

The Victors

“The victor will inherit all things, and I will be his God, and he will be My son.”

“He who overcomes shall inherit all things, and I will be his God and he shall be My son.” (Rev 21:7)

“He who overcomes” is speaking of the overcomers from among the nations who drink the water of life from Him, overcoming all things in this life (Jn 12:25) that would cause them not to drink the water of life (Rev 22:17). This requires detaching or becoming unattached from all that would cause them not to inherit “all things,” meaning the universe, as in Eph 4:10 (NIV). Psalm 8 — Man will rule over all the works of His hands. To “inherit all things” is speaking of this in relation to those who were victorious over all things on earth that would or could have overcome them, as overcame the rich young ruler in Mk 10:17-22, which is given more clarity in verses 28-30.

1 Tim 6:9-19 — The victor overcomes earth’s attachments — the love of the world — to gain the “all things” (verse 17) to do in the Body, as verses 18-19 describe, which is what the rich young ruler asked for: Eternal Life.

Verse 18 — To be “rich in good works” is Eph 2:10. To be “ready to distribute” (#2130) and “willing to communicate” (#2842, from #2844, *koinonos*¹) is what Yahshua told the rich young ruler he had to do in order to gain eternal life (verse 19).

Phil 3:8-9 — Paul suffered the loss of “all things” in “this life” (Jn 12:25) in order to gain verse 26. Lk 14:26,33 — “All things” — and only after one has given up all things that would be in opposition to gaining Messiah, and “all things” as Phil 3:10 says. *Now*, after having been baptized as Eph 1:13 and 1 Cor 12:13 and Rom 6:2-5 — “That *now* I may know Him...” Only in the Body do we come to know Him as Paul describes in Phil 3:10, and in verse 11, to attain to the worthiness of ruling with Him in the age to come.

¹ To make common, to share, as in a loving fellowship of joint participation in which each one gives all he has.

Paul says what all must do in verses 12-13 to attain to this high calling in verse 14 — press on towards the pursuit of the prize, the goal of our faith, the high calling. So let those who have this attitude in Phil 2:5 press on to the goal.

Rev 22:17; 21:6 — The word *freely* or *gratuitously* means without a cause to reject it, as the rich young ruler had a cause greater than to obey the Son in order to receive what he had asked for (Mk 10:17-22).² To have eternal life one must drink of the water of life freely, in gratitude, as in the parable of the pearl and the treasure (Mt 13:44-45). Over the joy of it, he did not consider that there was anything that could hold him back from attaining to the treasure or the pearl, as the rich young ruler should have responded (Mk 10:17-22). The parable of Mt 13:44-45 sheds light on the sad reality of the story of the rich young ruler.

Jn 4:10-14; 7:37-39 — The “Water of Life” is the Holy Spirit given to all who obey the gospel (Acts 5:32; Jn 3:36, NAS, RSV, ESV; 2 Ths 1:8-9). 1 Pet 4:17 asks the question that 2 Ths 1:8-9 answers. The last things in the New Testament describe those who have eternal life as those who obey His commandments (Rev 22:14, NKJ; Jn 14:15,21,23; 1 Jn 2:4; Rev 21:8). Rev 21:7 are those who obeyed the gospel, and to obey the gospel one must overcome all things that he is attached to in his life in the world, in order to drink of the Water of Life, which is the Holy Spirit, as our Master taught His disciples in Jn 7:37-39, whom they would receive after He would descend into death and be resurrected and ascend into heaven to be glorified at His coronation before the throne of God, which happened ten days later (Acts 1:9-11; 2:1-4,36-41).

The 3000 received the Water of Life after having heard all the requirements of salvation through the many other words in Acts 2:40, as their Master, just before He ascended, had commanded the apostles to teach (Mt 28:18-20). Nothing could be clearer

² See also *Rich Young Ruler – Letter to Mark* (2004.12.24-T03)

than verse 20 — to give clear instruction (explicate) the commands they are to obey in the gospel “which I commanded you, and which you obeyed to follow Me.”

As Mt 28:19, the victors from among the nations who drink the water of life or receive the Holy Spirit are sealed with Him in baptism (Eph 1:13-14), never to thirst again (Jn 4:13-14). Since one is sealed with the Holy Spirit he will never have to try to receive Him again and again, as all the Christians who keep going down to the “altar” time after time. These are the thirsty ones whom we want to reach with the true Water of Life, for no matter what they do or where they go, they are never satisfied in Christianity.

No one can take Him away from us after we are sealed with Him. But in order to be sealed one must drink of the Water of Life which the Bride offers to all who are willing to do the will of the Father (Jn 7:17). But this must be offered by the Spirit and the Bride together (Mt 10:40-41). The Bride is betrothed to Him (2 Cor 11:2), so if one is defiled in any way by another spirit or gospel, etc., and he is sealed, he is not then unsealed, but he will not be worthy to rule with Messiah in the next age (Rev 3:21), but will have to go through a purification process in death (Lk 16:28), to be worthy to rule eternally with Him in the eternal age (Rev 22:5; 1 Jn 5:16-17; Jms 5:19-20; Heb 6:4-6; 10:26-31).

We must make the very most of our one-in-a-lifetime opportunity and privilege to serve our Master here and now (Jn 12:26; Jms 4:14,17), and since we know this, we live in sin if we are not making the most of every opportunity to serve Him, as Pr 11:30 says of those who are the wise virgins of Mt 25:1-13 (Dan 12:3,10; Mal 3:16; Dan 12:1-2; Eph 4:15; Heb 3:6,13; 4:16). The very wise are those who do His commandments. Heb 4:16 — The foolish do not go there; they are the carnal in 1 Cor 3:1, not the spiritual. They become defiled as 2 Cor 11:2 and cannot be those who call others to this high calling (Pr 11:30; Dan 12:3,10), the upward call (Phil 3:14,18-21). Our goal is Phil 3:10,

and Heb 4:16 is waiting for all on this journey, for reaching the resurrection in Phil 3:11 and Rev 20:4.

The “rest of the dead” (Rev 20:5; Phil 3:10-11) are those who did not attain (Dan 12:2) to the worth of those who purified themselves (1 Jn 3:1-3); the “rest of the dead” are those who went into the second death of the believers who were sealed and betrothed, but stained their garments (Rev 3:4).

Rev 3:5 — Here is the victor among the tribes and clans of the Body of Messiah, whose name was not erased from the Book of Life for believers, and did not incur the second death for believers (Rev 2:11). These victors are the overcomers among “us” in 1 Jn 2:19 who were the wise virgins and the very wise of Heb 4:16, because those who do not go there are *very foolish*. They don’t apply their heart to understand (Pr 2:1-12). You can see how many times the word in Dan 12:10 is applied in Pr 2:1-6 — *understanding*. Our Master gives understanding to all whom He can disclose Himself to (Jn 14:21). He reveals Himself, granting to them His wisdom and knowledge, moving them toward the goal of knowing Him more and more, or more perfectly being conformed to the image of the Son (Dt 8:3).

In Pr 2:11 is discretion and resourcefulness, delivering us from perverse things (verse 12), words of rebellion that overturn truth (Jn 18:37; 10:27). Pr 2:19,21,22 — The wicked (Dan 12:10) will be cut off (1 Cor 16:22) from the land of the living and the unfaithful will be uprooted from it (Rev 17:14; 1 Chr 28:9), which is a second death for the members of the Body.

Pr 2:4 — Understanding (#995)

Dan 12:10 — Understanding (#995)

To *understand* is the power from our Father to comprehend, the capacity to apprehend, the power to make experience intelligible by applying concepts, and to have a friendly or harmonious relationship with one another. It is to understand the heart of your brother or sister, to appreciate, discern, be able to read between the lines, to make

correct distinctions. 1 Kng 4:32; Pr 30:1; 31:1; 1:1-6 — To understand is to grasp the meaning of a proverb, to grasp a parable, a metaphor, an enigma, a riddle, the words of the wise.

Pr 1:4 — Discretion is the ability to make right decisions with understanding.

Pr 1:7 — Who is the fool? What do fools do to make themselves fools? Fools are the wicked in Dan 12:10, the unwise virgins, whom the wise can turn to righteousness if they are truly wise themselves (Dan 12:3; Pr 11:30; Jms 5:19-20).