

November 24
Lesson 13 (NIV)

FAITH THAT ESCAPES CORRUPTION

DEVOTIONAL READING: Psalm 90

BACKGROUND SCRIPTURE: 2 Peter 1

2 PETER 1:1-15

¹ Simon Peter, a servant and apostle of Jesus Christ,

To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours:

² Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord.

³ His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness. ⁴ Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires.

⁵ For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; ⁶ and to knowledge, self-control; and to self-

control, perseverance; and to perseverance, godliness; ⁷ and to godliness, mutual affection; and to mutual affection, love. ⁸ For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. ⁹ But whoever does not have them is nearsighted and blind, forgetting that they have been cleansed from their past sins.

¹⁰ Therefore, my brothers and sisters, make every effort to confirm your calling and election. For if you do these things, you will never stumble, ¹¹ and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.

¹² So I will always remind you of these things, even though you know them and are firmly established in the truth you now have. ¹³ I think it is right to refresh your memory as long as I live in the tent of this body, ¹⁴ because I know that I will soon put it aside, as our Lord Jesus Christ has made clear to me. ¹⁵ And I will make every effort to see that after my departure you will always be able to remember these things.



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KEY VERSE

He has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires. — 2 Peter 1:4

RESPONDING TO GOD'S GRACE

Unit 3: Faith Leads to Holy Living

LESSONS 10–13

LESSON AIMS

After participating in this lesson, each learner will be able to:

1. State from memory several elements of Peter's list of godly traits.
2. Explain the connection between

faith, knowledge, and behavior.

3. Recruit an accountability partner to help identify and eliminate threats to his or her calling and election.

LESSON OUTLINE

Introduction

A. Making Every Effort

B. Lesson Context

I. Greeting (2 PETER 1:1, 2)

A. Through God's Righteousness (v. 1)

B. Through Knowledge of God (v. 2)

II. Godliness (2 PETER 1:3–11)

A. Glory (vv. 3, 4)

B. Morality (vv. 5–9)

*The Sound of Music
Blind Spot*

C. Calling (vv. 10, 11)

III. Remembering (2 PETER 1:12–15)

A. To Establish Truth (v. 12)

B. Because Time Is Short (vv. 13–15)

Conclusion

A. Christian Efforts

B. Prayer

C. Thought to Remember

HOW TO SAY IT

Aramaic *Air-uh-may-ik.*

Cephas *See-fus.*

heresies *hair-uh-seez.*

Nero *Nee-row.*

Plato *Play-tow.*

Silas *Sigh-luss.*

Introduction

A. Making Every Effort

Students can be divided into four categories according to ability and effort. First are the highly capable students who work hard and excel beyond the course requirements. They get great benefit from the class. Second are less capable students who work hard even to meet the minimum requirements. They too get huge benefit from the class. Third, there are highly gifted students who do not work hard. They may pass the course (or not) but gain little benefit from it. Fourth, there are students with low academic ability who do not expend much effort. They tend to fail the course and receive little or no benefit.

Which type of student is the greatest joy to a teacher? Many instructors prefer the second category, the student who works hard to overcome academic deficiencies. The least favorite student is the third type, the student with great potential who squanders learning opportunities through laziness or neglect. During today's lesson, perhaps you will see a need to change your student-type!

B. Lesson Context

Peter's second letter consists of only three chapters (61 total verses), yet it presents several intriguing connections to other books of the New Testament. Many have noted the overlap of material between 2 Peter and Jude. Both letters express concern that false teachers would try to lead Christians astray (compare 2 Peter 1:20; 2:2-4, 10, 12-15, 18-22; 3:3-5, 17 with Jude 3-16). Such teachers claimed authority and insight from God that they did not have. The warning from the apostle Peter is stated in terms of "destructive heresies" (2 Peter 2:1).

Another cross-connection is found in 2 Peter 1:16-18, which refers to the transfiguration of Jesus recorded in the Gospels (compare Matthew 17:1-5). That pivotal and spectacular event revealed the true nature of Jesus and his glory to his inner circle of disciples of Peter, James, and John. Peter continued to tell of this event for some 30 years, bringing credibility to his preaching and teaching (Acts 2:14-36; 8:25; 1 Peter 2:23-25; etc.).

An obvious connection between 1 and 2 Peter is not so clear however. The style of writing in 2 Peter is much rougher than the elegant Greek of 1 Peter. This difference may be explained in 1 Peter 5:12, which indicates that Peter had the help of Silas in writing the first letter. There is no record that Silas, perhaps a

more educated man, helped write 2 Peter. Without a writing partner, it makes sense that Peter's solo work on 2 Peter resulted in a different style than that of 1 Peter.

Peter wrote his second letter in the context of the persecution of Christians in the city of Rome. He wrote under duress, believing his own death to be near (see commentary on [2 Peter 1:13–15](#), below). The grim reality of persecution in Rome under Emperor Nero (reigned AD 54–68) served to focus Peter's thoughts in the direction we see in today's lesson text.

I. Greeting ([2 PETER 1:1, 2](#))

A. Through God's Righteousness (v. 1)

1a. Simon Peter, a servant and apostle of Jesus Christ,

Simon Peter identifies himself with both his Hebrew and Greek names. His given Hebrew name can also be spelled "Simeon" (see [Genesis 29:33; 49:5](#)). If names in two languages were not enough, Jesus called Simon "Cephas," the Aramaic version of Greek "Peter" ([John 1:42](#)); both names mean "rock" ([Matthew 16:18](#)).

Peter further identifies himself in terms of two roles. The word *servant* (absent from [1 Peter 1:1](#)) implies that one has a master (compare [2 Peter 2:19](#)). Such a master is the servant's "lord." In calling

himself a servant of *Jesus Christ*, Peter identifies his Lord.

Peter's use of the designation *apostle* reminds his readers that he has been given authority by Christ himself (see [Matthew 10:2; 28:16–20; Galatians 2:8; 1 Peter 1:1](#)). This title reveals that the person who is so designated is sent by or on behalf of someone else. To accept a role as Jesus' apostle means Peter believes that his mission and authority come from his Lord Jesus, not from Peter's own aspirations.

Simon Peter referred to himself only as Peter in his first letter (see [1 Peter 1:1](#)). The lengthening of his name may suggest that he is asserting his authority more strenuously than before. This impulse is probably linked to the false teachers that have him concerned for his audience (see the Lesson Context). Peter is fighting for and exercising his apostolic voice.

1b. To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours:

Those to whom Peter writes possess a *faith as precious as his own*. By use of the plural *ours*, he is including other first-hand witnesses of Jesus' ministry, especially the other apostles (compare [2 Peter 3:2](#)). Such faith comes as a gift because of *the righteousness of our God*, which has made a way for all people to come to sav-

ing faith in Jesus.

Peter presents a high view of the deity of Christ, the apostle's remembered and living Lord (compare [John 14:7-11](#)). Most scholars believe that by the phrase *God and Savior Jesus Christ*, Peter refers not to Father and Son, but to the Son only. In so doing, Peter emphasizes Jesus' deity instead of his humanity.

B. Through Knowledge of God (v. 2)

2. Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord.

Peter's desire that *grace* (a Greek greeting) and *peace* (a Hebrew greeting) *be yours in abundance* in the lives of his readers echoes his salutation in [1 Peter 1:2](#) (see [Lesson Context](#) of lesson 12). This speaks to having peace with God, not mere earthly peace. Although Peter was primarily an apostle to the Jews ([Galatians 2:9](#)), he was the one chosen to reveal God's will for including Gentiles in salvation ([Acts 10:1-11:18](#)). Because of God's grace, everyone can experience peace with him.

The fact that such peace comes *through the knowledge of God and of Jesus* (also [2 Peter 2:20](#); [3:18](#)) involves much more than "head knowledge." Peter will make this abundantly clear as this letter unfolds. What should be clear at this point is that by equating knowledge of Jesus with knowledge of God, Peter again

affirms that Jesus is God (see [2 Peter 1:1b](#), above).

Referring to Jesus as *our Lord* groups Peter's audience with the apostles once again. Not only do they share the faith (again, see [2 Peter 1:1b](#)); they also share in their roles as servants of the Lord. No one can follow the Lord without being subject to the Lord (contrast [2:1-3](#)).

II. Godliness

(2 PETER 1:3-11)

A. Glory (vv. 3, 4)

3. His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness.

God interacts with believers through *his divine power*, and the results are gifts we need. Specifically, God's working in our lives provides life defined by godliness. His *glory and goodness* call us when we recognize that only Jesus can lead us to true life.

All of this depends on *our knowledge of him*, which is not so much a propositional or "book knowledge" as it is a personal relationship (see commentary on [2 Peter 1:2](#), 8). As we know God better, we live the *godly life* more completely. We will never match God's perfect standards, but we still progress toward excellence in our

lifestyle. This kind of excellence is characterized by *goodness*. Behind this translation is a Greek word that older versions of the Bible render as “virtue.”

The concept of virtue is well known to the Greek philosophers. Those great thinkers argue about what should be the primary characteristics of moral and ethical behavior. Before Peter’s day, Plato proposed the cardinal virtues of discernment, courage, moderation, and justice. To the philosophers, virtue yields the best life. But the Greeks do not look to their gods as examples of virtuous goodness; those (fictitious) deities are often seen to be petty, dishonest, and capricious.

Peter will discuss specific virtues later, based not on philosophical musings and human wisdom but on the character of God and revelation of Jesus (see commentary on [2 Peter 1:5-8](#)). Christian virtues and moral characteristics are defined by God and known as godliness.

4a. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature,

Related to God’s working with divine power are certain *promises* for believers that result in being granted the privilege of participating *in the divine nature*. This is a striking way of talking about the gift and presence of the Holy Spirit in our

lives. Sharing in godly behavior shows the hand of God in our transformed lives.

4b. having escaped the corruption in the world caused by evil desires.

To be granted the privilege just discussed is based on the fact that we see here. Worldly *desires* are destructive, driving us away from God and his people. Peter speaks of *corruption* not as the breakdown of the body but as the depravity of the soul. Our self-inflicted moral wounds begin to heal as we experience the Holy Spirit in our hearts and yield to the Spirit’s influence in our lives.

B. Morality (vv. 5-9)

5a. For this very reason, make every effort to add to your faith goodness;

Godly habits do not happen without real effort. Peter warns against a lazy attitude in pursuit of godly traits, knowing that making *every effort* toward godliness is crucial to one’s relationship with God. We don’t know God in any identifiable way if our lives do not reflect our commitment to him.

All godly habits flow from *faith*, based on our committed relationship to God. Peter presents seven characteristics to look for in terms of a connected chain. He starts with *goodness*, which we noted can be translated “virtue,” reflecting moral excellence. This is the opposite of

sinfulness. Christians should be morally excellent; everyone we meet should be able to recognize virtue and goodness in our lives.

THE SOUND OF MUSIC

On my way to work one morning, I flipped on a popular music station. The upbeat music made the hour-long drive pass by effortlessly. Throughout the day, I found myself singing those same songs.

This particular morning, I heard one of my favorite songs. Turning it up, the song's meaning suddenly became quite apparent. I cringed; I had sung that song a hundred times but had never considered its vulgar message. The lyrics had been there all along, but somehow I was hearing them for the first time. I quickly shut the radio off.

We are told to make every effort to supplement our faith with goodness. I needed to surround myself with things that would help me look upward, toward God, not keep me focused on worldly desires. While the Spirit guides that change, we must nurture it with godly, virtuous things. What tune are you singing all day long?

—P. L. M.

5b. and to goodness, knowledge;

Second, virtuous *goodness* should lead to *knowledge*, clear understanding of the

parameters of the Christian life. Knowing God and knowing about God will result in knowing how to behave in a godly manner (compare [Proverbs 2:1–10](#)). This is self-knowledge based on God-knowledge.

6a. and to knowledge, self-control;

Third, our *knowledge* of God and his expectations for us should produce *self-control*. Such self-control should be applied to all facets of life.

6b. and to self-control, perseverance;

Fourth, *self-control* leads to *perseverance*, which is steady endurance. For Peter's audience in an environment of persecution, perseverance is necessary. God fulfills promises in his timing, not ours. Sometimes we can only wait patiently on him ([Isaiah 40:31](#)).

6c. and to perseverance, godliness;

Fifth, we should be refining our *godliness*, our patterns of devotion and respect for the Lord. This cannot be done passively, just as none of the other Christian traits discussed so far can be obtained through inaction. Human hearts are inclined to evil ([Genesis 6:5](#); [Psalm 14:1–3](#); [Jeremiah 17:9](#); [Romans 7:18–20](#)); without the Holy Spirit's work and our own persistence, we will cultivate evil instead of godliness.



Visual for Lesson 13. Start a discussion by pointing to this visual as you pose the question that is associated with [2 Peter 1:8](#), below.

7. and to godliness, mutual affection; and to mutual affection, love.

We group the sixth and seventh characteristics together because *mutual affection* is so closely related to *love*. Love that results in action with and for fellow Christians is to be a hallmark of believers ([John 13:34, 35](#); [Romans 13:8](#); [1 John 4:19–21](#); etc.). This primary characteristic of the church defines how we are to relate to one another ([Romans 12:10](#)). This should flow naturally from patient endurance and godliness. Loving others often requires great patience and requires many other godly traits to be exercised in a holy way. Unselfish love is motivated by a concern for others that has greater weight than concern for oneself. What Peter began with faith (see [2 Peter 1:5](#)), he ends with love (compare [1 Corinthians 13:13](#)).

What Do You Think?

Of the characteristics listed, which one will pose the greatest challenge to Christians in general in the year ahead? Why?

Digging Deeper

How will you in particular meet the challenge?

8. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.

Diligent attention to these faith-based characteristics will result in spiritual fruit (compare [Galatians 5:22–25](#)). Growing in Christ is based on our *knowledge* of him (see commentary on [2 Peter 1:3, 5b](#)). As we know him more fully, it is reflected in our lives. As we develop these characteristics of godliness, we know him better.

What Do You Think?

How will you assess your personal progress in the areas Peter mentions?

Digging Deeper

Under what circumstances would having an accountability partner be better than performing a self-assessment? Why?

9. But whoever does not have them is nearsighted and blind, forgetting

is nearsighted and blind, forgetting that they have been cleansed from their past sins.

Does the neglect of the godly characteristics that flow from faith *result from* or *result in* a blindness to what God has done for a person? Perhaps it's both, in a mutually reinforcing and vicious cycle (compare [Matthew 15:14](#); [2 Corinthians 4:3, 4](#); [1 John 2:9-11](#)). This cycle must be broken or, better, not allowed to start in the first place. The beginning point is always to keep in mind that we have been *cleansed from our past sins*, and they no longer condemn us.

BLIND SPOT

My phone dinged. *Who is texting me so late?* It was a male coworker with a joke. I laughed and replied quickly. I was brushing my teeth when a second text came through. My husband walked into the bathroom with a puzzled look on his face. "Who's texting you 'good night, sleep tight'?" With a flushed face, I spat out the toothpaste and practically spat at him, "It was just a friend." My husband backed off.

Six months later, the texting had almost ended my marriage. I should have recognized the danger the moment I felt the urge to hide my phone. I told myself it was innocent even though my face would flush with excitement at the

thought of the next text.

When we are saved, we receive a new nature, one that opens our eyes to temptation. We are to want what God wants and hate what God hates. How can you discover your own blind spots and learn to see clearly?

—P. L. M.

C. Calling (vv. 10, 11)

10. Therefore, my brothers and sisters, make every effort to confirm your calling and election. For if you do these things, you will never stumble,

To be called is to be invited; to be elected is to be chosen. These are not separate concepts but different aspects of the same thing. God both chooses and calls us to be part of his people. (On the relationship between these terms and the concepts of human freewill and God's foreknowledge, see commentary on [1 Thessalonians 1:4](#) in lesson 11.) We *confirm* our status by making the practice of godly habits a priority. We are not earning our salvation but living it as God expects. The practice of godliness becomes a beloved lifestyle, not a burden.

What Do You Think?

What steps can we take to ensure that a strength doesn't lapse back into a weakness?

Digging Deeper

What common preconditions to spiritual lapses have you seen?

11. and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.

The risen Christ promised the church in Smyrna that the one who is faithful until death will be given a crown of life ([Revelation 2:10](#)). Peter offers a similar promise to the ones who strive for godliness. This reminds us of Jesus' teaching about the *kingdom* of God, which Peter heard often ([Matthew 6:33](#); [19:16-30](#); [Mark 4:10-20](#); [Luke 8:1](#); etc.).

Jesus warned the unbelieving Jews of his day that they would be barred from the kingdom of God because of their failure to produce fruit that God desired ([Matthew 21:43](#)). They were blind to his will and would suffer the consequences ([Mark 4:11, 12](#); see commentary on [2 Peter 1:9](#)).

III. Remembering ([2 PETER 1:12-15](#))

A. To Establish Truth (v. 12)

12. So I will always remind you of these things, even though you know them and are firmly established in the truth you now have.

Peter commits himself to helping his audience remember and practice these

important components of Christian living (compare [Psalm 119:52-56](#); [Ezekiel 20:43](#); [1 Corinthians 11:23-29](#)). This is not a new endeavor for the apostle. His readers already *know* how they should live to be *firmly established in the truth*. Peter's concern is that they not grow tired in the midst of persecution or fall for compromises offered by false teachers who would demolish the foundation Peter has built with them ([2 Peter 2:1-3](#)).

What Do You Think?

What good aids have you discovered for remembering your status in Christ?

Digging Deeper

Which would you recommend that all Christians use? Why?

B. Because Time Is Short (vv. 13-15)

13, 14. I think it is right to refresh your memory as long as I live in the tent of this body, because I know that I will soon put it aside, as our Lord Jesus Christ has made clear to me.

Peter is feeling his mortality. Choosing to refer to his life as a *tent* recalls the temporary structure that housed God's presence in the desert wanderings ([Exodus 29:43, 44](#); [33:9, 10](#); [1 Kings 8:10-12, 27-30](#); [1 Corinthians 6:19](#)). Christians look forward to the new, resurrection bodies that we will be given after our temporary,

earthly bodies die.

The brevity of Peter's remaining time has been revealed to him by *Jesus* himself, although Peter does not explain how (compare [John 21:18, 19](#)). He believes his last days are best served by refreshing believers' memories concerning the important lifestyle matters just presented. In this way, they will be prepared for the return of *Jesus* or their own deaths, perhaps as a result of the murderous Roman persecution.

15. And I will make every effort to see that after my departure you will always be able to remember these things.

The Christian life is not about seeking new commands or innovative doctrine. Quite the opposite: the Christian life is about remembering and practicing the old, that which has already been given (see [1 John 2:7, 8](#); [2 John 5, 6](#)). Nothing pleases Peter more than for his readers to do so.

What Do You Think?

How can our church help older believers leave a positive legacy of faithfulness to younger generations?

Digging Deeper

Is it better to approach this ministry with whole-church programs or on a person-to-person basis? Why?

Conclusion

A. Christian Efforts

Christians cultivate godly characteristics and habits as modeled by Christ. This is essential in following *Jesus* as Lord. Our values and attitudes flow from faith in Christ. This is the Christian life as Peter presents it to his readers.

We do not live without guidance in how to do this. We have *Jesus*' example and the Holy Spirit to guide us. God has shown us what he values. Are you making every effort to confirm your calling, to live your faith virtuously?

B. Prayer

Lord, guide us as we seek to live out our faith. May we not be useless, unfruitful, or blind. We pray in the name of *Jesus* our Lord. Amen.

C. Thought to Remember

The condition of our faith defines our lives.

INVOLVEMENT LEARNING

Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the [NIV Standard Lesson Commentary](#))

Deluxe Edition).

Into the Lesson

As class members arrive, write “Last Words” on the board. Begin today’s lesson by asking students if they can remember the last words someone spoke to them just before dying. Let several share. Or, before class, look up “Last words of famous people” on the internet and bring a list of these to share with the class.

Option. Distribute slips of paper to the class and ask students to write down what they hope will be remembered about them after they die. Tell them not to sign their names. Collect the slips and read some of them to the class.

Lead into Bible study by telling the class, “Today’s Scripture text includes some of the final words the apostle Peter wrote as he was anticipating his death. They demand our attention perhaps more than any other ‘last words’ we’ve heard today.”

Into the Word

Distribute handouts (you prepare) that list the following words in random order (not the order indicated here) in one column: *faith, goodness, knowledge, self-control, perseverance, godliness, mutual affection, love.* (Alternative. Write them on the board instead.)

Tell students that Peter challenged his readers to pursue each of these virtues, with one paving the way for the next. Challenge learners to put the virtues in the correct order without looking at today’s text. Do this as an all-class activity, or allow pairs or triads to try putting the words in order. Then turn to [2 Peter 1:5-7](#) to get the order correct.

Next, show students the following list of definitions (or these could be listed, again in random order, in a new column on your handout): belief in God expressed in a committed relationship with him / moral excellence / intimate familiarity with God / self-restraint / steady endurance / patterns of devotion and respect for the Lord / love motivated by affection / love motivated by concern for others.

Challenge students to match these definitions to the list of virtues. Again, do this as an all-class discussion or ask students to complete the assignment in the pairs or triads formed earlier.

Completed lists should look as follows: Faith: belief in God expressed in a committed relationship with him / Goodness: moral excellence / Knowledge: intimate familiarity with God / Self-control: self-restraint / Perseverance: steady endurance / Godliness: patterns of devotion and respect for the Lord / Mutual affection: love motivated by affection /

Love: love motivated by concern for others.

Ask students, “How can we hope to demonstrate such a challenging list of virtues?” Ask a class member to read verses 3 and 4 from today’s lesson text. Then ask, “Why should we pursue these virtues?” Ask a class member to read verses 8–11. Ask, “Why was Peter so eager for his readers to live by these virtues?” Read verses 12–15. Encourage free discussion.

Into Life

Give class members one minute to rearrange the list of virtues according to how difficult they are to demonstrate in their personal lives. Ask, by a show of hands, how many rated each item on the list as most challenging. Write the virtues in order on the board and record the numbers beside each item.

Point to the item with the most votes and ask class members to suggest steps for developing and demonstrating that virtue in their own lives. Give class members one minute to write down one step they can take to increase the presence of one virtue from the list in their own lives this week.

Alternative. Distribute the exercises titled “What Do They Need?” and “What Do You Need?” from the activity page. After the first, review class members’

answers and discuss questions. After the second, ask volunteers to share which quality they’ve chosen as a goal for this week.

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

Activity Page (November 24—Faith that Escapes Corruption)

FAITH THAT ESCAPES CORRUPTION

Lesson 13, 2 Peter 1:1-15, NIV

WHAT DO THEY NEED?

Peter lists eight qualities essential to our maturity in Christ. Almost every Christian needs to concentrate on at least one of these in order to demonstrate and experience more deeply his or her relationship to God. Draw a line from each quality on the left to the quote that fits it on the right. Be aware that not everyone will match them the same way.

1. Knowledge	A. I’m sorry, but I can’t get over being angry with two people in my church whose actions continue to frustrate me. I prefer just to ignore them when the church gathers on Sunday. I don’t need to sit near them!
2. Self-control	B. My friends think of me as a “wild person,” and I like that, to tell you the truth. It’s fun to break the rules!
3. Godliness	C. Sometimes I feel overwhelmed trying to figure out what I’m supposed to do and how I’m supposed to live as a Christian.
4. Goodness	D. With all the talk about sex around me and all the liberated views of sex portrayed in media and advertising, I struggle to live by the narrow sexual standards of the Bible.
5. Faith	E. I don’t know how much longer I can deal with the problems and pressures of my life and all the assaults on my faith from my family and in the workplace.
6. Perseverance	F. Of course I believe in God. But I must admit I continue to see areas of my life where I haven’t let God take control.
7. Mutual affection	G. I hear talk of God, but I’m not sure I believe everything I do should be tackled with God in mind.
8. Love	H. Sure there are plenty of needs in the world. But I’m too busy with my own job and my own family to worry about the poor or abused or underfed people in the world.

WHAT DO YOU NEED?

Select one quality from the list above and write it in the space below. Then make a list of at least three practical steps you can take to develop and demonstrate that virtue this week. You may decide to share your goals with another class member or someone else close to you.

Area where I need to grow:	How I can allow this quality to grow in me:
	1.
	2.
	3.

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