in ver. 6) **of our Lord Jesus Christ** (in  
Him are hid, ethically as well as doctrinally, all the treasures of wisdom and  
knowledge: the knowledge of Him is the  
imitation of Him: for as it is true that  
hereafter the seeing Him as He is will  
ensure our being perfectly like Him, so it  
is true that here the only way in any  
degree increasingly to see Him as He is, is  
to become increasingly like Him. He only  
can declare Christ, who reflects Christ).

**9.] For** (*negative reason:* see above:  
and that, with reference not only to the  
exhortations of vv. 5, 6, 7, but by this  
**for** connected also with ver. 8: the advantage of the presence is great, for the  
disadvantage of the absence indicates no  
less than spiritual blindness and oblivion)  
**he to whom these are not present** (contrast to ver. 8) **is blind** (lacks discernment altogether of his own state as a  
member of Christ and inheritor of heaven), **short-sighted** (some interpret the  
word of not being able to see the heavenly  
things, which are distant, only earthly,  
which are close at hand. Perhaps, however, this is an interpretation more subtle  
than the Apostle’s meaning), **having incurred forgetfulness of the purification of  
his former sins** (i.e. of the fact of his  
ancient, pre-Christian, sins having been  
purged away in his baptism, This, and not  
the purification of the sins of the world,  
and of his among them, by the cross of  
Christ, is evidently the sense, by the very  
terms of the sentence. And thus almost  
all the Commentators.)

**10, 11.]** *The exhortation is resumed*,  
and *further pressed*, both on the preceding grounds, and on account of its  
blessed ultimate results, if followed.

**10.] Wherefore the rather (wherefore**referring to the two considerations  
urged in vv. 8, 9, and **the rather**making them reasons for increased zeal  
in complying with the exhortation), **brethren** (inaking the appeal more close  
and affectionate), **give diligence** (so the  
A. V. admirably) **to make** (properly, *to  
make for yourselves:* not to *make* absolutely; which lay beyond their power,  
but *to do it*, on their side, for their part.  
But the verb must not be explained away  
into a pure subjectivity, “to make sure to  
yourselves:” it carries the reflective force,  
but only in so far as the act is and must  
be done for and as regards a man’s own  
self, the absolute and final determination  
resting with Another) **your calling and  
election** (i. e., as Grotius, “The calling  
which came to you by the Gospel, and  
the election which followed it, when you  
became the people of God.” Both these  
were God’s acts, ver. 3, and 1 Pet. i. 1, 2)  
**secure** (for both, in as far as we look on  
them from the lower side, not able to  
penetrate into the counsels of God, are  
insecure, unless established by holiness of  
life. In His foreknowledge and purpose,  
there is no insecurity, no uncertainty:  
but in our vision and apprehension of them  
as they exist in and for us, much, until  
they are made secure in the way here  
pointed out): **for, doing these things**(because these are works done. And the  
participle is conditional, carrying with it  
an hypothesis: as A.V., ‘*if ye do these  
things*’), **ye shall never offend** (i.e. stumble and fall):

**11.]** **for thus** (i.e. *if ye do  
these things*) **shall be richly** (the adverb is  
not, as Huther says, surprising, but most  
natural and obvious with the verb, which  
is one of furnishing and ministering; therefore of quantity. The adverb belongs to  
the figure latent in the verb: and must  
therefore be interpreted in and with the  
interpretation of the verb: in which case  
it will indicate high degrees and fulness of  
glory) **furnished to you** (the verb seems  
expressly chosen in order to answer to