

The following has to do with **the Christian's flesh unlike Jesus' flesh** (body-type) ... and **the typical Christian not so holy like as the saints mentioned in scripture** ... and **the typical Christian not powerful with the power of the Spirit**, etc.

In Sermon 8 we had considered 2Peter 2:7-9. Now let us go to 2Peter 1:1 -

Note: If you arrived here by Internet search, know that this series of sermons is about "The Whole Christ". Click on the up-left Logo to see the SiteMap where, among other things, this particular series began and continues. I pray you will be blessed as I am.

2Peter 1:1 Simon Peter, a servant (i.e. 'slave') and an apostle (i.e. 'ambassador') of Jesus Christ, to them that have obtained (i.e. 'lot', as of Old to know the Lord's specific choice) like precious (i.e. 'of equal value') faith with us (i.e. with Peter and the other apostles) through the righteousness of God and our Saviour Jesus Christ:

Peter is a *slave* to Jesus Christ and yet he is an *ambassador* for him, and he states that this in fact is what an apostle is, and he is writing to leaders of the eastern churches who have received *faith of equal value* to that of the apostles. They have been chosen by the Lord equivalent to the use of the '*lot*' in Olden times. There were two basic methods in Olden times for revealing men chosen and pointed out to the people.

1) The most important leaders were chosen *as the Lord was emphatically with each one* (i.e. Moses, high priest, prophets, etc.) The Lord never left any doubt in the people regarding such a man (or woman).

2) Yet there were times when the people needed a lesser leader or some other seemingly important answer directly from the Lord and he had given a device (kept by the high priest) to accomplish this purpose called '*the lot*'. It was similar to 'the dice' of modern times, a device of chance. When the Lord was pleased with his people and saw that they had a need to hear directly from him, he would tell the high priest to *cast 'the lot' before the people*. Such needs had to do with things or persons proposed by the people which they wanted the Lord to choose and not their choice (by voting etc.). Thus, by the Lord's grace '*the lot*' would *fall or point* to his choice. The Lord could have simply spoken to Moses, high priest, etc., but he honored the people's desire to know for sure directly from him. It did not happen often, saved for occasions deemed special by both the people and the Lord.

In the days of Jesus' ministry he had a great many followers and of them were especially close-following disciples permitted and encouraged by him always trailing along behind him ... actually quite a flock. Yet, the men to become trained for apostleship had been fore-chosen by the Father such that Jesus was led by the Spirit to each one. Since this occurred early on, the many people following respected Jesus' choice. Some followers had left their work and homes behind and were as much 'disciples' as were the twelve. A hunger burned in the people (but more so in these disciples) which had been fanned into a heat through the ministry of John the Baptist with God's hand upon him. All this corresponded to Olden times with Moses, high priest, prophets, etc. As in those early Olden times, many of the people sensed that God was doing something great in their midst.

As in Olden times when a great many men served the Lord (the priests were chosen

within the lineage of Aaron, yet each chosen within very specific guidelines that included leaders of varied office-lines of the priesthood and of the levities, all within the Mosaic Law) so many according to the Father's Will were being raised up for varied service. When Jesus had been crucified and resurrected (with many witnesses) the Spirit continued working more and more such that many people were believing (i.e. '*active faithing*'), and their lives were being changed, and they were being persecuted by Jewish leaders.

Indeed, if a typical Christian looks habitually to his Shepherd then he will recognize by the spirit such leaders *as of the Lord*. This is not so much "the Spirit upon a called one" as it is the Spirit *making the typical Christian aware of a called one* of the Lord. This, then, is the way that a typical Christian (God's sheep) can know and be assured about called ones (and about claimed but not called ones). Sheep faithful unto the Shepherd are thus protected.

The Apostle Peter, now older but still alive, informed the readers of his letters (you and me) as to how the leaders of the eastern churches were chosen. Not due to faithfulness or wisdom or intelligence or charisma or speaking abilities or lineage of families or having been especially studied in the Olden Law, they were chosen as always directly from heaven. Peter and others having been simple fishermen, tax collectors, etc. were examples of how so many others were being chosen even as of Old by '*the lot*'. In churches (gatherings of Christians coming together) the Lord's choice of each leader became undeniably impressed upon the people by the Spirit. We are not told just how in each case God did this, but *if the people were pleasing before the Lord then he was faithful to his own work* among them.

In so many of these remote places God's people the Israelites still lived after long ago having been scattered throughout the nations. The eastern churches were persecuted some by the land's natives, but also by unbelieving Israelites who insisted that the Jewish leaders in the temple in the Holy City Jerusalem were still "the chosen ones of God". History tells us that in time the Gentile Christians there outnumbered the Israelites, for Christ Jesus had opened salvation to all.

In modern times, has God's method of choosing servants changed? Have Christians taken over that duty for Him? We Christians really do want to gather in churches and we really do want leaders whom we can admire. How many people respected the fisherman Peter until the Lord accomplished something great at his hand? Do Christians really need God-chosen and proven-leaders ... in this day and age? Paul was much studied. Peter was not.

1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

The word translated 'the knowledge' by Steven's Number System actually means '*recognition ... acknowledgment ... discernment*'. By no other method could *true* grace and peace become multiplied to the churches except through the Lord '**acknowledging**' each chosen one as only he can do. As in the Olden Scriptures (which these leaders had and Christians used to check out the things preached to them), so it must be in the New Covenant. Only as the Lord was pleased with the people would they enter into *good standing* such that the Spirit would point out whom he had chosen. And so it must be that the people must '**recognize, acknowledge, and discern**' the Lord's hand at work. In fact, all must be as it always has been in Olden Times before Moses, and within the Law, and

now in the New Covenant. Indeed, the Story of the Exodus is all about God's chosen Israelites coming to accept and *acknowledge* that Moses was God's chosen man. (Read my free book God's Rock.)

This was noticeably the case as the Lord somehow sustained the suffering churches and so the word was passed around through the churches of what the Lord expected of his people.

1:3 (Jesus our Lord) **According as his divine power** (i.e. '*force*' not power) **hath given** (i.e. '*bestowed*') **unto** (i.e. not *upon*) **us** (both apostles and the church leaders) **all things that pertain unto life and godliness** (i.e. '*piety*'), **through the knowledge of him that hath called us** (i.e. '*recognition*' as '*called ones*') **to glory and virtue** (i.e. '*manliness, vigor*'):

See the discussion in previous verse regarding the meaning of '*the knowledge*'. In modern day thinking we consider "knowledge" as something desirable and even necessary. Yet, in Olden Times the Jews (indeed, every Israelite) knew all of the knowledge in the Law. Each was trained in it, steeped in, and lived under the commandments of it ... and yet the majority never recognized God's power over them and His requirements unto them. Knowledge of any kind is useless unless it lives in a person and works out from the person. This is the kind of knowledge that employers look for. In fact, knowledge of the Word of God *condemns* unless it *lives in* a child of God such that the Lord acknowledges his little sheep and smiles upon him or her.

Sadly, the church has lost understanding of this. We have lost the fact of just how much trouble we are in before our Lord Jesus and the Father as we become familiar with the Word and yet live not by it. Interestingly, the world notices our *lack* and *discord*.

The Greek words in this verse are important and shed more light, and so let me repeat the verse: (*Who*) *According to his divine force hath bestowed to us, both apostles and your leaders, all things pertaining to life and piety; by means of the Christian's recognition of called ones ... which recognition open us up unto the glory and manliness and vigor of true called ones.*

Divine power rests in the Son, Christ Jesus, who is in heaven. Here Peter states that heaven's power had *bestowed* (i.e. applied) a heavenly (divine) *force* onto the apostles and also onto the church leaders. This energized in them *life* and also *piety* (*piety* pleases the Lord). This heavenly *force* was applied because of Jesus' *recognition of each* as called unto *glory* and *vigor of manliness* within the work to which each was called. If Christians recognize what the Lord has recognized then the Lord is pleased ... because this is of active-faith.

Though perhaps poor in worldly things and perhaps persecuted, Jesus' *force* from heaven upon each called one energized in him both life and piety within vigorous manliness ... and the Lord acknowledges each ... and he is pleased. (Consider the prophets of Old who had experienced such glory in their works and vigor of manliness as they stood up against the forces of God's disobedient people.)

Dear reader, before you become upset with me as I replace '*power*' with '*force*' let me explain: *Power* means *source* as *electric power source supplies voltage*. *Electric current*, then, is the *force* that comes out from the source when it is applied to an electrical load ... like a motor or a light bulb. These are what we would call "scientific" terms or words. Therefore, dear reader, here I am pointing out to you that our God is *Power* ... and *Force* is His *action* when He works His Will. In very fact, *GOD IS SCIENCE*. In Him *is all that has ever been and all that will ever be*. The Son of God was and continues to be *the Lord*

God of Creation. Ah, but at the time of his Obedience and Resurrection he now also has *Power* like unto the Father's *Power*.

These Sermons have been about *the Whole Christ* from before the Beginning of the world and Ongoing.

And each little-sheep-leader of a small eastern flock had been *recognized as by means of his Lord ...* the Apostle Peter tells us so!

1:4 Whereby are given unto us (both) exceeding great and precious promises: that by these ye might be (i.e. *future*) partakers of the divine nature, having escaped (present tense) the corruption that is in (i.e. '*fixed in*') the world through lust.

Not only were heaven's '**forces**' acting upon and in (i.e. '*fixed in*') each leader, but '**exceeding and great precious promises**' were also at work. Continuing in the promises, then, led unto someday '**partaking in the divine nature**' of our Lord. And, continuing in these promises works '**escape from corruption of the world**'. Jesus told the apostles (in symbolic form) that they were '*clean*' and only needed occasionally to have their '*feet washed*'. Peter informs that '*lust*' is the cement within which the world is '*fixed*'. Wet cement tends to cling to a foot stepped in it.

'*Lust*' (i.e. real desire) in a Shepherd's little sheep to be very near him is in fact *the driving heavenly force* that gives the little sheep rest when near the Shepherd. Of such were the many disciples who had left home and followed hard after Jesus. Of such were many Israelites being brought in by the Spirit.

1:5-7 And beside this, giving all diligence, add to your faith virtue (i.e. '*manliness*'); and to virtue knowledge (i.e. '*active knowing*'); And to knowledge temperance (i.e. '*self control*'); and to temperance patience (i.e. '*hopeful endurance*'); and to patience godliness (i.e. '*piety*'); And to godliness brotherly kindness (i.e. '*fraternal affection*'); and to brotherly kindness charity (i.e. '*agape love*'). For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge (i.e. '*recognition*') of our Lord Jesus Christ.

The word '**recognition**' implies the Lord's '**acknowledgment**' of a called one in his or her assignment.

At the exact time for *entry* into the '*marriage supper of the Lamb*', Jesus did not '**know**' (i.e. '*recognize or acknowledge*') his *called and set aside* servants that *had run out of oil* for their lamps. When the time came to enter in with their Lord, they were missing. Jesus knew who they were, but he did not '**acknowledge**' them as servants *to specially go with him into* the marriage feast. These special servants (but now rejected from continuing close to the Master) must enter the marriage feast along with all the multitude of typical (i.e. not-specially chosen) children of God.

The leaders to whom Peter was writing and for whom he was so concerned were such special ones and he desired that they be prepared and stay prepared. He knew the difficulties and trials of their walk among the early Christians.

1:9-11 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling (i.e. '*invitation*') and election (i.e. '*having been chosen*') sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Typically we consider *calling* and *election* as essentially the same. But that is not the case, which this passage makes clear. The *calling* is an *invitation for entrance* into Christ Jesus' everlasting kingdom. Many Christians have been and are thus invited. These leaders also, as are all Christians, were *invited*.

However, with their *election* (i.e. having been *chosen*) comes much responsibility of their offices ... and so *their invitation* to the kingdom was special due to their offices (i.e. similar to that of the apostles, so says Peter). Therefore, Peter issued his encouragement ... which implied *a warning*.

It is to these leaders that Peter said that some were nearsighted and unable to see afar. How does this happen to such a leader? In modern times it is so easy to become nearsighted ... unable to see afar. The duties of pastor and other full time workers must seem to be all consuming ... hardly giving time for family life. '... **diligence to make your calling (invitation) and election (having been chosen) sure**' is the truly hard part because it requires staying very near the Master. In the atmosphere of church life it is so easy to have '**forgotten that he was purged from his old sins.**'

Such leaders of Peter's concern were blind leaders still; so how is this? One cannot lead unless followers follow, and therefore followers often follow such a leader when he has become "the leader of their choice". Are Christians supposed to follow leaders? No. They are supposed to follow Christ. In the New Testament, leaders were only leaders *when Christians gathered together to honor Christ*. In such gatherings today, Christians will have a leader ... either of their choosing or of the Lord's choosing.

1:12-14 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know (i.e. 'see') them, and be established in (i.e. 'to turn resolutely into') the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

1:15-18 Moreover I will endeavour that ye may be able after my decease (i.e. his earthly body-type) to have these things always in remembrance. For we (apostles) have not followed cunningly devised fables, when we made known unto you the power (i.e. 'force') and coming (near) of our Lord Jesus Christ, but (we) were eyewitnesses of his majesty. For he received from (i.e. 'took from near') God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

Instead of the word '*receive*', Jesus '*took from near*' God honor and glory. '*Receive*' implies *passive* whereas '*took from near*' implies *forceful action*. That is, when the Voice came, Jesus the Christ, the Son, forcefully took from near the Father unto himself honor and glory ... for his walk to and being on the Cross ... and for being in Hades before ascending Victorious unto the Father.

Jesus, the Messiah sent from heaven, was of such a unique (heavenly) kind (and body-type) that he could reach up and take '**honor and glory**' when as the Son of God he entertained Moses and Elijah. He could whenever he wanted walk on the sea. These were witnessed by some or all of the twelve who would become apostles.

There is nothing in all of Scripture that even hints that men or women while in this world can be of Jesus' body-type or take on heaven's '*honor and glory*'. Even the greatest mentioned in Scripture walked about in earthly body-types. And none ever had the Power of heaven; only the authority to call upon the Power that is in heaven.

1:19-21 We have also a more sure word of prophecy (of the Scriptures); whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

... until the day dawn, and the day star arise refers to the Day of the Lord's Arrival. However, ... **until the day dawn, and the day star arise in your hearts** refers to a time in each leader when his *election* and *the promises* become entirely *fixed in his heart* such that his heart-driven-actions will be within the Will of the Lord and always pleasing to him.

In other words, the leader's flesh will always struggle within, but as defeated. In the Son's Victory lies the leader's victory shining in him *as a light in a dark place*. The inside of every Christian is *a dark place* ... except as Jesus' light defeats the darkness within. Jesus spoke often of his *light*. It is all too easy for Christian leaders to mistake their service of their duties to be that light.

Thus, the '**diligent**' leader *walks* by the Son's *light*, which *light* also came to God's people by way of men of Old. '**For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.**' Peter reminds them, '**Knowing this first ... that no prophecy of the scripture is of any private interpretation.**' Dear reader, do not limit such holy men and women of Old to only those mentioned in Scripture. The Father and the Son have always been busy among their own people and in the world, from Adam and Eve and onwards. The Christian who limits everything under the sun that is not mentioned in Scripture is in fact limiting God. How amazed we shall be upon entrance to heaven and how very humbled we shall be because of our earthly "spiritual understanding" of things.

(This is why I stick close to the Scriptures ... nothing more ... nothing less. In what the Bible tells me I trust. In what the Bible does not tell me I hope. By placing my writings on this website I am responsible before the Lord for its content.)

2Peter 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them (by his blood), and bring upon themselves swift destruction.
2:2,3 And many shall follow their pernicious (i.e. 'ruinous') ways; by reason of whom the way of truth shall be evil spoken of. And through (i.e. 'fixed in') covetousness shall they with feigned (i.e. 'creative fictitious') words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Philippians 4:13-19 -

I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction.

Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even (when) in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account.

But I have all, and abound: I am full, (now) having received of Epaphroditus the things which were sent from you, (it being) an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

But (i.e. then, as for you) my God shall supply all your need according to his riches in glory by Christ Jesus.

Both Peter and Paul experienced their “belonging to Jesus Christ” as interesting, yet not particularly to the liking of most Christians. We very much desire '**But my God shall supply all your need according to his riches in glory by Christ Jesus**' even while Paul was content with and preferred, '**But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.**'

Leadership of those called to lead -

2Ti 1:1 Paul, an apostle of Jesus Christ by the will of God, according to the promise (i.e. 'announcement') of life which is in Christ Jesus,

Please pay attention to Paul's use of '**Jesus Christ**' versus '**Christ Jesus**' and note that Paul and Timothy knew each other well, almost like father and son. Therefore, Paul's words are much more informal compared to his other epistles.

Paul mentions the promise (which in the Greek is '**announcement**') that is often mentioned throughout all the Bible regarding '**life**' (physical, spiritual, soulical, etc.) ... for '**life**' began within the Almighty Concept before Time began. The specific aspect emphasized by Paul here is the *announced success of the Son of God in securing the ages old Promise*; which *promise* is experienced presently only by the children of God; but it will be experienced some day by Fallen Earth.

Paul introduces himself as '**an apostle of Jesus Christ**' because Jesus personally approached him (named Saul) and chose him for his office (whereupon named Paul). We know that Jesus said '*no one knows the Son but the Father*'; nevertheless, Paul had experienced the personal choice of him by Jesus himself, even as had the twelve.

Yet, notice that '**the announcement**' (within which Paul's entire ministry was based) is '**life**' in '**Christ Jesus**'; in other words, *the Son of God had come as having been announced throughout the ages*. Though most Christians use the word '**Christ**', it means '**Messiah**' ... *the One to come who did come*.

Therefore, '**life**' (as *announced* throughout the ages) arrived in Christ (i.e. carried with or manifested in Christ) who received the name Jesus as commanded by the Angel (which Name is ever His as Son of God). Though '**life**' began as '**Life**' in the garden, it very quickly came into a *fallen condition*. The *Plan of Restoration of 'life'* began in concept before time began; and so, when Jesus expelled his breath upon the cross, Restoration kicked into action; in other words, with the Risen Christ Restoration became Energized and Continues. Moreover, it is Paul's life-mission to broadcast '**the announcement**' of *the Restoration* as having arrived (forever).

So please be aware that *the announcement to the world of a coming Messiah* has always been, and is, that the Son of God fulfilled his Assignment given him by the Father.

As we know, ten days from emerging from the womb of the virgin the *Messiah* received

the Name *Jesus* and forever after the Christ is Jesus Christ to those who truly know him by a relationship as Paul expresses it for himself. Nevertheless, the Son of God having arrived to the world first must be preached as Christ, Son of God, the Messiah ... and he came firstly to the Israelites and only secondly he came to the Gentiles of the Nations.

1:2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

Note that all is from *God the Father and Christ Jesus our Lord*. The words italicized here make up one *phrase*; for the Son now sits next to the Father on his throne as *God ...* such that now all of everything is in Him and is of Him. (Refer to previous Sermons.)

1:3 I thank God, whom I serve from (i.e. 'springing from') my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

Paul sees himself as a continuation of the forefathers (ages-old-chosen of the Lord) to whom was first *announced* the promise of 'life' to arrive to Israel. Paul sees them as of *pure conscience* before the Lord ... as was he. Thus, it was in his own *pure conscience* before the Lord that Paul remembers Timothy in his prayers and in this letter.

**1:4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;
1:5 When I call to remembrance the unfeigned (i.e. 'un-dissembled') faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.**

1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Note that Timothy's mother and grandmother exhibited *unfeigned* faith; and so, having become well acquainted with Timothy, Paul had become persuaded that it was in Timothy as well. Biblical Faith comes from God and is not like the common faith experienced in all human beings. Only through Biblical Faith given of God can a person become a child of God.

Unfeigned faith, then, is *the faith that has been placed in a person by God* as it continues *assembled*; that is as when the person received it (already) *fully assembled ... needing nothing added to it*. In other words, the person having *unfeigned faith* has not monkeyed with his faith of heaven ... thus not *disassembling* it to try to play with parts he thinks he likes best (and thus separating them out) so as to have some control.

Sadly, from this latter concept (alive and well in all the Church through the ages) is where many and varied concepts of faith have risen. If Faith is from God as the Bible clearly teaches (and is not the faith common to mankind) then it cannot be *disassembled* at all ... nor can it be *elevated* by the person or *controlled* by the person. Either the person *accepts what the Lord is energizing within his inner faith* or he *decides to play games while claiming such games are of God*.

My book *God's Hook* is about this very topic because so very many Christian brethren do not comprehend Heaven's Very Simple Faith (i.e. Biblical Faith) placed by God in each of His children to help accept His leading, wooing, and actions. Allow your Biblical Faith to do what it is supposed to do and you will become *pleasing to God*. Moreover, this faith will help you by the Spirit to accept and somewhat understand your Bible. Moreover, this

faith will aid in your recognition of the world and how very much different you are from the world and how you should allow your difference to manifest itself to the world... within the love of Christ and not as condemning the world.

We do not know what was the '**gift of God**' in Timothy by the putting on of Paul's hands, but it would only function properly within '**un-dissembled**' faith.

Paul was '**mindful of thy tears**'. Timothy, as a young pastor in a difficult place, must have been writing tearful letters to Paul. Even as Peter wrote to the leaders of the eastern churches that they had '**like precious** (i.e. '*of equal value*') **faith with us**' (i.e. with Peter and the other apostles) ... similar was the situation with Timothy. I have no doubt that many leaders of the eastern churches had written tearful letters to whomever would encourage and pray for them.

1:7 For God hath not given us the spirit of fear (i.e. '*timid spirit*'); **but of power** (i.e. '*force*'), **and of love, and of a sound mind** (i.e. '*self discipline*').

God does not give a timid spirit, but nor does He give a brash spirit. Any "boldness" should be *of the Lord only* because the child of God must answer for his actions and for every word that comes from his or her mouth.

Sometimes in trying to help a person, my good-intended mouth does not know when to shut. I trust my Wonderful Shepherd, but from time to time it seems that I detect a little frown sent my way.

Some brethren are timid in the world. Some are not timid at all and may "enter where angels fear to tread". Real self discipline in the Lord shuns both and is usually waiting upon the Lord for the Lord's opportunities and the Spirit's words.

1:8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

My statement just above works only '**according to the force of God**' In some form or other, at some time or other, '**the afflictions of the gospel**' arrive to such called ones. Real self discipline in the Lord does not go about expecting '**the affliction of the gospel**' ... it is what it is and it comes as the Lord allows it (in fact ordains it), at which time it is to your credit or discredit in heaven depending how much you have allowed the Lord to have prepared you for it. Let me repeat this. '**The Afflictions of the Gospel**' come only when the Lord has prepared you for them OR when the Lord would have prepared you if you had allowed him ... for such is '**according to the force**' of God's hand toward you. Every answerable Christian will give answer in the day for it.

1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began...

The '**holy calling**' of apostles and such leaders is only 'according **to his own purpose and grace**' and is '**given**' to such men and women '**in Christ Jesus before the world began**' (i.e it is according to God's Plan of the Ages). Paul sensed the affiliation of himself with Timothy ... and with each and every person so called ... from Adam and Eve and onward through time. May I add: Every person not so called into a '**holy calling**' has nevertheless been chosen out of the world by God into *the holy acceptance* of the Christ Son of God ... and therefore he or she is God's child. And the child of God, saved by Grace, is called unto holiness.

Note here that '**Christ Jesus**' is used because it is only by the Christ-Messiah himself that such '**holy callings**' are rendered and become worked out. Indeed, the Calling by the Father unto the Son (from before the beginning of time) is his work ... and such '**holy callings**' from him are for '**his own purpose and grace**'. This has been true before Christ became Jesus and of course afterward forever.

Please understand that '**his grace**' is not just for those with a '**holy calling**' or for those who have responded to Christ as Savior, but it is also '**his grace**' unto the world ... which one day will become *manifest in every way to everyone*.

1:10 ... But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

We children of God know this to be true due '**to the light through the gospel**'. The world has yet to know of it or to see it, yet it is in Promise unto the world also. Are there persons of the world that perhaps can see something of it in you?

1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

1:12 For the which cause I also suffer these things (i.e. some of the things that young Timothy was experiencing): **nevertheless I am not ashamed** (of the trust I have place in my Master): **for I know whom I have believed** (i.e. am actively walking in faith), **and am persuaded that he is able to keep that which I have committed** (i.e. '*have deposited*') **unto him against that day.**

A fantastic verse and every called one must live within this verse or he is in real trouble with his Lord.

1:13,14 Hold fast the form of sound words, which thou hast heard of me, in (i.e. '*fixed in*') **faith and love which is in** (i.e. '*fixed in*') **Christ Jesus.** (And) **That good thing** (i.e. the gift of verse 6) **which was committed unto thee keep by the Holy Ghost which dwelleth in** (i.e. '*fixed in*') (both of) **us.**

2Ti 1:15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

1:16-18 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day (of judging his own): **and** (also) **in how many things he ministered unto me at Ephesus, thou knowest very well.** (see Romans 2:10.)

2:1-4 Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

Note again the different uses of Christ Jesus and of Jesus Christ. The former is a focus upon the Father's assigned work unto His Son. The latter is a focus upon the closeness or endearment of the Lord (the Son) unto his called ones.

More exists in all Scripture about the body-type of the Son of God ... before descending to

earth, walking on earth, and following his resurrection. Be sensitive to these and you will stumble upon them while in God's Garden ... your Bible.



Ecclesiastes 7:15-18 All things have I seen in the days of my vanity:

... there is a just man that perisheth in his righteousness,

... and there is a wicked man that longeth his life in his wickedness. (And so)

Be not righteous over-much; neither make thyself over-wise: why shouldst thou destroy thyself? (And also)

Be not over-much wicked, neither be thou foolish: why shouldst thou die before thy time? (Therefore)

It is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

Sincerely, Ron

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