

## Lesson Eight — A Blueprint for Growth, Part II

*Day One — In Your Faith, Supply...*

*Day Two — “The Faith”*

*Day Three — “The Faith” and False Teachers*

*Day Four — Eyewitness of His Majesty*

*Day Five — Light Shining out of Darkness*

Last week we began laying the foundation for II Peter. We worked our way through the first four verses of the first chapter. This week we will complete chapter one. Peter gives us a blueprint of how we are to grow, so that we will not fall away from the purpose of our creation and redemption. Be sure to remember to pray daily for your own understanding and the understanding of those who are in your class.

Let's get started.

### Day One — In Your Faith, Supply...

Go back and read the first chapter of II Peter. The more you are familiar with it the better it is.

Now let's see how we are to grow. Notice that faith is the beginning point. All Christians begin at the same level ground — faith, and in that faith, each one is to be diligent in supplying...

#### II Peter 1

**5** Now for this very reason also, applying all diligence, in your faith supply moral excellence <703>, and in your moral excellence, knowledge <1108>; **6** and in your knowledge, self-control <1466>, and in your self-control, perseverance <5281>, and in your perseverance, godliness <2150>; **7** and in your godliness, brotherly kindness <5360>, and in your brotherly kindness, love <26>. **8** For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge <1922> of our Lord Jesus Christ. **9** For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. **10** Therefore, brethren, be all the more diligent to

**make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; 11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.**

Before we work through this portion, notice something. Notice the flow of thought...each thought connected with the previous...

*Now for this very reason also... For if these qualities are yours... For he who lacks these qualities... Therefore, brethren... for as long as you... for in this way...*

Be sure to understand all these connections. It flows with purpose.

List the qualities in order, and give a definition for each. (I have printed the Strong's numbers within the text. Some definitions for these words are found in the appendix.)

1)

2)

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And notice from the text that v. 5 deals with knowledge <1108> and v. 8 deals with knowledge <1922>. But the two words different Greek words. Compare both definitions.

The flow here is from gnosis to epignosis, from immaturity to maturity. To grow from immaturity to maturity is God's purpose for us. It should not only be our personal purpose, but also our purpose in ministry — to help others grow from immaturity to maturity. Many times people stop far too short in this, just being happy to be saved, or happy that their loved one is saved. God has such a higher purpose for us.

Now, from the text, contrast the person who has these qualities increasing with the one who lacks these qualities (vv. 8 and 9).

What would be the opposite of *short-sightedness*, and what would it imply?

If a person is long-sighted, what should be ever fixed in his sights?

What will happen with the one whose qualities are increasing?

The person who has these qualities increasing in their life is the one who never stumbles. This is not referring to one who never sins. Contextually, the idea has not to do with sinning, it has to do with falling — falling away from the place where one once stood. Knowing that His children will sin, God made provisions for their sins. In the Old Testament, the provisions were the daily sacrifices, with annual atonement (or covering) on the Feast of Atonement. On this particular day of the year, sins were symbolically transferred to the high priest, then to the sacrificial lamb who was slain and its blood placed on the mercy seat through the ministry of the high priest in the Most Holy Place in the Tabernacle. As well as sin having been atoned for (covered) on that day, sin was also symbolically transferred to the scapegoat (a live animal), and *taken away*. The picture of the scapegoat being carried out of the camp to a far away place symbolized the fact that God was taking their sin away from them, never to revisit them again. So complete is the cleansing of sin concerning for the repentant of God's people.

In the New Testament, Jesus Christ is our sacrificial Lamb, Whose blood is placed on the Mercy Seat in the heavenly sanctuary. He is also our Scapegoat, Who takes away our sin, and as we confess, and He ministers on our behalf in the heavenly sanctuary as our High Priest. God provides for the cleansing of the sins of His people. This sin is never dealt with through our own efforts. It is always on the part of God to cleanse us as only as we confess and repent. Therefore, our effort of increasing the qualities mentioned in II Peter would have nothing to do with sin. It has all to do with our remaining faithful in our striving to enter the heavenly kingdom. (See the context.) ***“For as long as you practice these things, you will never stumble.”*** Stumbling has to do with falling away, or the idea of apostatizing from the faith. There is a double negative in the Greek in v. 10, which would give emphasis to the idea of never stumbling. The one doing these things *will certainly not fall, not at any time!*

Go back and read the passage at the beginning of today's lesson, and see if this makes more sense now. Write down any thoughts or comments.

## Day Two — “The Faith”

Yesterday we covered a key of Scripture concerning Christian growth and a safeguard against our falling away from *the faith*. Tomorrow we will want to look at another passage which also admonishes Christians against falling away. But before we can understand the importance of standing firm in *the faith*, we must understand what Scriptures mean by the phrase *the faith*. Comparing Scripture with Scripture, the thought of “the faith” is a phrase used with reference to the message of the kingdom. Notice in the passages below how the phrase is used. When you come to the phrase, “the faith,” or “faith” underline it and mark in the margin what this aspect of faith is dealing with, asking yourself, “In this passage, does the mention of faith have to do with our initial belief in the Lord Jesus Christ, or does it have to do with an abiding, active faith?” (In some of these passages, the translators have dropped the article before the word *faith*, when translating it from the Greek, so you may not see the article in some of the passages in which it should appear.) At any rate, check the context to understand the meaning.

### Acts 14

**22 strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, “Through many tribulations we must enter the kingdom of God.”**

### Philippians 1

**25 And convinced of this, I know that I shall remain and continue with you all for your progress and joy in the faith, 26 so that your proud confidence in me may abound in Christ Jesus through my coming to you again. 27 Only conduct yourselves in a manner worthy of the gospel of Christ; so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; 28 in no way alarmed by your opponents — which is a sign of destruction for them, but of salvation for you, and that too, from God. 29 For to you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake, 30 experiencing the same conflict which you saw in me, and now hear to be in me.**

### Colossians 1

**22 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach — 23 if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.**

### Colossians 2

**5 For even though I am absent in body, nevertheless I am with you in spirit, rejoicing to see your good discipline and the stability of your faith in Christ. 6 As you therefore have received Christ Jesus the Lord, so walk in Him, 7 having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed, and overflowing with gratitude.**

### 1 Thessalonians 5

**8 But since we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.**

**2 Thessalonians 1**

...4 therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. 5 This is a plain indication of God's righteous judgment so that you may be considered worthy of the kingdom of God, for which indeed you are suffering. 6 For after all it is only just for God to repay with affliction those who afflict you, 7 and to give relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, 8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. 9 And these will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, 10 when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed -- for our testimony to you was believed. 11 To this end also we pray for you always that our God may count you worthy of your calling, and fulfill every desire for goodness and the work of faith with power;

**I Timothy 1**

18 This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you may fight the good fight, 19 keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.

**I Timothy 5**

8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever.

**I Timothy 6**

10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang. 11 But flee from these things, you man of God; and pursue righteousness, godliness, faith, love, perseverance and gentleness. 12 Fight the good fight of [lit., the] faith; take hold of the eternal <166> life to which you were called, and you made the good confession in the presence of many witnesses.

**I Timothy 6**

20 O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge" — 21 which some have professed and thus gone astray from the faith...

**II Timothy 2**

16 But avoid worldly and empty chatter, for it will lead to further ungodliness, 17 and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, 18 men who have gone astray from the truth saying that the resurrection has already taken place, and thus they upset the faith of some.

**II Timothy 3**

... 7 always learning and never able to come to the knowledge of the truth. 8 And just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected as regards the faith.

**II Timothy 4**

**7 I have fought the good fight, I have finished the course, I have kept the faith;**

**Hebrews 12**

**...2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.**

**James 1**

**... 3 knowing that the testing of your faith produces endurance.**

**Jude 1**

**3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.**

In these passages, does faith have to do with the salvation which we already possess, or the salvation which is yet future? Overall, what is your impression about the phrase *the faith*?

Do you remember about the Children of Israel, how they were to believe what God said about the paschal lambs in Egypt — that each household slaughter a lamb, catch the blood in a basin, and apply the lamb's blood on the door posts and lintel of their houses? This bought and brought them out of bondage for God's expressed purpose of bringing them into the promised land (an earthly land).

This would be likened to the faith which we as individuals have placed in our Passover Lamb (Jesus Christ) Who was slaughtered for us, in order to release us from the bondage of sin, for a expressed purpose as well.

Do you also remember the fact that the Children of Israel, once redeemed, were to exercise faith in what God said about the promised land, obeying Him by going in and taking the land from the enemies, so that God could set up His theocratic kingdom on earth?

This would be likened to *the faith* which we are to exercise with regard to our Promised Land (a heavenly land), obeying Him, and doing battle with the enemies who occupy the Land in the heavenlies, until we enter the heavenly land victoriously with our King, so that He can set up His theocracy over the earth in the millennium.

The Old and New Testament pictures are the same.

This is what *the faith* has to do with. This is what apostasy has to do with...apostasy from *the faith*. Now look back in II Peter 1:10. The person who has the qualities mentioned in vv. 5-8 will not stumble, nor fall away from *the faith*. And he will be neither useless nor unfruitful, and he will have an abundant entrance into the kingdom. These are the very words of God. Think about that.

### Day Three — “The Faith” and False Teachers

Yesterday we looked at a number of passages dealing with *the faith*. Today we will look at a large portion of I Timothy, and see more detail of the Apostle Paul’s concern. It is the same concern as Peter has. Be sure to stop and pray for the Holy Spirit to fill you with the knowledge of Jesus Christ.

Paul, as Peter, was concerned about the Christians in Asia falling away from the faith at the hands of false teachers. (Remember what Paul told the elders of Ephesus at Miletus in Acts chapter twenty.) As we will see today, Paul wrote about these very things in his first letter to Timothy, while Timothy was overseeing the Church in Ephesus. (Catch that! Timothy was in Ephesus when he received Paul’s letter. And remember that Ephesus is the major port city for Asia, the general region wherein both of Peter’s letters were sent.)

It should not be surprising that these things were on the heart of Paul as he wrote to Timothy. (The Holy Spirit breathed His Word into all the writers of Scripture, so that all of Scripture is cohesive and focused.) Paul’s first letter to Timothy deals with men straying from the truth (1:6), men teaching things contrary to sound doctrine (1:10), the glorious gospel (the gospel of glory [1:11]), encouraging Timothy to fight the good fight, to keep *the faith* (1:18). He also deals with the mystery of *the faith* (3:9), and the mystery of godliness (3:16), and then Paul tells Timothy that some will fall away from *the faith* and believe the doctrine of demons (4:1). The doctrine of *the faith* is juxtaposed to the doctrine of demons. Pretty strong words from the pen of Paul...from the breath of the Holy Spirit. We would do well to wield this sword accurately in order to rightly divide truth from falsehood.

As a good study practice, feel free to mark up the text.

#### I Timothy 6

**3 If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, 4 he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, 5 and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.**

**6 But godliness actually is a means of great gain, when accompanied by contentment. 7 For we have brought nothing into the world, so we cannot take anything out of it either. 8 And if we have food and covering, with these we shall be content. 9 But those**

who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. 10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang. 11 But flee from these things, you man of God; and pursue righteousness <1343>, godliness <2150>, faith <4102>, love <26>, perseverance <5281> and gentleness <4236>. 12 Fight the good fight of (lit. the) faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, 14 that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, 15 which He will bring about at the proper time — He who is the blessed and only Sovereign, the King of kings [King of those who will reign as kings] and Lord of lords [Lord of those who will rule as lords]; 16 who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion! Amen. 17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. 18 Instruct them to do good, to be rich in good works, to be generous and ready to share, 19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed. 20 O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called “knowledge”— 21 which some have professed and thus gone astray from the faith. Grace be with you.

Paul is very adamant about anyone who would come along side of and cause people to stray from the truth. As well he should be. Christians today seem to be so lax about the proper interpretation of truth. It is almost an “I’m OK, you’re OK” attitude, and *that* about GOD’S WORD! How can we be so presumptuous? Instead of striving to properly interpret and rightly divide the Word of Life, and admonishing others to do so as well, we are rather told that “you can believe what you want to and that is OK, but be sure to allow me to believe what I want to.” It is not as it should be. Paul describes people like this in vv. 3-5. Write out in your own words the description of these people.



In vv. 6-10 there is a contrast made. What is the contrast?

Then Paul tells Timothy to flee certain things which cause destruction and to pursue certain things which would allow him to take hold of aionios <166> life. What are the things which Paul tells Timothy to pursue? List them with a description.

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Do you see any qualities here that are similar to the qualities that Peter told his readers they needed to pursue? (Review the list you made on page 78.) And while Peter was telling his readers that if these qualities were increasing, they would never fall away from the faith, how does Paul admonish Timothy about in his pursuit of these qualities (v. 12)?

Paul tells Timothy to *take hold of eternal (aionios) life*. This is referring to life in the *coming age* as opposed to life in the present age or life in the eternal ages to come. Life in the present age is something we are to *lay down*, not taking hold of it; and life in the eternal ages is a free gift (presently possessed by the believer), and there is nothing a person can do to *take hold of that life* other than believe on the Lord Jesus Christ (Acts 16:31). But life in *the age to come*, is the life we are to strive for. And in that sense, *taking hold of life* is the same thing as *striving to enter the kingdom* — same time period (note the reference to time in vv. 14-16), same blessing and benefits. And Paul refers to taking hold of this life once again in the passage in v. 19. Write out what Paul says of this life in v. 19:

Now will you summarize how Paul closes this first letter to Timothy (vv. 17-21)?

See you tomorrow.

## Day Four — Eyewitness of His Majesty

Today we go back to II Peter chapter one. Would you spend a few minutes reading the chapter once again? Be sure to begin with prayer.

Think about what Peter is saying here at the beginning of his letter. Peter has a passion for the people of this region. And he has a passion for this message. He has written to them about the epignosis; about the precious and magnificent promises; about the growth process from immaturity to maturity; about making certain about God's calling and choosing — and all this having to do with an abundant entrance into the kingdom. That's what he desires for them more than anything else — an abundant entrance into the kingdom. He so desires it for them that he says:

### II Peter 1

**12 Therefore, I shall always be ready to remind you of these things, even though you already know them, and have been established in the truth which is present with you. 13 And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, 14 knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me. 15 And I will also be diligent that at any time after my departure you may be able to call these things to mind.**

Notice that Peter himself states that his readers “already know” these things. The ministry which had gone on in this region prior to either of his letters covered this topic well. But so passionate was he about reminding them of this message that he felt it necessary once again to do so. And this, just prior to his death, so that even after his death, they would be able to call these things to mind, so important are these things. He was passionate because he so desired for them *to have an abundant entrance into the kingdom* (v. 11). *Therefore, he was ready to remind them of these things once again* (v. 12), so that after he was gone they would be able to readily call them to mind.

And the subject of Peter's passion is the return of the Lord, and His coming kingdom. At this point in his letter, Peter goes on to expound on the coming of the Lord, as he mentions an event which took place in his life prior to Christ's crucifixion. Read it below.

### II Peter 1

**16 For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. 17 For when He received honor and glory from God the Father, such an utterance as this was**

**made to Him by the Majestic Glory, “This is My beloved Son with whom I am well-pleased” — 18 and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain.**

Let’s look at the event. In Christ’s earthly ministry, Jesus was also focused on the successful entrance into the kingdom for His disciples. He told them what it would take to become a true disciple. Notice that He speaks these things to people who are already believers (no doubt about that!), and He tells them what it will cost them to become His disciple. People, who become believers through a free gift, can become disciples at a cost. But Jesus just doesn’t leave it there, He goes on to tell them what the benefit will be.

**Matthew 16:24-17:8**

**24 Then Jesus said to His disciples, “If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. 25 For whoever wishes to save his life (lit., soul) shall lose it; but whoever loses his life (lit., soul) for My sake shall find it. 26 For what will a man be profited, if he gains the whole world, and forfeits his soul (same word as in v. 25)? Or what will a man give in exchange for his soul (same)? 27 For the Son of Man is going to come in the glory of His Father with His angels; and WILL THEN RECOMPENSE EVERY MAN ACCORDING TO HIS DEEDS. 28 Truly I say to you, there are some of those who are standing here who shall not taste death until they see the Son of Man coming in His kingdom.”**

**17:1 And six days later [Lit., and after six days] Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain by themselves. 2 And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. 3 And behold, Moses and Elijah appeared to them, talking with Him. 4 And Peter answered and said to Jesus, “Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah.” 5 While he was still speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, “This is My beloved Son, with whom I am well-pleased; listen to Him!” 6 And when the disciples heard this, they fell on their faces and were much afraid 7 And Jesus came to them and touched them and said, “Arise, and do not be afraid.” 8 And lifting up their eyes, they saw no one, except Jesus Himself alone.**

Jesus taught His disciples what discipleship was going to cost them — it would cost them their life in this present age, so that they could take up life in the coming age. This life in the age to come is *life indeed* (I Tim. 4:19)!

Go back and read II Peter 1:16-18. Then continue with the passage below.

**II Peter 1**

**19 And so we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. 20 But know this first of all, that no prophecy of Scripture is a matter**

**of one's own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.**

From the absence of detail in what Peter writes here, it appears that they had already heard of the details of the event told in Matthew chapter seventeen. Perhaps Peter had told the story to them personally, or perhaps Paul related it. At any rate, now it is evident that Peter wants them to recall it. As a personal eyewitness to Christ's glory, Peter wants them to know that this event happened, and that it pointed to something which will yet happen in the future without a doubt, thereby confirming to them the prophetic Word — the Words penned by the prophets in the Old Testament. And we are all to pay close attention to it until that coming day (*cf.* Heb. 2:1)!

Then we are to know something of first importance — that each man does not have the individual right to interpret prophecy according to his own whim. It is not given for any one's own interpretation. It is to be interpreted in the light of the Scriptures. One portion of Scripture shedding light on another, so on and so on, until the picture unfolds and we understand. Prophecy is not an "I'm OK, you're OK" situation. When it comes to Scripture, it is not OK for some to believe one way and others to believe another way. Prophecy was given by God in such a way that we *can* understand it, if we study it in the light of God's revealed Word, line upon line, precept upon precept — Scripture interpreting Scripture. It is like mining for gold, though. It takes much work and hardship. But little by little the lamp shines in the darkness until the picture becomes clear. God is not holding us hostage in our understanding of this. He doesn't give it to some one way and to others another way. That is not the work of God. It is the work of the devil. God has given us the prophetic word and has made it sure, and we would do well to pay attention to it! And when He comes in His Father's glory, He will recompense each man according to his deeds, good or bad, positively or negatively. And this judgment precedes His kingdom.

Please continue to pray for more and more understanding. Tomorrow we will look at a passage wherein Paul deals with this light shining in the darkness.

## **Day Five — Light Shining out of Darkness**

God is the One Who brings light to shine out of darkness. When Lucifer desecrated his sanctuaries (Eze. 28:11ff), God created darkness to cover the desecration (Isa. 45:7). But God had a plan to bring light to shine out of the darkness. The light revealed the fact that darkness would not prevail over light. One day, light will fully dispel any and all darkness. The Day of God will come after Jesus has brought order out of the chaos caused by sin, having reigned over the earth for a thousand years, and then there will no more darkness. (Peter touches this idea here at the end of chapter one and then gives a little more detail of this in chapter three of II Peter.)

The Bible says that Jesus is the light of the world. He is the life, and the life is the light of men (John 1:4). This light has to do with gospel of the glories of Christ. (Be sure to catch that last sentence.)

So that we can have a jumping off place for our study today, look back at II Peter 1:16ff in yesterday's homework. Then we will contemplate II Corinthians 4. Remember to begin your day in prayer.

This passage is rich! Please take time to pray and work through it thoughtfully.

### **II Corinthians 4**

**3 And even if our gospel is veiled, it is veiled to those who are perishing, 4 in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God. 5 For we do not**

**preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. 6 For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. 7 But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves; 8 we are afflicted in every way, but not crushed; perplexed, but not despairing; 9 persecuted, but not forsaken; struck down, but not destroyed; 10 always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body.**

According to vv. 4 and 6, what does the light have to do with?

Who has blinded the eyes of the people who do not see this light?

What is happening to these people who do not see this light (vv. 3,4)?

Can a person who is already dead (dead in trespasses and sin) be in the process of perishing?

What would this mean?

So what does this have to do with? Let's look closely at v. 6 in the above passage. The quote spoken by God reflects back to Genesis chapter one. "And God said, 'Let there be light,'" and the light shined out of the darkness which covered the earth. Notice how the Holy Spirit inspires Paul to connect the light spoken of in Genesis chapter one, with the light of the knowledge of the glory of God in the face of Jesus Christ. In fact, the light explicitly has to do with the gospel of the glories of Christ. If that is true here, it is true elsewhere in Scripture. Let's look at another place where the light is spoken of.

#### **John 1**

**1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being by Him, and apart from Him nothing came into being that has come into being. 4 In Him was life, and the life was the light of men.**

**5 And the light shines in the darkness, and the darkness did not comprehend it. 6 There came a man, sent from God, whose name was John. 7 He came for a witness, that he might bear witness of the light, that all might believe through him. 8 He was not the light, but came that he might bear witness of the light. 9 There was the true light which, coming into the world, enlightens every man.**

This passage speaks of John the Baptist and his message. Do you remember the message John was given to preach?

**Matthew 3**

**1 Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, 2 “Repent, for the kingdom of heaven is at hand.”**

What was his message about?

Go back through all these passages in today’s lesson and make a list of what you can learn about the light:

Next week we will begin our work in chapter two. The only thing we have yet to do today is to read through II Peter a time or two. Please don’t shirk this. Your familiarity with the book promises to pay great dividends.

Then pray, pray, pray!