

Running THE Race Part 5 <http://biblos.com/>

What is THE LIGHT OF THE GOSPEL of THE GLORY of CHRIST?

**Ephesians 1:** <sup>17</sup>that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, <sup>18</sup> having the eyes of your hearts enlightened, **THAT YOU MAY KNOW WHAT IS THE HOPE TO WHICH HE HAS CALLED YOU, WHAT ARE THE RICHES OF HIS GLORIOUS INHERITANCE in the saints,**

**1 Timothy 1:** <sup>19</sup> holding faith and a good conscience. **By rejecting this**, some have made shipwreck of their faith, <sup>20</sup>among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

**Verse:** <sup>5</sup>The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. <sup>6</sup>Certain persons, by swerving from these, have wandered away into vain discussion, <sup>7</sup>desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.

**2 Timothy 2:** <sup>17</sup>and **their talk** will spread like gangrene. Among them are Hymenaeus and Philetus, <sup>18</sup>who have **swerved** (*read 1 Timothy 1*) from the truth, saying **that the resurrection has already happened**. They are upsetting the faith of some.

<sup>19</sup>But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity."

**1 Corinthians 10:** <sup>1</sup>For I want you to know, brothers.....

<sup>5</sup>**Nevertheless**, (*talking here about their "all" involvement*) with most of them God was not pleased, for they were overthrown in the wilderness. <sup>6</sup>Now these things took place as examples for us, that we might **NOT desire evil as they did**.

<sup>12</sup>Therefore let anyone **WHO THINKS** that he stands take heed lest he fall.

**2 Corinthians 4:** <sup>3</sup>And even if our gospel is veiled, it is veiled only to those who are perishing. <sup>4</sup>In their case the god of this world has blinded the minds of the unbelievers, to **KEEP THEM FROM SEEING THE LIGHT OF THE GOSPEL OF THE GLORY OF CHRIST, WHO IS THE IMAGE OF GOD.**

**2 Corinthians 4:** <sup>14</sup>**KNOWING** that he who raised the Lord Jesus **will raise US also with Jesus AND BRING US WITH YOU INTO HIS PRESENCE.**

**2 Timothy 2:** <sup>10</sup>Therefore I endure everything for the **sake of the elect**, that **they** also **may obtain THE SALVATION that is in Christ Jesus with eternal glory (aeonian glory)**  
**May Obtain: Aorist-** *undefined as to the progress or the completion of the action. Active-* *the subject is acting. Subjunctive-* *expresses the idea of probable completion of the action of the verb with the possibility of the action of the verb failing to be completed.*

**Exodus 24:** <sup>7</sup>Then he took the Book of the Covenant and **READ** it in the **hearing** of the people. And they said, "All that the **LORD has spoken we will do, and we will be obedient.**" Reading-Hearing-Doing>>>>>obedience.

**Ephesians 3:** <sup>3</sup> how the mystery was made known to me by revelation, as I have written briefly. <sup>4</sup> **When you READ this, YOU CAN PERCEIVE** my insight into the mystery of Christ,

**2 Corinthians 1:** <sup>1</sup>Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God that is at Corinth, with all the saints who are in the whole of Achaia: <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and **God of all comfort**, <sup>4</sup> who **comforts** us in all our **affliction**, so that we may be able to **comfort** those who are in any **affliction**, with the **comfort** with which we ourselves are **comforted** by God.

<sup>5</sup>For as we share abundantly in Christ's **sufferings**, so through Christ we share abundantly in **comfort** too. <sup>6</sup> If we are **afflicted**, it is for your **comfort** and salvation; and if we are **comforted**, it is for your **comfort**, which you experience when you patiently endure the same **sufferings** that we **suffer**. <sup>7</sup>Our hope for you is unshaken, for we know that as you share in our **sufferings**, you will also share in our **comfort**. <sup>8</sup>For we do not want you to be ignorant, brothers, of the **affliction** we experienced in Asia. For we were so **utterly burdened** beyond our strength that **we despaired of life itself**. <sup>9</sup>Indeed, we felt that we had received **the sentence of death**. But that was to make us rely not on ourselves **but on God who raises the dead**. <sup>10</sup> He delivered us from such a deadly peril, and **he will deliver us**. On **HIM** we have SET our hope that **HE will deliver us again**. <sup>11</sup> You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us through the prayers of many. <sup>12</sup>For our boast is this, the testimony of our conscience, that we behaved in the world with simplicity and godly sincerity, not by earthly wisdom but by the grace of God, and supremely so toward you. <sup>13</sup>For we are not writing to you anything other than what you **READ** and **acknowledge** and I hope you will **fully acknowledge**— <sup>14</sup>just as you **did partially acknowledge us**—that on the day of our Lord Jesus you will boast of us as we will boast of you.

**2 Corinthians 2:** <sup>12</sup>When I came to Troas to preach the gospel of Christ, even though a door was opened for me in the Lord, <sup>14</sup>But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads **the fragrance of the knowledge of him** everywhere. <sup>15</sup>For we are the aroma of Christ to God among those who are **being saved** (*present-passive-participle*) and among those who are **perishing**,  
“**being saved**” - **Present** - *continuous action in the present* **Passive-voice** represents the subject as acted upon. **Participle-** generally contemplates **action as real or actual**.

**1 Corinthians 1:** <sup>18</sup>For the word of the cross is folly to those who are perishing, **but to us** who are **being saved** it is the power of God.

**"being saved"** - **Present** - *continuous action in the present* **Passive**-voice represents the subject as acted upon. **Participle**- generally contemplates **action as real or actual**.

<sup>21</sup>For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach **to save** (*aorist-active-infinitive*) **those who believe**.

**"To save"**: **Aorist**- undefined as to the progress or the completion of the action.

**Active**- the subject is acting. **Infinitive**- implies potential or possibly.

**"Believe"** – **present**- continuous action in the present **Active**- the subject is acting.

**2 Corinthians 3:** <sup>7</sup>Now if the ministry of death, carved in letters on stone, came with such **glory** that the Israelites could not gaze at Moses' face because of its **glory**, which was being brought to an end, <sup>8</sup>will not the **ministry of the Spirit have even more glory**? <sup>9</sup>For if there was **glory** in the ministry of condemnation, **the ministry of righteousness** must far **exceed it in glory**. <sup>10</sup>Indeed, in this case, what once had **glory** has come to have no **glory** at all, because of **the glory that surpasses it**. <sup>11</sup>For if what was being brought to an end came with **glory**, **much more will what is permanent** (*menó-remains*) **have glory**. <sup>12</sup>**Since WE have such a hope**, **we** are very bold, <sup>13</sup>not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. <sup>14</sup>But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because **only through Christ** (*The Messianic one and His Kingdom to come*) **is it taken away**. <sup>15</sup>Yes, to this day whenever Moses is read a veil lies over their hearts. <sup>16</sup>But when one turns to the Lord, the veil is removed. <sup>17</sup>**Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom**. <sup>18</sup>And **WE** all, with unveiled face, beholding the **glory of the Lord**, are being transformed into the same image from one degree of **glory** to another. For this comes from the Lord who is the Spirit.

**2 Corinthians 4:** <sup>1</sup>**Therefore, having this ministry** by the mercy of God, **WE** do not lose heart. <sup>2</sup>But **we** have renounced disgraceful, underhanded ways. **WE** refuse to practice cunning or to tamper with God's word, but by the open statement of the truth **WE** would commend ourselves to everyone's conscience in the sight of God. <sup>3</sup>And even if **our gospel** (*good news-Kingdom*) is veiled, it is veiled **ONLY** to those who are **perishing**.

<sup>4</sup>**In their case** the god of this world has blinded the minds of the unbelievers, **to keep them** (*the redeemed in context, who are unbelievers -apistos-Matthew 17:17, Mark 9:19, Luke 9:14, John 20:27, referring to the redeemed who are perishing*) **from seeing the LIGHT OF THE GOSPEL OF THE GLORY OF CHRIST, who is the image of God.** <sup>5</sup>For what **WE** proclaim is not **OURSELVES**, but Jesus Christ as Lord, with **OURSELVES** as **YOUR** servants for Jesus' sake.

The "**your**" refers to the redeemed saints at Corinth

<sup>6</sup>For God, who said, "Let light shine out of darkness," has shone in **OUR** hearts to give the light of the knowledge **of the glory of God** in the face of Jesus Christ. <sup>7</sup>But **WE** have this treasure in jars of clay, to show that the surpassing power belongs to God and not to **US.** <sup>8</sup>**WE** are afflicted in every way, but not crushed; perplexed, but not driven to despair; <sup>9</sup>persecuted, but not forsaken; struck down, but not destroyed; <sup>10</sup> always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in **OUR** bodies. <sup>11</sup>For **WE** who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in **OUR** mortal flesh. <sup>12</sup>So death is at work in **US, but life in YOU.** <sup>13</sup>Since **WE** have the same spirit of faith according to what has been written, "I believed, and so I spoke," **WE** also believe, and so **WE** also speak, <sup>14</sup>knowing that he who raised the Lord Jesus will raise **US** also with Jesus and bring **US with YOU** into his presence. <sup>15</sup>For it is all for **YOUR sake**, so that as grace extends to more and more people it may increase thanksgiving, **to the glory of God.** <sup>16</sup>So **WE do not lose heart.** Though **OUR** outer self is wasting away, **OUR** inner self is being renewed day by day. <sup>17</sup>For this light momentary affliction is preparing for **US** an **eternal weight of glory beyond all comparison,**

<sup>18</sup> as **WE** look not to the things that are seen but to the things that are **UNSEEN**. For the things that are seen are transient, but the things that are **UNSEEN ARE ETERNAL**. (*aiōnia-an undetermined period of time*).

**We, our, us, ourselves,** refers to Paul and The Apostles.

**You, your,** refers to the redeemed in the church.

The **“affliction”** is set in contrast to **“THE ETERNAL WEIGHT OF GLORY”**

The **“seen”** is set in contrast to the **“UNSEEN”**

The **“transient”** is set in contrast to the **“ETERNAL”**, which means “an undetermined period of time”.

So in summary, this resurrection issues in the coming earthly reign of Jesus Christ’s kingdom, which is the inauguration of **the Light of the Gospel of The Glory of Christ”**:

**ministry of the Spirit has even more **glory****

**the ministry of righteousness far exceeds in **glory**.**

**much more will what is permanent have **glory**.**