

Man — A Fatally Flawed Race

Part 3

Our race cannot be fatally flawed (1 Jn 3:14; Jn 5:24), as the fatally flawed race called Christianity, if we overcome all things. 1 Pet 2:9 is a chosen race (offspring, stock, nation). A holy race is a people who have distinct qualities and characteristics that set them apart from all other people or races of man. It is a special or peculiar race of people. *Peculiar* means belonging exclusively to the One who made us to be who we are for Him, specially for His purpose. Special means for a specific purpose, exceptional, exclusively His, belonging to Him, His own possession. 1 Pet 2:10 — Once we were *not* an exceptional race of people, but were of a fatally flawed race. *Exceptional* is very unusual, peculiar in a special way, very outstanding (Ps 16:3; Isa 43:7,10,12,13).

So what will it take to be His witnesses upon the earth today? Not presenting a fatally flawed race before the world and calling ourselves His witnesses, His special race, His excellent ones in whom is all His delight (Ps 16:3). They are the noble ones, of excellent character (Eph 4:15 in process, as 1 Jn 3:1-3), the servant of Isa 52:15 who will startle the world. Ps 16:3 are those who excel outstandingly, having merit or quality, who surpass and are preeminent among men (Jn 13:15; Phil 2:14-15).

As for Paul, to whom we owe our lives for his writings, he said in Phil 2:16 that he could run in vain (Isa 49:3,4-8; Acts 13:47) if no one held fast to the teachings. Isa 49:8 is the goal (Gen 15:18; 18:19; Acts 26:6-8; Rom 11:15; Mt 21:43; 24:14; 19:28; Mk 9:11-12; Acts 3:21; Heb 10:13).

In which age do you want to have your comfort in full? This age or the next ages? Lk 6:24 — To have received your comfort in full — the word *received* means to have your sufficiency, to be “all set” — in full measure, without any need for any more, yet to have greed for more, in excess of what is needed, as an excessive desire for wealth (1 Tim 6:9). The *want* (#1014) is an urging on to action to have more than one needs, in

contrast to Acts 4:34-35, when all the needs were met by having all things in common. There were no poor among them. Dt 15:4 was fulfilled in the first church. But as the so-called church progressed, 1 Tim 6:9 came into play until they were fatally flawed to its conclusion in 1 Tim 6:9 (Jms 2:1-6).

In Acts 4:35, the word *need* (#5532) means what is necessary. *Rich* (#4147) in 1 Tim 6:9 means having more than is necessary — increased with goods beyond their need. Lk 12:21 — “One who lays up treasure for himself” stores up an abundance, having too much for his own family’s needs. Both 1 Tim 6:9,17-19 and Mk 10:17-22,28-30 show the conflict between riches and eternal life.

Lk 6:24 — All the comfort one will have throughout eternity will be eaten up in this present life. Nothing will be left except Lk 16:19 — the story of a certain rich man with more than he needed for his life. Lk 16:23 — He found himself in death, the realm of departed spirits and souls, in the first death (Heb 9:27). The second death (Rev 20:12-15) has greater consequences for one’s immortal body, which house one’s spirit and soul. This rich man had and will have no more comfort since he has already had it in full. All that remains is torment (Lk 16:23,28).

Now our Master was telling this story and He described the place the rich man descended to as a place of torment. Death is a place of torment, called *hell* or *Sheol* or *Hades*. It was the incarnate Word of God telling this story, and He was not kidding. He meant what He said and knew that He also would go there for all the rich and poor alike, on their behalf (2 Cor 5:14,15,21). Not only did He die, but He also went into this same place of torment (Acts 2:24,27,31; Mt 12:40). Acts 1:3 refers to the suffering He incurred in death, which was torture immeasurable. He did it for all who surrender as Lk 14:26-33; Mk 10:17-30; 1 Tim 6:17-19; Mt 10:37.

So whenever one hears the same gospel as our Master proclaimed, to answer the quest of the rich young ruler in Mk 10:17, the many other words of Acts 2:40 will be the same, as Mt 28:20 commands, and for this reason: Acts 4:35-37; 5:1-11.

So how do we or should we approach the rich of this world? Especially the ones we know well — well enough to command (enjoin) as in 1 Tim 6:17-19 (KJV). We can't go around commanding the rich to do this, of course, except by freepapers. But the ones we have a relationship with we are responsible for their eternal souls. The rich in material possessions can now be rich in spiritual blessings, in good works as Acts 2 and 4 says: to share in common, to bestow, impart, confer (1 Tim 6:18, KJV). This produces community — common possessions and participation in eternal life (Mk 10:22,28-30).

1 Tim 6:18, KJV — “That they do good, that they be rich in good works, ready to distribute, willing to communicate...” *Distribute* (#2130) is to impart. *Communicate* (#2843) is *koinonikos*, “inclined to make others sharers in one's possessions, inclined to impart, free in giving,” from the same root as *koinonia* in Acts 2:42-45.

Verses about the Rich:

2 Sam 12:1-2

Ps 45:12

Ps 49:2,16

Mt 19:23-24

Mk 10:25

Lk 1:53; 6:24; 12:16,21; 16:1,19,22; 18:23,25; 19:2; 21:1

Jms 1:10-11