ver. 3, “*seeing that, &c.*,” above: so that  
this forms a sort of termination to that  
sentence. The A. V. ‘*beside this*’ is entirely at fault) **giving on your part** (literally, *introducing by the side of:* i.e.  
besides those precious promises on God's  
part, bringing in on your part) **all diligence, furnish** (from the original meaning of the verb, to *provide expenses for a  
chorus*, it easily gets this of *furnishing  
forth*. And the construction and meaning  
of the following clauses is not as in the  
A.V., “*add to*” your faith, virtue, &c.,  
but the word **in** is each time used of that  
which is assumed to be theirs, and the  
exhortation is, to take care that, in the  
exercise of that, the next step is developed), **in your faith** (Bengel remarks, “Faith is the gift of God:  
therefore we are not ordered to provide  
faith, but in our faith those fruits, seven  
of which are enumerated: faith leading the band, love closing it”) **virtue**(vest perhaps understood with Bengel as  
“strenuous tone and vigour of mind”);  
**and in your virtue, knowledge** (probably  
that practical discriminating knowledge,  
of which it is said Eph. v. 17, “*Be not unwise, but understanding what the will of the  
Lord is*”);

**6.] and in your knowledge,  
self-restraint** (“*temperance*” is perhaps now too much used of one sort only  
of self-restraint, fully to express the  
word. The connexion is: let such discriminating knowledge not be without its  
fruit, of steady holding in hand of the  
passions and tempers); **and in your self-restraint, patient endurance** (in afflictions and trials); **and in your patient endurance, godliness** (i.e. it is not to be mere  
brute Stoical endurance, but united with  
God-fearing and God-trusting);

**7.] and  
in your godliness, brotherly kindness** (not  
suffering your godliness to be moroseness,  
nor a sullen solitary habit of life, but kind  
and generous and courteous)**; and in your  
brotherly kindness, love** (universal kindness of thought, word, and act towards all:  
a catholic large-heartedness, not confining  
the spirit of *brotherly kindness* to *brethren*only, Matt. v. 46, 47. So that these two  
last correspond to the “*love for one another  
and to all*” of 1 Thess. iii. 12).

**8, 9.]** *Reasons for the foregoing exhortations:* 1) *positive*, the advantage of these  
Christian graces in bringing forth fruit  
towards the mature knowledge of Christ: 2)  
*negative*, the disadvantage of their absence  
from the character.

**8.] For these  
things** (the above-mentioned graces) **being  
in you** (by previons subsistence) **and multiplying** (not merely as A. V. “*abounding*”)  
**render you** (not the prevent tense for the  
future, but expressing the habitual character  
and function of these virtues) **not idle nor  
yet** (introduces a slight climax: a man may  
be in some sense not unfruitful, but yet  
unworkful) **unfruitful towards** (not “*in*”  
as A. V.: these virtues are all regarded  
as so many steps in advancing towards  
the *perfect knowledge* of Christ, which is  
the great complex end of the Christian  
life) **the perfect knowledge** (here, considering the place which it holds, it is  
well to give the full sense of this word,  
which is the same as in vv. 2,3; not as