3—8. 2 PETER. 833   
 AUTHORIZED VERSION REVISED,   
 AUTHORIZED VERSION. for this reason, " giving on your heb. tis   
 part all diligence, provide, in [the   
 giving all diligence, add exercise of] your faith, virtue; and   
 to your faith virtue: and 41 Pet...   
 to virtue knowledge ; ® aud|   
 to knowledge temperance ; in your virtue, ' knowledge; 6 and   
 and to temperance pa- in your knowledge, self-restraint ;   
 tience ; and to god- and in your self-restraint, patience ;   
 lines; T and to godliness and in your patience, godliness 5   
 brotherly kindness ; and to Tand in your godliness, brotherly   
 brotherly kindness charity. kindness; and \* in your brotherly   
 8 For if these things be in kindness, love. § For these things,   
 you, and abound, they make being in you, and multiplying,   
 you that ye shall neither render you not idle !nor yet un-   
 ihe barren nor unfruitful in fruitful towards the perfeet know-   
 Mie Ruowledge of our Lord| ledge of our Lord Jesus Christ.   
   
   
   
   
   
 ver. 3, “seeing that, &c.,” above: so that tions and trials); and in your patient en-   
 this forms a sort of termination to that durance, godliness (i.e. it not to be mere   
 sentence. The A. V. ‘beside this’ is en- brute Stoical endurance, but united with   
 tirely at fault) giving on your part (lite- God-fearing and God-trasting); 7.) and   
 rally, introducing by the side of: i.c. in your godliness, brotherly kindness (not   
 besides those precious promises on God's sutlering your godliness to be moroseness,   
 part, bringing in on your part) all dili- nor a sullen solitary habit of life, kind   
 ce, furnish (from the original mean- and generous and courteous) ; and in your   
 ing of the verb, to provide expenses for a brotherly kindness, love (nniversal kind.   
 chorus, it easily gets this of furnishing ness of thonght, word, and act towards al   
 forth. And the construction and meaning a catholic large-heartedness, not confining   
 ‘of the following clunses is not as in the the spirit of brotherly kindness to brethren   
 A.V., “add to” your faith, virtue, &e., only, Matt, v. 46, 47. So that these two   
 but the word in is each tine used of that last correspond to the Jove fo one another   
 which is assumed to be theirs, and the and to all” of 1 Thess. iii.   
 exhortation is, to tuke care that, in the 8, 9.] Reasons for the foregoing exkor-   
 exercise of that, the next step is de- tations: 1) positive, the advantage of these   
 veloped), in your faith (Bengel re- Christian graces in bringing forth fruit   
 marks, “Faith is the gift of God: towards the nature knowledge of Christ : 2)   
 therefore we are not ordered to provide negative, the disadvantage of their absence   
 faith, but in our faith those fruits, seven from the character, 8.] For these   
 of which are ennmerated: faith lead- things (the above-mentioned graces) being   
 ing the band, love closing it”) virtue in you (hy previons subsistence) and multi-   
 (vest perhaps understood with Bengel as plying (not merely as A. V. “ abounding”)   
 “strenuous tone and vigour of mind”); render you (not the prevent tense for the   
 and in your virtue, knowledge (probably future, but expressing the habitual   
 that practical discriminating knowledge, and function of these virtues) not idle nor   
 of which it is said Eph. v. 17, “Be not un- yet (introduces a slight climax: aman may   
 wise, but understanding what the will of be in some sense not unfruitful, but   
 Tord is”); 6.) and in your knowledge, unworkful) unfrnitful towards (not “in”   
 self-restraint (\* temperance” is per- as A. V.; these virtues are all regarded   
 haps now too much used of one sort only as so many steps in advancing towards   
 of self-restraint, fully to express the the perfect knowledge of Christ, which is   
 word. The connexion is: let such dis- the great complex end of the Christian   
 criminating knowledge not be without its life) the perfect knowledge (here, con-   
 fruit, of steady holding in hand of the sidering the place which it holds, it is   
 passions and tempers); and in your self well to give the full sense of this word,   
 Testraint, patient endurance (in alllice which is the same as iu vv. 2,33 not as