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If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world - he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom on earth.

You come become a Christian right now as you read this by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved.."* [Acts 16:31a](#) And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* [Romans 10:9,10](#) *"For; "Everyone who calls on the name of the Lord will be saved."* [Romans 10:13](#) *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* [Romans 5:1](#)

February 2010

Power In A Clay Pot – continued

“Persecuted, but not forsaken; cast down, but not destroyed;” 2 Corinthians 4:9

2. *“But not forsaken;” - αλλ ουκ εγκαταλειπομενοι (continued)*

Now when it says that we're not forsaken, it doesn't mean that we won't be forsaken by family friends and so on. It means that God won't forsake us! And we have that direct inner connection to God through the indwelling Spirit of Christ. God is in us, with us and for us and we can have direct communion with him every day and in every circumstance that we may find ourselves in through our new natures being in communion with him over his Word.

We must remember that there is a great sense of security that we have as human beings that comes from living in a place, where we have settled down and made it our home to raise our children and prepare for our older years, a place where we can find work and support our families, to have a routine, familiar surroundings, familiar faces, and acquire for ourselves some of the creature comforts of life.

But when one is uprooted from all this there is fear, disorientation, uncertainty about what to do next or what to expect next. The questions of where can we go, how can we eat, what shall we wear, what is going to happen to us are a daily problem. I know there are many of those in the peanut gallery who pontificate about how we're to faith rest it and trust the Lord, which we are, but it's an easy position to take when coming from those who are experiencing living in comfortable homes, fully clothed, fed, having good jobs, money coming in and health and retirement benefits.

So if we are persecuted, or go through any of the other things mentioned here, what do we do? Fall apart? Become terrified? Dismayed? Fearful? Or do we do what Paul teaches us to do and that's to look to Christ in faith to strengthen us? Paul said that we have this tremendous treasure, the Holy Spirit and the new man, inside these earthen vessels. This is our power in a clay pot!

God has given us this treasure in our frail earthly vessels, so that we can have the power to go through life and face anything that comes our way! Not only face it, but come through it victoriously! When we face **pressure**, we have the peace and strength to handle it. When we are **perplexed**, we have peace, clarity and direction. When we are **persecuted**, we have the leading and comfort of the Holy Spirit. And when are pots are **pummeled**, our souls are preserved and protected.

It's only normal to not want bad things to happen to us. It's entirely human to avoid pain and suffering. And even more so among Christians who reason that if I'm saved, if God has forgiven me, if I'm a child of God, then why would he let me go through these things? Not withstanding that it has been ordained for us to not only believe on Christ, but to suffer for his sake, we have to look at life, our life, from the biblical standpoint and that is we live in a world that has been cursed by sin; Satan is the ruler of this planet and we live in mortal bodies that are subject to decay, pain and eventually death. So there is a degree of suffering that comes with this life. And then add to that the weight of the angelic conflict, then it's easy to see why all the problems. But God has promised that he will never leave us, that there is nothing that can separate us from God. *“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” Romans 8:35*

3. “Cast down” - καταβαλλομενοι

We have the present passive participle of *kataballo*, which has the idea of being struck down or cast down from *ballo* – to throw, and *kata* – down. He was knocked to the ground, but not permanently grounded. The opponent knocked him flat on his back, but he wasn't knocked out. He got up to fight again, and again, and again... We are continually being beaten, but not beaten down, nor destroyed.

To give us some idea of what Paul went through in his being “cast down” we begin with the forty lashes, minus one, that Paul received five times from the Jews. “*Of the Jews five times received I forty stripes save one.*” 2 Corinthians 11:24 That's 195 stripes on his back! Three different times he was beat with rods. Once he was stoned resulting in his out of body experience where he was caught up to the third heaven.

One can only imagine how painful and frightening an experiences these things were to go through. One minute you're sitting in Bible class teaching the Word, or out on the street witnessing about Christ, and then to have a frenzied, half crazy mob come screaming at you to beat you up!

Three different times he as shipwrecked. A night and a day he spent in the deep (out in the sea). He had to travel often as he ministered, he faced danger from the rivers and streams he had to traverse, danger from robbers, danger from his own countrymen, danger from the Gentiles, dangers in the city, danger in the wilderness, danger from crossing the seas, and danger from phony Christians. “*In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;*” 2 Corinthians 11:26

Yet, in spite of all that Paul and the others went through, they were victorious in their attitude and faith over all of them! How can that be? Because what God has done inside the soul of every believer in Christ, through a regenerated nature, the indwelling and filling of the Holy Spirit, and faith concentration on the Word of God is sufficient enough to carry us through all these things in life victoriously! **In faith, we will prevail over them all!**

That's why Paul said that he had been initiated into the mystery, that he is strong for all things through Christ who in strengthens him. “*I can do all things through Christ which strengtheneth me.*” Philippians 4:13 The word, “*I can do*”, is the verb *ischuo* and it meant to have sufficient strength to prevail in victory over a situation. And we have that inner strength through Christ who strengthens us.

But when we talk about being cast down, we should not restrict it only to the body! Many times other people's ill treatment of us is not from physical actions, but their words! And words can and do hurt to the place that our souls can become cast down. Being maligned and slandered hurts; being rejected by others hurts; being the recipient of the rage from other people hurts. It's bad enough to be around somebody who is mad, but to have their rage directed at you is distressful to say the least.

But there is something else indicated here by the use of *kataballo*. *Katabole* was the word used for a foundation of a building. The workers would dig a trench round about, as they do today, and then the foundation stones were laid, cast down, into the trench to erect the building upon. And, as Paul and the other Apostles were the foundation of the Church, Christ being the cornerstone, then we can see that the sufferings that Paul and the others went through here on earth were necessary in erecting the Church of Jesus Christ here on earth!

4. “But not destroyed” - ἀλλ οὐκ ἀπολλύμενοι.

Apollumenoi is the present passive participle of apollumi, which had the ideas of to destroy, to make an end of, ruination, to bring to a worsened condition, the loss of life, also to waste or squander and violence resulting in loss of life.

Paul was certainly exposed to harsh and violent treatment while he ministered here on earth; he was beaten, shipwrecked, the subject of assassination attempts, scourged, hated, etc.. What a stark contrast that was compared to the life that he had as a Pharisee where he was looked up to and respected by everyone in the community.

But why is that? Why the difference in treatment by the people? Why one day you are accepted, admired, looked up to and respected by people and the next day you are hated? The answer is Jesus Christ. One day we didn't belong to him and the world loved and accepted us. The next day we believed on Christ as our Savior and now the world hates us! *“If you belonged to the world, **it would love you as its own.** As it is, you do not belong to the world, but I have chosen you out of the world. **That is why the world hates you.**”* John 15:9

Look at the Lord's own experience. After he spent the forty days in the wilderness, he went to his home town of Nazareth and spoke in the synagogue. *“He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read.”* Luke 4:16 And all spoke well of him. *“All spoke well of him and were amazed at the gracious words that came from his lips. 'Isn't this Joseph's son?', they asked.”* Luke 4:22 But when he was finished saying everything he had to say, they wanted to **murder** him! *“All the people in the synagogue were furious when they heard this.”* Luke 4:28 *“They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him down the cliff.”* Luke 4:29

This treatment by the people toward the Apostle Paul and the others was nothing more than a manifestation of the deep diabolical hatred that they had for Jesus Christ! It goes with being a believer in Christ! *“If the world **hates you**, keep in mind that **it hated me first.**”* John 15:18 *“I have given them your word and the world has **hated them**, for they are not of the world any more than I am of the world.”* John 17:14 *“Do not be surprised, my brothers, if the world **hates you.**”* 1 John 3:13

Arthur Way, whose translation follows, referred to this passage as a, “Hymn of Tribulation”, but I prefer to call it, Our Hymn of Victory Over Tribulation, or just “Our Hymn of Victory”. One of the hymns we like to sing is “Faith is the Victory”; the victory that overcomes the world. It is based upon the Word of God that tells us that our one time faith in Christ has made us victors over the world. *“Who is he that **overcometh the world**, but he that believeth that Jesus is the Son of God?”* 1 John 5:5 This verse brings out the idea of our position in Christ guaranteeing our victory over life, death, the world and Satan. But what Paul is bringing out in 2 Corinthians 4 is our victory over all the tribulations of life through walking in the spiritual life dynamic consisting of faith in the promises of God, faith in Bible Doctrine, living in the new nature and being filled with the Holy Spirit. It as we live in the spiritual life dynamic that we are able to be triumphant over all that life has to throw at us.

On every hand hard-pressed am I – yet not crushed!
In desperate plight am I – yet not in despair!
Close followed by pursuers – yet not abandoned by Him!
Beaten to the earth – yet never destroyed!

J. Dying, Yet Living. v.10

“Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.” 2 Corinthians 4:10

1. *“Always bearing about in the body the dying of the Lord Jesus,” - παντοτε την νεκρωσιν του κυριου ηησου εν τω σωματι περιφεροντες.*

The significance of what is meant by the “*dying of the Lord Jesus*” is explained by the parallelism of verse 11, *“For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.”*

The word for *dying* here is *nekrosis*, a medical term for the death of a member of the body. It has the idea of the deadness of something. We get the term necrotic from it to denote a deadness of one part of the body, such as gangrene, while the rest of the body is alive. Only with us the body is dead at the same time it is alive. It was used of the deadness of Sarah's womb, Romans 4:19, *“And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:”*.

The Apostle Paul said that he was always carrying about in his body the death of Jesus Christ. But what is the **death** of Jesus Christ referring to? Is it his death on the cross? Or is it something else? The word *nekrosis* gives us insight into what is meant by his death, or his dying, for it looks not at the final end of actual death itself, but more toward the idea of the **process of dying!**

Remember *nekrosis*, both in the Greek and the English, had the idea of mortification, that a part of you is dying, but you are still living. So there is the idea of dying going on at the same time as living! There is the factor of death in one's life or existence on earth, or that death was a part of one's life. The Lord was alive, but he was given over to death, and because he was given over to death he was dying. Not in the sense that he had a medical condition that would result in his death, but because he came into this life for the purpose of dying for our sins.

The Apostle John tells us that Christ was slain from the foundation of the universe. *“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.” Revelation 13:8* Death became a factor of Christ's existence when the entire material universe was created. And when the second person of the trinity incarnated as a man on this earth, he became alive physically, but at that same moment in time, death also became very much a part of his existence as a man. He was dying; he was heading toward that death on the cross, yet all during this time he was very much alive.

“Always carrying about” is the present active participle of periphero. *Periphero* was used of carrying around a sick or dying person, and it was also used for carrying God about in oneself. And what Paul carried about was the death of Jesus, which, as we have seen, was where Christ had been set aside for death even before he entered into the world.

What this means is explained in verse 11 where it says, *“For we which live are always delivered unto death for Jesus' sake,”*. The experience of the Apostle Paul was one of being put into situations over and over where the prospect of death was a continual reality for them. Not only was the fleshly body of Paul destined for death one day, but the reality that he could die any day was constantly present.

2. "That the life also of Jesus might be made manifest in our body." - ινα και η ζωη του ιησου εν τω σωματι ημων φανερωθη

We have a purpose clause being introduced here by the use of *hina* plus the aorist passive subjunctive mood of *phaneroo*. This tells us something is being done with a purpose in mind. The question is **what** is being done? And that is found in the first clause where Paul is saying, "Always bearing about in the body the dying of the Lord Jesus".

As we noted, Paul and the others were constantly confronted with the prospect of death in their lives. Their lives as Christians no more resembled the slick churches of suburbia today than a man in the moon. Programs, entertainment, all the "great things" **they** are doing for God in their Christian country clubs are a far cry from the perils of death that the early Church went through.

When faced with death, whether death out in the open sea, or death by flogging, or death from a howling raging mob, that does something to the individual. At that moment, when you are facing your own death, you come to the end of your works. What can you do? There is nothing you can do to save yourselves. You, now, have been given over to death.

And it is there at that moment the power of the life of Jesus Christ appears. The word *phaneroo* has been translated as to appear, to be manifested, to reveal, publicly, to show plainly. But the idea behind the word is to become visible to the eye. It has the idea of that something exists, but you have not seen it, or you cannot see it, but all of a sudden there it is! It suddenly appears on the scene.

Men had known of God and talked about him since the beginning of things, then one day he appears to man in human form! Men had heard about and believed in the resurrection of the dead and the resurrection body, then one day Christ appears to them in one after he had died! We have all heard about Christ seated at the right hand of God in all his glory, but we have never seen that! But one day, when he appears on earth we will see that.

It has the idea that at one moment you do not see whatever it is, although it may be there, then the next moment you do; it just suddenly **appears**. But what is in view here is the life of Christ. Now it is this life of Jesus that is in all believers in Jesus Christ, but it is not being manifested in all believers! So what has to happen before this life is able to appear in a visible sense?

And this goes back to the idea of being handed over to death for Christ's sake. The idea of death deals with the most extreme of situations that a believer might have to face that would bring him to the end of his works. But there are other things as well, that we all will have to go through at some time in our lives, that can also bring us to the end of our human efforts, our works, our volition, our trying, things that will cause us to turn to the Lord in passive trust, and it is there in these crises that we will see the power of the life of Christ manifested in our lives.

Paul developed these along the lives of five categories of crises: personal weakness, insults, having to go through extremely difficult situations, persecutions and being trapped in no way out situations. It was there in the midst of these situations that he came to the end of himself and there experienced the power of Christ. "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Corinthians 12:9,10

Our attention is drawn to the expression, “*the life of Jesus*”, *he zoe tou Iesou*. So we have to ask ourselves, what does that mean? Is Paul talking about the **manner of how** the Lord lived his life here on earth in his humanity, as expressed so frequently by the current popular phrase in Christianity, “What Would Jesus Do”? Or is it referring to something else?

It is revealed to us by the word for *life, zoe*, which gets more into the idea of not one's manner of life, but life as a vital force. And this takes us into the two areas of a believer's life force and one is biological life and the other is spiritual life.

What is in view here with the Lord is the vital life force of Jesus Christ as he lived his life in the flesh. Now some will point to the empowering of the Holy Spirit, who came upon him at John's baptism, which is true, but there was a spiritual life force prior to that time. So what spiritual life force was operating inside his soul, and how did it come about, prior to him being baptized by the Holy Spirit?

Here's what the Lord had to say about him being anointed by the Holy Spirit. “*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.*” Luke 4:18,19

Here we see the arist infinitive being used in four places: *he hath anointed me to preach the gospel to the poor, to preach deliverance to the captives, to set at liberty them that are bruised and to preach the acceptable year of the Lord*. The infinitive mood is used to denote purpose, the reason why something is being done. Which tells us that the Father baptized his Son, the Lord Jesus Christ, for the purpose of him being able to minister in these areas. The anointing of the Lord was a demonstrative **proof** that the Eternal Father had chosen Jesus Christ and that all power and authority had been given to him.

This was at his anointing, but what was the life of Jesus prior to this and after this when he was hanging on the cross dying for our sins? And this goes back to the spiritual life dynamic, that all believers are to operate in as well today, and that's where the believer metabolizes the teaching of the Word of God by faith! It is when we concentrate our faith on the promises and doctrines of the Bible that the Word of God is converted into spiritual phenomena and becomes a part of our souls. It is this metabolized doctrine that becomes a life force inside us, a spiritual life force.

Have we not read of the Lord where the Father awoke him every morning to study the Word? “*The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.*” Isaiah 50:4

How many times have we read where the Lord said of himself, “It is written of me”? “*Then said I, Lo, I come: in the volume of the book it is written of me,*” Psalm 40:7 “*Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.*” Matthew 26:31 “*But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.*” John 15:25

It was the power of the Word and his faith in it that sustained him on the cross even when forsaken by God! “*I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.*” Psalm 16:8-10

P. Renewal of the New Man. v. 16

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” 2 Corinthians 4:16

1. *“For which cause we faint not;”* - διο ουκ εκκακουμεν

“Because of this we do not lose heart”. He then goes on to explain how it is that they did not lose heart in the matter, and that is by being spiritually renewed each day of their lives here on earth. The word to lose heart is *enkakeo*, which had the idea of losing heart, becoming discouraged, to grow weary, to be faint-hearted, to lose courage, to despair.

Now in view of the fact that their lives were ones of pressure, of being in no way out situations, of constant perplexity, persecution and being beat down in life, it would be easy to see how one could lose heart in the whole matter. (Quite a contrast between the early Apostles and all the “dynamic” ministers we see today!) **But it is spiritual renewal that keeps us from losing heart!**

2. *“But though our outward man perish”* - αλλ ει και ο εξω ημων ανθρωπος διαφθειρεται

Now add to the constant outward pressures that they faced in life, there was the added pressure of living in these flesh bodies with their inherent old sin natures. Paul refers to these present human bodies as being the outer, *exo*, man. The new nature is the inner man, *esothern*.

The flesh has two problems. One is the fact that it has been cursed and is in a state of physical corruption that will ultimately end in physical death. The second problem is that all bodies have in them a genetic inherent trait that wants to sin against God. **The flesh simply cannot do what God wants it to do, nor does it want to!** If it could, it wouldn't want to. And if wanted to, it couldn't! Any attempt at doing a good thing in the power of the flesh is human good and is viewed by God as filthy rags. The flesh does produce its own version of good we call human good. And it also produces human bad, which we call sin.

We receive these bodies and our human souls at physical birth. But in each body is a genetic trait, that the Bible refers to as the sinful nature, that is passed down to each generation from Adam through the seed of the biological father. This indwelling sin is the reason for our sinful rebellion against the Creator and it is also the reason why our bodies end up with disease, injury and ultimately death. *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:” Romans 5:12*

Paul says, *“But though our outward man perish”*, and uses the present passive indicative of diaphtheiro. *Diaphtheiro* is the intensive use of phtheiro, which means to corrupt, to decay, to perish, to deteriorate. What it has is the idea of something being brought into a worsened condition. Food spoils, metal rusts, wood decays, our teeth get cavities, our bones get brittle, we lose our hair, our eye sight fades. In time, everything on earth falls into a worsened state including these human bodies. There is nothing we can do to prevent it, (although we certainly try), and ultimately death awaits us all.

The indicative mood here brings out the reality that our bodies are undergoing decay on a daily basis, even though we may not be aware of it on a daily basis. When we were young we thought, (mistakenly so), that we were going to live forever, but as we got older we began to realize that we aren't. **But we have something wonderful provided for us and that's the provision of inner spiritual renewal!**

3. “Yet the inward man is renewed day by day.” - αλλ ο εσωθεν ανακαινεται ημερα και ημερα.

We have the present passive indicative of *anakainoo* used here to denote the reality of an action that is taking place in the new man, that it is an ongoing thing and that it comes about as the result of something else acting upon the new nature.

Anakainoo means to make new again, to renew, not new in the sense of time, but to bring something back to its original state or condition. To refresh, or to reinvigorate, would convey a better sense of the idea. It would be like the idea that the house has been all closed up and the air has become stuffy. So one opens up the windows to freshen up the air. Or one has been hiking for days without any food and then finds a cabin stocked with supplies and the weary traveler eats a big meal and gets a good night's sleep. He isn't created all over again; he simply has been reinvigorated.

The new nature has been created new in time; there has never been a creation like this for it is patterned after Jesus Christ. And it is also new as to quality, in that there has never been anything like this before in God's creation and there will never be anything like this again.

Now when it says that we are being renewed it does not mean that we are created all over again! Some believers mistakenly think that they can lose their salvation and have to be saved all over again. Which would mean that they would have to be created over and over and over again! Which is false. What being renewed means is that the new nature is being brought around to a freshened state, **breathing new life into the life that is already there.**

Now we will get into how this is done. How does the new nature God created in every believer in Christ get renewed! And the answer is found in Colossians 3:10, “*And have put on the new man, which is **renewed in knowledge** after the image of him that created him:*” και ενδυσουμενοι τον νεον τον ανακαινουμενον εις επιγνωσιν κατ εικονα του κτισαντος αυτον.

The present passive participle of *anakainoo*, the renewing of their new natures, tells us that this was a daily way of life for the Apostles, a practice that they lived by in their spiritual walk with the Lord. And he tells us how this renewal takes place and that is by the means of epignosis doctrine.

Now there is *gnosis*, which is factual Bible Doctrine that is being taught. There is *ginosko*, the process of learning doctrines over the years. There is *oida* doctrine, which is Bible Doctrine on a subject that we fully understand. And there is *sophia*, wisdom, which is doctrine that we have learned, believed, understood and **applied** to our life experience.

The significance of *epignosis* knowledge is that it combines our **faith** with the promises and doctrines of God's Word! Without the concept of faith, then there is only knowledge. It is the addition of our faith to the Word of God that converts, **metabolizes**, Biblical knowledge to spiritual phenomena. And it is this spiritual phenomena that is the spiritual energy that strengthens, edifies and **renews** our new man!

The Apostle Paul is telling us **how** it is that they could face daily pressure in their lives, constant persecution, uncertainty and being beat down by those who oppose God's grace and his truth, and all that in addition to the daily deteriorating condition of these mortal bodies, and that is through the believer in Christ learning the Word of God on a daily basis and placing their faith in it! For it is there, in the sphere of our faith in the Word of God, that we are spiritually renewed and empowered to go on in life in the Father's plan victoriously overcoming all obstacles and problems! Pastor Mike