? In what sense will the Body judge angels? The Greek word for “judge” is “κρινω” and in this context means. “to administrate”. The context here is not judging in the sense of condemnation, but in the sense of administration and management; for how can elect Holy Angels be condemned?
Eph 3:9,10	(9) And to make all men see what is the fellowship (οικονομια=dispensation) of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: (10) To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,	Paul and Body are to make all men see what the Dispensation of the Mystery is. It is in this “education” context that Paul states in verse 10, that Body of Christ has a teaching ministry to the elect Angels. In this context the “manifold wisdom of God” is precisely the Dispensation of the Mystery, the Dispensation of the Body of Christ, namely, Paul’s Gospel. The idea is that the one who teaches is the one in authority (see comments below)
Eph 1:20-23 .cp. Eph 2:6		See below for references and additional comments. But sitting on the Father’s throne by its very definition means to be in authority of the Angelic Host, indeed in charge of the entire created order.
Philp 3:20		See comments below on the seat of the Authority, being Equally Seated with Christ.

Table 2. The Body’s Administrative Authority Over the Elect Angels

¹² The Figure of “Redundancy” – on purpose!
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5.3.2. The Body's Teaching Ministry to Angels

The Body's Teaching Ministry to Angels		
Address(es)	Verse	Comments
Eph 3:10	To the intent that now unto the principalities and powers in heavenly <i>places</i> might be known by the church the manifold wisdom of God,	Paul expressly states that one of the ministries of the Body of Christ is the teaching of the elect Angels. As the Body of Christ masters and learns more of its hope and its intricacies the Angels also learn these things. The Angels do not have the authority to learn these things without the Body of Christ first learning them and passing them on. Each believer and local assembly of Pauline saints plays a part in the education of the elect Angels. In this sense the elect Angels are students enrolled at the University of the Body of Christ (UBC). We are their Professors and they are our Undergraduate and Graduate Students.

Table 3. The Body's Teaching Ministry to Angels

5.3.3. The Body's Heavenly Hope

The Body's Heavenly Hope		
Address(es)	Verse	Comments
Eph 1:3	Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly <i>places</i> in Christ:	The Greek word for heaven is "ἐπουρανός" and literally means the "upon-heavens" or the super-heavenlies. The eternal hope of the Body of Christ is to abide in the Third Heaven with Christ. The Body's hope is to spend eternity in the super-heavenlies.
2 Cor 12:2	I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.	Here Paul is caught up to his eternal abode and labels it the Third Heaven. For the Body, this defines precisely what is meant by super-heavenlies – the Third Heaven, literally Christ Himself.

Table 4. The Body's Heavenly Hope

5.3.4. The Body's Acceptance into the Beloved (Christ)

The Body's Acceptance into the Beloved (Christ)		
Address(es)	Verse	Comments
Eph 1:6	To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.	Given the usage stemming from Mat 12:18 and its parent Old Testament verse Isa 41:8, Christ is indeed the Beloved of the Father, and it is the Beloved into which the Body of Christ has been accepted.
Mat 12:18	Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.	"my beloved" is translated from the Greek phrase is "ὁ ἀγαπητός μου", literally "the beloved of me". Here we see Christ explicitly called and labeled by the Father "the Beloved One", His Son with Whom He is well pleased.
Mat 3:17	This is my beloved Son, in whom I am well pleased.	"my beloved Son, is translated from the Greek phrase "ὁ υἱός μου ὁ ἀγαπητός," which is in the "attributive form". But in this instance, the personnel possessive pronoun is between the two elements of the adjective construction. Given what we see in Mat 12:18, this may mean that a better translation could be "This is My Son, the Beloved"
Mat 17:5	This is my beloved Son, in whom I am well pleased;	The English phrase is in the Greek "ὁ υἱός μου ὁ ἀγαπητός," which is in the "attributive form". See

The Body's Acceptance into the Beloved (Christ)		
Address(es)	Verse	Comments
		comments on Mat 3:17
		See also Mk 1:11; 9:7; Luke 3:22; 9:35; 20:13

Table 5. *The Body's Acceptance into the Beloved (Christ)*

5.3.5. The Body's Non-Ethnic Nature

The Body's Non-Ethnic Nature		
Address(es)	Verse	Comments
1 Cor 12:13	For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit	The Baptism of the Holy Spirit is the act of the third Person, bringing the newly regenerated sinner into the Body of Christ. This verse describes the Body as being non-Ethnic, containing people that are now no longer Jew or Gentile. There is no class distinction (bond or free). The relationship by which we have is without angelic mediation, for we have all been made to drink into ONE spirit. Israel has many spirits (namely the Holy Spirit PLUS the holy angels)
Eph 2:11-22	(11) Wherefore remember, that ye <i>being</i> in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; (12) That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (13) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. (14) For he is our peace, who hath made both one, and hath broken down the middle wall of partition <i>between us</i>; (15) Having abolished in his flesh the enmity, <i>even</i> the law of commandments <i>contained</i> in ordinances; for to make in himself of twain one new man, so making peace; (16) And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: (17) And came and preached peace to you which were afar off, and to them that were nigh. (18) For through him we both have access by one Spirit unto the Father. (19) Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; (20) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner <i>stone</i>; (21) In whom all the building fitly framed together groweth unto an holy temple in the Lord: (22) In whom ye also are builded together for an habitation of God through the Spirit.	This is the fundamental reference for the distinctive appropriation of Christ's Atonement for His Body. These verses explicitly declare that the work accomplished for the Body is distinct from that of Israel. Here we see that The Atonement of Christ secured that both Jew and Gentile will be united into one singular (non-ethnic) body. That Jew and Gentile are now joint or equal citizens in the Holy of Holies in the Third Heaven. Israel was never said to be part of the Third Heaven or the Holy of Holies in Heaven. Israel's hope is always earth-bound. Here what we see is a totally different hope for the body. No ethnic distinction in eternity for Christ's Body. The peace discussed here is the peace between JEW and GENTILE, not God and the sinner. Moreover, this bringing together of Jew and Gentile into a singular non-ethnic body is described as a new man and a peace. Israel has eternal ethnic distinction within her hope, and the peach to which Israel shall have contains ethnic distinction.
Col 3:11	Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond <i>nor</i> free: but Christ <i>is</i> all, and in	Once again the relationship that each body member shares is a non-ethnic relationship. Neither circumcision nor uncircumcision availeth,

The Body's Non-Ethnic Nature		
Address(es)	Verse	Comments
	all.	which is utterly foreign to Israel's Kingdom. To be saved and NOT circumcised means that that person is a righteous Gentile. To be saved and circumcised means that that person is a Jew. Total ethnic distinction. No cast system - ALL are free in the Body of Christ.

Table 6. *The Body's Non-Ethnic Nature*

5.3.6. The Body's Freedom from Religious Ceremonies, Rituals, and Holidays

The Body's Freedom from Religious Ceremonies, Rituals, and Holidays		
Address(es)	Verse	Comments
Gal 4:1-11	<p>(1) Now I say, <i>That</i> the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;</p> <p>(2) But is under tutors and governors until the time appointed of the father.</p> <p>(3) Even so we, when we were children, were in bondage under the elements of the world:</p> <p>(4) But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,</p> <p>(5) To redeem them that were under the law, that we might receive the adoption of sons.</p> <p>(6) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.</p> <p>(7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.</p> <p>(8) Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.</p> <p>(9) But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?</p> <p>(10) Ye observe days, and months, and times, and years.</p> <p>(11) I am afraid of you, lest I have bestowed upon you labour in vain.</p>	<p>Here we see that the Atonement of Christ has freed us from being under the tutors or the elemental spirits (στοιχειον), which is a direct reference to being under the authority of angels.</p> <p>The Galatians who had been freed from the observance of religious times, seasons, and rituals are seen to be seeking them out again. Christ's Atonement has secured for His body a non-ceremonial relationship. The hope and salvation of the body of Christ is not ceremonially expressed.</p> <p>Paul viewed the Galatian's "slipping" as such an affront to the blood of Christ that he states that he is afraid for them, for perhaps he has preached to them in vain, for they might manifest themselves to be reprobates, should they look back and take their hand from the plow (see Luke 9:63)</p>
Eph 2:11	<p>Having abolished in his flesh the enmity, <i>even</i> the law of commandments <i>contained</i> in ordinances; for to make in himself of twain one new man, so making peace;</p>	<p>Christ's Atonement has been the utter defeat and doing away with the law which is contained in ordinances. Paul's Gospel is not expressed through rituals, for the Blood of Christ has taken rituals, ceremonies, and holidays away for the Body of Christ. Part of the peace between Jew and Gentile within the Body is a non-ceremonial expression of the Body's hope.</p>
Col 2:4-19	<p>(4) And this I say, lest any man should beguile you with enticing words.</p> <p>(5) For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.</p> <p>(6) As ye have therefore received Christ Jesus the Lord, so walk ye in him:</p> <p>(7) Rooted and built up in him, and stablished</p>	<p>First the Colossians are encouraged to walk according to how they received Christ (as His body). Secondly Paul warns the Colossians that to follow the philosophy of the elemental spirits (rudiments) is to turn away from Christ as Head. Thirdly, that the practice of new moons, holidays, Sabbaths and such are an abandonment of Christ as Head of His body. That the practice of religious rituals and ceremonies are an affront to the</p>

The Body's Freedom from Religious Ceremonies, Rituals, and Holidays		
Address(es)	Verse	Comments
	<p>in the faith, as ye have been taught, abounding therein with thanksgiving. (8) Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (9) For in him dwelleth all the fullness of the Godhead bodily. (10) And ye are complete in him, which is the head of all principality and power: (11) In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: (12) Buried with him in baptism, wherein also ye are risen with <i>him</i> through the faith of the operation of God, who hath raised him from the dead. (13) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; (14) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; (15) <i>And</i> having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. (16) Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the sabbath <i>days</i>: {in meat...: or, for eating and drinking} {respect: or, part} (17) Which are a shadow of things to come; but the body <i>is</i> of Christ. (18) Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, {beguile...: or, judge against you} {in a...: Gr. Being a voluntary in humility} (19) And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.</p>	<p>Atonement of Christ because He has made a mockery out of the angelic beings that use such rituals (namely, the fallen angels). Moreover, the participation in religious rituals, religious holidays, and such is viewed as the worshipping of angels. What elect angel is going to accept worship from a man? Only fallen angels would allow such a thing. Thus, the Atonement of Christ has secured for His Body a non-ceremonial, non-ritualistic relationship with Him and with each other. The Body's hope, faith, and doctrine are NOT ceremonially expressed! To do so is to slander the finish work of Christ for His Body and put Him to shame!</p>

Table 7. *The Body's Freedom from Religious Ceremonies, Rituals, and Holidays*

5.3.7. The Body's Equal Seating with Christ on the Father's Throne

The Body's Equal Seating with Christ on the Father's Throne		
Address(es)	Verse	Comments
Eph 1:20	Which he wrought in Christ, when he raised him from the dead, and set <i>him</i> at his own right hand in the heavenly <i>places</i> ,	Christ in His Humanity is seated on the Father's Right Hand; this seat is the authoritative throne of the cosmos from which all judgment stems.
Rev 3:21	To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.	Correlating Rev 3:21 with Eph 1:20, generates the additional information that "Seated at the Right Hand of the Father" means precisely to be seated

The Body's Equal Seating with Christ on the Father's Throne		
Address(es)	Verse	Comments
		upon the Father's Throne. Thus, the throne on which Christ in His Humanity sits is the Father's throne – the great judgment seat, far above all principalities and dominions.
Eph 2:5,6	(5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) (6) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:	We have been made alive in Christ and have been jointly or equally seated with Christ in the Heavens. The Body of Christ forever jointly sits with Christ upon the Father's Throne. This is part of the great mystery – that a group of redeemed sinners are to sit upon the Father's Throne, ruling the entire created order with Christ. This further amplifies the notion that the Body of Christ is the Righteous Extension of Christ's non-Incarnate Humanity.
Philp 3:20	For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:	The Greek word for conversation is “πολιτευμα” which means “seat of authority”, not conversation. This seat of authority is said to be in heaven, from whence (whence must refer back to πολιτευμα because of Gender agreement of the antecedent).

Table 8. *The Body's Equal Seating with Christ on the Father's Throne*

5.3.8. The Body's Equal Glorification with Christ in His Humanity

The Body's Equal Glorification with Christ in His Humanity		
Address(es)	Verse	Comments
Rom 8:17c	...we may be also glorified together.	The Greek construction is not necessarily best translated “glorified together, rather “jointly or equally glorified” is the intended meaning. The Body of Christ will share in eternity the very same glory as Christ in His Humanity. The Atonement of Christ has appropriated for the Body an equal glory as the Humanity of Christ.

Table 9. *The Body's Equal Glorification with Christ in His Humanity*

5.3.9. The Body's Equal Inheritance with Christ in His Humanity

The Body's Equal Inheritance with Christ in His humanity		
Address(es)	Verse	Comments
Rom 8:17a	And if children, then heirs; heirs of God, and joint-heirs with Christ	Once again the Greek is clear that the Body of Christ is joint or equal with Christ's Humanity.
Eph 1:11	In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:	This is a badly translated verse. Rather than the Body “inheriting” the Greek text states that “the Body is the Father's inheritance”. As Christ is the Father's Beloved Son, so is the Body the Father's Inheritance. This is a fundamental Body distinctive, Israel is the Son's Inheritance, and by extension the Gentiles are the Spirit's Inheritance. Moreover, we are the Father's Inheritance as a result of the God's Decree that the Body is Predestined as the Father's Inheritance.

Table 10. *The Body's Equal Inheritance with Christ In His Humanity*

5.3.10. The Body's Joint Suffering for the Sake of Christ

The Body's Joint Suffering for the Sake of Christ		
Address(es)	Verse	Comments
Rom 3:17b	...if so be that we suffer with him, that we may	We are guaranteed to suffer for the sake of Christ,

The Body's Joint Suffering for the Sake of Christ		
Address(es)	Verse	Comments
	be also glorified together.	for Paul's distinctive Gospel.
Col 1:24	Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church	While on the earth, there is sense that the Body of Christ provides an extension of the sufferings or the afflictions of the Christ. This of course is not in the Redemptive sense, rather it is in the experiential sense.

Table 11. The Body's Joint Suffering for the Sake of Christ

5.4. Pauline Law

This section entitled, Pauline Law, could have been covered in one of the sub-sections contained under the section entitled, "The Distinctives of the Body's Atonement". However, the topic of Dispensational Law is so maligned today and misunderstood to the point of denial by Dispensationalists themselves, that the author believes it deserves its own section.

For each dispensation, the Atonement of Christ has appropriated a specific dispensational-household law. As has been shown elsewhere in numerous TGF studies throughout the years, there are three dispensations:

1. The Gentile Dispensation
2. The Jewish Dispensation
3. The Body Dispensation.

Each of these dispensations has its own distinctive law by which the Elect of that dispensation live and manifest themselves as saints and members of that dispensation's household. For sake of pedagogy the following table identifies each Dispensation and its corresponding Law.

The Dispensational Household Laws		
DISPENSATION	HOUSEHOLD	HOUSEHOLD-LAW
Gentile	Righteous Gentile Nations	Gentile Law (Adam, Noah, 12 Apostles)
Jewish	Nation of Israel	The Law of Israel (Moses, Ezekiel, Christ, 12 Apostles)
Body	Body of Christ	Pauline Law (Paul, Pauline Apostleship)

Table 12. The Dispensational Household Laws of God

In the table immediately above, for each Dispensation, its specific elect-Household is identified, along with the law invoked for that Household, and the people that God used to reveal and administrate that Law.

In the following sub-sections we deal with (1) the charges by some, that Dispensationalism should be rejected on grounds that it is anti-law (antinomian) and (2) the specific distinctives of Pauline Law - the Law for the Body of Christ.

5.4.1. Antinomianism

A typical charge against most Dispensationalism is that it is *Antinomian*. "Antinomian" is a transliteration into English from the Greek word "αντινομος". This Greek word is a compound word from "αντι", a preposition meaning "against" and "νομος", meaning "law". Thus, "antinomian" means "against law". In the theological sense, Antinomianism carries with it the idea of "not having or containing a law", or being "without law", or being "lawless".

Covenantalists (when not setting up a straw man) rightly charge Dispensationalists as saying "there is no law today, for we are saved by grace". True Dispensationalism maintains that all men in every dispensation are saved by grace and manifest that grace *through that dispensation's distinctive law*. Each dispensation is given a law by which its people are to live and manifest themselves as saints under that Dispensation. Each dispensational-law has been appropriated by the Trinal Atonement of Christ. While the charge of Antinomianism is generally true for traditional Dispensationalism, it is thoroughly untrue for Biblical Dispensationalism.

Death, Burial, and Resurrection of Jesus Christ**The Atonement for the Body of Christ**

For the Body of Christ, we have been given Pauline Law, by which we live and manifest our salvation. While the term "Pauline Law" does not appear in the New Testament, the concept of a law specifically for the Body of Christ is quite obvious. The following section concerns itself with portions of Pauline Scripture that unless utterly false and uninspired, explicitly teach a distinctive law for the Body of Christ over against Israel's Earthly Kingdom. Indeed, it will be shown that unless the Body of Christ is of a distinctive dispensation than that of Israel, then we must have a fundamental contradiction in Scripture and the whole ball of wax falls down and we are men and women most miserable and remain in our trespasses and sins!

5.4.2. Pauline Law Briefly Described

Before looking at a few specific examples of Pauline Law with a Comparative view with Israel, a few comments are in order.

1. **Paul is the Masterbuilder of the Body of Christ (1 Cor 3:10).** Paul explicitly states that he is the Masterbuilder ([ἀρχιτέκτων] literally, *architect*) of the Body of Christ laying its foundation, so that others after him may also wisely build. Paul has been given through grace the very blueprints of the Body of Christ, by Christ Himself, and we are to build upon that foundation in conformity to the blueprints. The Person of Christ being the very foundation of the Body-House. The picture here is that Christ is the House's Foundation and His Body is the rest of house. So that this picture of a house with a Foundation with walls, ceilings, lights, roof, windows, etc., is another picture of the Body of Christ being and extension of the Foundation, that is an extension of Christ. **{(10) According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. (11) For other foundation can no man lay than that is laid, which is Jesus Christ. [1 Cor 3:10,11]}**
2. **Paul explicitly states that the Body of Christ is to follow Paul as he follows Christ (1 Cor 4:16; 11:1; Philp 3:17).** **{Be ye followers of me, even as I also am of Christ. [1 Cor 11:1]}**. The Greek word translated "follow" is "μιμηται", which is precisely where we get our transliterated English word "mimic". The Body is to precisely imitate Paul as He mimicked the ascended Christ. It is this final point that requires a comment. The ascended Christ is NOT participating in ceremonies, rituals, and holidays and so the Body of Christ, given Paul's instructions are to practice religious rituals of any kind.

The following table provides a comparative look at the Atonement of Christ for the Body of Christ and Israel..

A Comparative Look at the Atonement of Christ for His Body		
Item	Israel	Body of Christ
The Practice of Religious Holidays, Ceremonies, and Rituals	<p>Ez 40-48 – Israel will continue to express their relationship with Messiah ceremonially. The Millennial infrastructure is set up AFTER the 3rd Generation.</p> <p>Acts 3:1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.</p> <p>Peter and John took their sacrifices to the Temple AFTER the Crucifixion.</p> <p>The Ceremonial expression is a fundamental part of Israel's hope, which has been purchased by Christ the Lamb of God (1 Pet 1:20).</p>	<p>Gal 4:1-11; For the Body of Christ the celebration of holidays is verboten, because these activities are under the authority of the Angels, and if there is no angelic ministry during the Body-Age, then the angels propagating these activities are not elect angels, but fallen angels. Paul is concerned for the Galatians because they may fall back into observing holidays, rituals, and ceremonies, thus placing themselves under the authority of the (στοιχεῖα) the "elemental spirits, and in the context the "fallen angels".</p> <p>Gal 4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.</p> <p>9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?</p> <p>10 Ye observe days, and months, and times, and years.</p> <p>11 I am afraid of you, lest I have bestowed upon you labour in vain.</p> <p>Col 2:9-23 - For the Body of Christ, the Atonement has taken away ALL "ceremonial" expression for the Body-Elect.</p>

A Comparative Look at the Atonement of Christ for His Body

Item	Israel	Body of Christ
		<p>Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 <i>And</i> having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath <i>days</i>: 17 Which are a shadow of things to come; but the body <i>is</i> of Christ.</p> <p>The Atonement (vs. 14) has nailed all rituals, holidays, and ceremonies to the cross. Christ died to accomplish a non-ceremonial walk for the Body of Christ</p> <p>Note however, that Paul explicitly makes the contrast between Israel and the Body (vs. 17). Rituals, holidays, and ceremonies are for Israel, but not for the Body of Christ.</p> <p>Eph 2:15 Having abolished in his flesh the enmity, <i>even</i> the law of commandments <i>contained</i> in ordinances; for to make in himself of twain one new man, so making peace;</p> <p>Christ's Atonement for His Body has completely done way with ordinance, rituals, ceremonies, and holidays. This is distinct from that of Israel. Eph 4:5 – The peace (see Eph 2:9-18) that Christ has purchased for the Body not only includes non-ethnicity, but no Baptism in the narrow sense, and no religious ceremonies in the broad sense.</p>
<p>The Second Advent and the Rapture</p>	<p>The coming to setup Israel's Kingdom (2nd Advent of Christ) is quite public in nature and everyone sees it on the earth.</p> <p>Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.</p>	<p>The Rapture of the Body of Christ however, is quite different in character that the 2nd Advent for Israel.</p> <p>1 These 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him</p> <p>Paul explicitly states that the Atonement has appropriated the</p>

A Comparative Look at the Atonement of Christ for His Body

Item	Israel	Body of Christ
	<p>Christ's coming through Shekinah at the ending of Israel's 3rd Generation is very public, talked about in the Old Testament and in every way observable by mankind.</p>	<p>Rapture of the Body of Christ. "...Jesus died and rose again...".</p> <p>1 Cor 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye...</p> <p>Paul explicitly states that the Rapture for the Body of Christ is a mystery, not revealed before. This explicitly means one will not find the Rapture in the Old Testament nor non-Pauline New Testament. It is also important to note the contrasting character of the "privacy" of the Rapture verses the "public" nature we see regarding Israel's 2nd Advent. The Greek word for "moment" in verse 52 is "ατομος" and refers to the smallest indivisible element of time (in this context). The idea is that the Rapture takes place so quickly, that it is unobservable to reprobate mankind.</p>
<p>Ethnicity</p>	<p>Within the Kingdom Program, God through the Atonement has appropriated a relationship for His earthly elects that include righteous ethnicity.</p> <p>Isa 19:19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.</p> <p>20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.</p> <p>21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.</p> <p>22 And the LORD shall smite Egypt: he shall smite and heal it: and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.</p> <p>23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into</p>	<p>Unlike Israel, the Atonement made by Christ on behalf of His Body has done away with ethnicity.</p> <p>1 Cor 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.</p> <p>Gal 3:27 For as many of you as have been baptized into Christ have put on Christ.</p> <p>28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.</p> <p>Col 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:</p> <p>11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.</p> <p>These remarkable passages actually give us additional information regarding the working of the 3rd Person of the Trinity. Not only has Christ</p>

A Comparative Look at the Atonement of Christ for His Body

Item	Israel	Body of Christ
	<p>Assyria, and the Egyptians shall serve with the Assyrians. 24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: 25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance</p> <p>Egypt and Assyria shall be the chief Gentile Nations, helping Israel administrate the affairs of the earth.</p>	<p>purchased with His Blood a non-ethnic relationship for the Body, the Spirit regenerates and baptizes the Body-Elect into this non-ethnic group. Unlike Israel, all saved during the Body-Age are "baptized" into the same elect-Body irrespective of ethnic origin.</p> <p>Eph 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:</p> <p>This passage is a fundamental, stand-alone reference concerning the distinctive nature of the Atonement of Christ for His Body. The Atonement of Christ has brought both Jew and Gentile together in the same non-ethnic body, something unheard of for Israel.</p>
<p>Mediation</p>	<p>Rev 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.</p> <p>In the example above, notice the Angelic mediation with regard to Israel's prayers. These Israelites are</p>	<p>1 Tim 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time</p> <p>The ransom (Atonement) of Christ purchased for His Body a singular meditorial pathway between the Body-Elect members and the Father. Namely, Christ Himself, WITHOUT angelic mediation.</p>

A Comparative Look at the Atonement of Christ for His Body		
Item	Israel	Body of Christ
	elect Jews living during Israel's 3 rd Generation. Thus, the Messiah's Atonement for Israel includes angelic mediation. So for Israel, mediation means Christ plus the Holy Angels. Christ in the redemptive sense, the angels in the ceremonial sense.	
Self and Family Provision	<p>Mk 12:38-44 – In contrast to the religious scribes, the widow gave of her lack. While the others gave of there abundance.</p> <p>Luke 18:18-30 – the rich young ruler had much riches. Christ told him to sell all and follow Christ.</p>	1 Tim 5:10 – for the Body of Christ, not to provide for you own household is actually denying the faith. Thus, the notion of giving out of one's lack or abandoning all one's riches is contrary to Paul, but required for the 2 nd and 3 rd Generations of Israel.

Table 13. A Comparative Look at the Atonement of Christ for His Body

The table above shows that Christ's Trinal Atonement appropriated three¹³ distinctive practical walks. For Israel, they are to give out of their lack and destitute themselves, especially in the 2nd and 3rd Generations. While the body of Christ is not to do this in no uncertain terms, for to bankrupt one's family and place oneself in a position of being unable to care for himself / herself is equated with denying the faith (the One Faith of the Body of Christ).

Thus, the Atonement has appropriated¹⁴ distinctive Laws for each Dispensation.

A Summary of Pauline Law		
Address(es)	Verse	Comments
1 Cor 9:21	"To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law."	For the Body of Christ, the Law by which we are to live by and obey is Pauline Law - the Law given to Paul for the Body of Christ. While this law is never labeled in the New Testament as "Pauline Law", it certainly can be so for easy understanding, for it was Paul that is said to have been "given a Dispensation" (1 Cor 9:17) and a specific law is included in every Dispensation. Paul calls his law, the Law of Christ (see also Gal 6:2).
Eph 4:3-6	<p>(3) Endeavouring to keep the unity of the Spirit in the bond of peace.</p> <p>(4) There is one body, and one Spirit, even as ye are called in one hope of your calling;</p> <p>(5) One Lord, one faith, one baptism,</p> <p>(6) One God and Father of all, who is above all, and through all, and in you all.</p>	<p>Pauline Law is summarized in Eph 4:3-6, via the Seven Ones. Included in this great doctrinal statement is also the law by which the Body of Christ is to live. For an example, the One Baptism represents all ceremonial, ritualistic, and religious trappings. Thus, the Body-Member is forbidden to participate in any religious ceremony. Note also in verse 3 that each Body- Member is to "strive" for the mastery of the 7-Ones (Pauline Law).</p> <p>Thus, just like regenerate-Israelites were</p>

¹³ We only deal with Israel and the Body of Christ in the table above, but the Gentiles having their own Law make up the third element of the Trinality of the Atonement.

¹⁴ By "appropriated" we mean that for each dispensation, a distinctive law has been purchased by Christ and is to be obeyed by everyone living during the time in which the Dispensation is active. So that under the Body-Age, even unregenerate man, in all of his dealings will be assessed by how he has obeyed (or disobeyed) Pauline Law.

A Summary of Pauline Law		
Address(es)	Verse	Comments
		zealous for the Law of Moses, so the Body of Christ should be zealous for Pauline Law!
Rom 2:16	“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”	Every dispensation contains a specific household-law. For the Body of Christ this house-hold law is called, Pauline Law, or the Biblical term is the “Law of Christ”. Here Paul states that the entire Body-Age will be assessed according to Paul’s Gospel, or Pauline Law. This is a remarkable statement, for even the reprobate from the Body-Age, will be assessed by Pauline Law. <i>This has significant implications for the secular world and constitutes a major study in itself.</i>

Table 14. A Summary of Pauline Law