



**The Inscrutable Question: A Right Thing in a Right Way: Doctrine in the Soul Allows the Light of Truth to Shine in the Devil's World, 2 Pet 1:19**

- 42) The transfiguration did indeed confirm the prophecies, made clear the deity of Christ, and the Father's confirmation and approval.
- 43) But the Scripture carries with it a guarantee, Peter's account must be considered only anecdotal by comparison.
- 44) Thus the Scripture becomes a legal guarantee, a sure confirmation, and a more secure object of one's faith than the eyewitness testimony of an apostle.
- 45) Peter is emphasizing the supremacy of the Word of God over experience. And He implies two categories of divine revelation that have superiority over empirical observation: First the message of the Old Testament prophets, represented by Moses and Elijah, and second, the Voice of God whose proclamation was the verbal revelation of divine recognition of Jesus as the Christ.
- 46) The importance of divine revelation as opposed to personal experience is stressed by the next phrase, "... to which you do well to pay attention." There are two verbs here, the first is the present active indicative of:

**ποιέω / poieo / -** "to do; to perform"

When linked with an adverb this is an exhortation to perform a task that will be beneficial to those who do so. The adverb is:

**καλῶς / kalos / -** Can be translated "well." However, in this context it has a far more precise meaning than this. According to:

**Arndt, William F. and F. Wilber Gingrich. *A Greek-English Lexicon of the New Testament*. 2d ed. (Chicago: University of Chicago Press, 1979), 401:**

To do rightly, or correctly; to do what is right; to do well in doing something; to do something in a right way.

Thus we can accurately translate this by applying a principle that we have noted on quite a number of occasions in the past: "to do a right thing in a right way."

The verb **ποιέω / poieo /** is parsed as follows:

- present: Futuristic; denotes an event which has not yet occurred, but which is regarded as so certain that in thought it may be contemplated as already coming to pass.
- active: Those to whom Peter writes are implored to produce the action of the verb.
- indicative: A statement of biblical fact that if they comply they will be doing a right thing in a right way.

From this we can now develop a corrected translation for our verse as far as we have gone:

**2 Peter 1:19a - Yet we keep on having a more reliable guaranteed source for prophetic doctrine to which you will do a right thing in a right way by habitually concentrating ...**

The thing required for them to carry out this idea is found in the present active participle of the verb:



προσέχω / *prosecho* / - “to concentrate”

- present: Customary; denotes that which habitually occurs or may be reasonably expected to occur. This makes reference to the development of a wheel-track of righteousness that will result in the double-column advance to the sophisticated spiritual life and ultimately to occupation with Christ.
- active: Those to whom Peter writes are to produce the action of the verb.
- participle: Defines the subjects as those belonging to a certain class, i.e., those who do the action denoted by the verb. This class may consist of those who habitually or constantly do a given act, the single doing of which is the mark of the class, namely, those who habitually concentrate. See:

Burton, Ernest De Witt. *Syntax of the Moods and Tenses in New Testament Greek*. 3d ed. (Edinburgh: T. & T. Clark, 1898), 56.

- 47) What comes next is a prepositional phrase that is found in all English translations at the very end of the verse: in your hearts. The direct object is the locative of place of:

καρδία / *kardia* / - “heart,” better: “stream of consciousness”

This interpretation is supported by the Colonel’s exegesis of the verse which is also backed by the analysis of:

Bullinger, E. W. *The Companion Bible*. (Grand Rapids: Kregel Publications, 1922), 1865n:

That ye take heed ...; “in your hearts” should follow here.

**2 Peter 1:19a** - Yet we keep on having a more reliable guaranteed source for prophetic doctrine to which you will do a right thing in a right way by habitually concentrating in your streams of consciousness ...

- 48) As convincing as Peter’s eyewitness account might seem to appear, it is far less reliable than is the prophetic Word prophesied by Moses and Elijah and uttered by God the Father on the mountain.
- 49) Believers should develop the habit of concentrating on these doctrines retained in the seven compartments of their stream of consciousness. If they do they will discover that the Word of God illuminates their souls as does a “lamp shining in a dark place.” The word for “lamp” is:
- λύχνος / *luchnos* / - “an oil-burning lamp”
- 50) Oil is symbolic of the Holy Spirit who is the Mentor for the believer in the Church Age and through His filling ministry He is able to guide the believer by recalling doctrine stored in his stream of consciousness.
- 51) This is obviously metaphorical. The literal *luchnos* gave greater light if it was elevated on a stand. The Lord also uses this metaphor to illustrate the believer’s responsibility to the Word in the devil’s world:

**Matthew 5:14** - “You are the light [ φῶς / *phos* / ] of the world. A city set on a hill cannot be hidden.

**v. 15** - “Nor do men light [ καίω / *kaio* / : burn ] a lamp [ λύχνος / *luchnos* / ], and put it under a peck-measure, but on a lampstand [ λυχνία / *luchnia* / ]; and it gives light [ φῶς / *phos* / ] to all who are in the house.



**Matthew 5:16** - "Let your light [ φῶς / *phos* / ] shine [ λάμπω / *lampo* / ] before men in such a way that they may see your good works, and glorify your Father who is in heaven."

- 52) Those who acquire the light of the Word, which finds its source in the Father, are to apply its mandates before men in such a way that it results in bringing glory to God.
- 53) In the Lord's metaphor the way to do this is to get the light or "lamp" up on a "lampstand" not under a container that hides its light from view.
- 54) Believers are all containers for the Shekinah Glory. The Lord indwells our bodies from the moment of salvation. However, His light cannot shine before men until it is put up on the lampstand which is in our souls.
- 55) When the Word of God is circulating in the stream of consciousness then we have the knowledge to make decisions in such a way that the light of the Shekinah Glory can shine before men.
- 56) Our bodies are lamps and the oil of the Holy Spirit burns following the principle of rebound. The resultant light is manifest by thoughts, decisions, and actions that are motivated by the Word of God and applied under the enabling power of the Holy Spirit.
- 57) Thus, we do a right thing in a right way when we habitually concentrate on doctrine stored in our streams of consciousness as we would on a "lamp shining in a dark place."