

## 8 For if these things

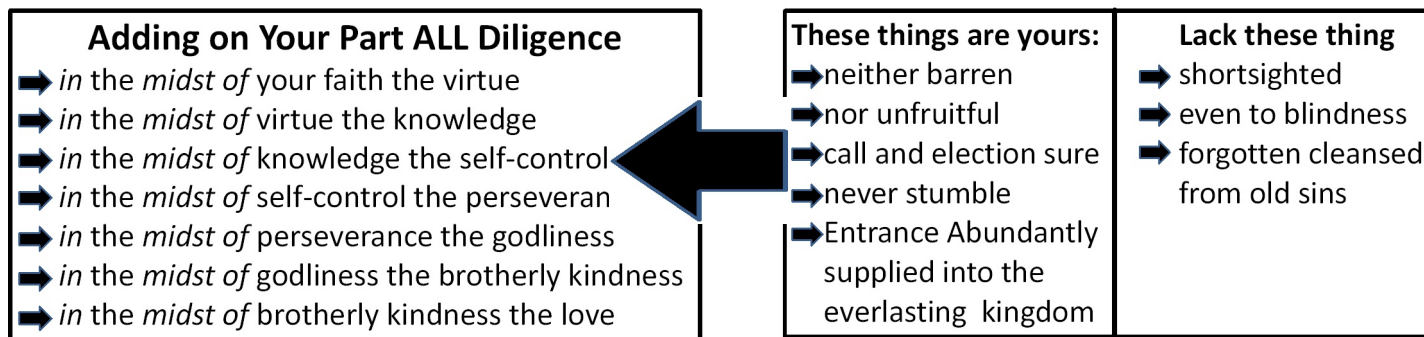
The Holy Spirit wanted these words to be directly linked to the seven things that must be added to our faith. “*These things*” sums them up and “*for*” ties them to what follows as the reason and explanation for giving diligence to add them. Only when we add on our part will all that follows come into being.

*gar* is **the fourth most common conjunction in the NT** (after *kai*, *de*, and *hoti*). ... It **appears 1,042 times in the NT**. ... **generally indicates a causal relation between two statements**, whereby the **second statement gives a reason for or explains the first**. (Exegetical Dictionary NT:1063)

*gar*, Conjunction *for*, ... regularly placed after the first word of a sentence: to **introduce the reason**: I. ARGUMENTATIVE, to introduce the reason for a statement, which usually precedes:-when it precedes the statement, it may be rendered since, as, (Liddell and Scott Abridged Greek Lexicon.NT:1063 )

“*gar*... a conjunction which according to its composition *ge* and *ara* (i.q. *ar*), is properly a **particle of affirmation and conclusion**, denoting **truly therefore, verily as the case stands**, “the thing is first affirmed by the particle *ge*, and then is referred to what precedes by the force of the particle *ara*”... Now since by a new affirmation not infrequently **the reason and nature of something previously mentioned are set forth**, it comes to pass, that by the use of this particle, **either the reason and cause of a foregoing statement is added**, whence arises the causal or argumentative force of the particle, *for*... **or some previous declaration is explained**, whence *gar* takes on an explicative force *for, the fact is, namely*... Thus the force of the particle is either conclusive, or demonstrative, or explicative and declaratory;... II It adduces the Cause or gives the reason of a preceding statement or opinion... III It serves to explain, make clear, illustrate, a preceding thought or word: *for, i. q. that is, namely*...” (Thayer, p. 109-110; 1063)

Looking at these two section as a whole is very helpful. In the first chart, all the things that must be diligently added to our faith as our part are listed. In the second, the blessings that will be bestowed by God if we fulfill the first chart, or the curses if we do not. Peter is stressing that with this new affirmation he is setting forth the reason and nature of the previous eight attributes and why Christians ought to want them. The reason they are so important centers on what will happen if they belong to us and what will happen if they do not.



Just as God told Israel that there would be blessings and curses based upon their response to His commands, so also does the Holy Spirit here.

“Behold, I set before you today a blessing and a curse: 27 the blessing, if you obey the commandments of the Lord your God which I command you today; 28 and the curse, if you do not obey the commandments of the Lord your God, but turn aside from the way which I command you today, to go after other gods which you have not known. 29 Now it shall be, when the Lord your God has brought you into the land which you go to possess, that you shall put the blessing on Mount Gerizim and the curse on Mount Ebal. Deut. 11:26-30

**are yours and abound,**

This is not the common verb of being “*is*,” (used over 750 times), but a term only used 60 times in

the NT. The most basic meanings are to “*have in possession and presently with*” and “*to begin and make a beginning*” (literally *hupo - under* and *archo - to begin*). Hence when these things come into existence, and we begin to have them in possession and present within us. They begin below the surface deeply within our soul. They are a natural part of our character, reflecting the divine nature growing within. They are ours, ready and always at hand to be used.

“*huparcho ... be present; have, possess ...* 1. This verb occurs **60 times in the NT**, 40 in Luke and Acts. (Exegetical Dictionary NT:5225)

“*huparcho ... to begin, make a beginning, ...* 2. ... *to make a beginning of, ...* 3. ... *to begin doing, ...* 4. ... *a beginning of it had been made, B. to begin to be, come into being, arise, spring up, 2. to be in existence, to be there, to be ready, 3. simply to be, ...*” (Liddell and Scott Abridged Greek Lexicon NT 5225).

Yet this is not a beginning that ends after it begins. It is a beginning that goes on to an overflowing abundance. We must be in full possession of them at all times and they must be abounding more and more until there is a superabundance of them.

*pleonazo* from *pleion*, or *pleon*, “**more**” (greater in quantity), akin to *pleo*, “to fill,” signifies, (a) intransitively, “to superabound,” of a trespass or sin, Rom 5:20; of grace, Rom 6:1; 2 Cor 4:15; of spiritual fruit, Phil 4:17; of love, 2 Thess 1:3; of various fruits, 2 Peter 1:8; (Vine’s Expository Dictionary of Biblical Words, NT:4121)

*pleonazo ... to increase considerably the extent of an activity or state, with the implication of the result being an abundance - ‘to increase considerably, to become more and more, to multiply.’* *ou de epleonasen hamartia* ‘but where sin increased’ Rom 5:20. It may be difficult in some languages to speak of ‘sin increasing,’ but in Rom 5:20 one can say ‘where people sinned more and more.’ (Lou & Nida, Greek-English Lexicon NT 4121).

Christians want them to become a natural part of their being, and then they want them to be multiplied. All should want to be filled to the brim with these things. They force out all other things which are contrary to them. “*If these things are yours and abound...*” is the conditional bridge joining our toil to God’s promises.

### **you will be neither barren nor unfruitful**

Once again, this is not the common verb of being “*is/be*.” It is also translated “*they make you to be*” (ASV), “*they render you*” (NASB), “*they keep you from being*” (ESV). It’s other uses in the NT emphasize being assigned a position, put in charge, appointed to a position. Two examples in the NT lay out the basic meaning. In the first, Titus is to “*appoint*” elders, based on the qualities that are essential to the work. Without these no one can be made and appointed elders.

*For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you — 6 if a man is blameless, Titus 1:5-6*

In the second, those who want to be friends of this world by making their conduct acceptable to them “*make*” (qualify themselves to be appointed) to this position.

*Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. Jas. 4:4*

This sums up the basic idea of what the Holy Spirit is revealing here.

*kathistemi ... to assign to someone a position of authority over others - 'to put in charge of, to appoint, to designate.'* ... 'his master placed him in charge of his (other) servants' Matt 24:45. 'To put someone in charge of someone else' may be expressed in a number of languages as 'to give someone the authority to command others' or 'to say to someone, (Lou & Nida, Greek-English Lexicon NT:2525

*kathistemi...* a strengthened form of No. 1, usually signifies “to appoint a person to a position.” In this sense the verb is often translated “to make” or “to set,” in appointing a person to a place of authority, ... a servant over a household, Matt 24:45,47; 25:21,23; Luke 12:42,44; a judge, Luke 12:14; Acts 7:27,35; a governor, Acts 7:10...” (Vine’s Expository Dictionary , NT:2525)

These seven qualities added to our faith appoint us to the office and position of not being idle and unfruitful. They appoint us to become busy and fruitful. Paul spoke in a similar way to Timothy. There are things that must be done before one can become (made to be by certain qualities), a vessel for honor.

*But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. 21 Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work. 2Tim. 2:20-21*

It is not simply being aware and understanding their importance or just having them to a limited degree that comes from hearing a sermon on them every few years. This is full possession in abundance. Each quality is not only continually within our grasp, but abundantly so. Since "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully" (2Cor. 9:6), it is evident that those who will receive the blessings are those who have sowed bountifully. When we mold our character as God demands we will be "appointed" by these things to be busy and fruitful.

### **not idle or unfruitful.**

These are among the most dangerous words in the Scriptures All who go before the Lord, idle, will hear "you wicked and slothful (lazy) servant." (Mt 25:26). While of those who bear no fruit Jesus said, "Every branch in Me that does not bear fruit He takes away." (Jn. 15:2). It is interesting that the Spirit uses a double negative here. You will "not" "not be working and not be fruitful." More will be said on this after looking at their definitions. Christians are to be busy and productive, yet those who have not diligently added these things to their faith are "yielding no return," because they are "inactive, not accomplishing good, idle, inoperative."

"argos "argos... denotes "inactive, idle, unfruitful, barren" (a, negative, and ergon, "work") cf. the verb *katargeo*, "to reduce to inactivity"); ... denoting "idle, barren, yielding no return, because of inactivity," is found in the best mss. in James 2:20 (RV, "barren"); it is rendered "barren" in 2 Peter 1:8, KJV, (RV, "idle"). In Matt 12:36, the "idle word" means the word that is thoughtless or profitless. (Vine's Expository Dictionary NT:692)

*argos* (= a)-*ergos* ... means "inactive" or "inoperative." It is used a. in the sense of "indolent" (Ecclus 37:11), "unemployed," "useless," "unserviceable" ... or passive "unused" ... or "unworked," i.e., "raw" or "crude" ... It is also used b. in the sense of "incapable of action or of live operation." ... *argeo* is intransitive; it can be used in the LXX for "to rest" (on the Sabbath, 2 Macc 5:25), but also for "to be idle," or "to pause" (... Eccl 12:3). **argos in the NT** is used in the secular sense of "unemployed" (Matt 20:3), "inactive" (Matt 20:6; 1 Tim 5:13), or "idle" (Titus 1:12). It is also **used in the moral sense of "not accomplishing good," i.e., "bad"** ... of human words which come under judgment (Matt 12:36, where it is obviously identical with *poneron* (evil) ... It is also found in the religious sense at 2 Peter 1:8 (par. to *akarpos*) of those who will stand before Christ in the judgment with nothing to attest their Christian standing either in their individual life or the life of the community. (Kittel, TDWNT; NT:692)

This was the real problem in the parable of the talents. The first two traded and made gain, while the third remained idle, and yielded no return because of inactivity.

*14 "For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them. 15 "And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey. 16 "Then he who had received the five talents went and traded with them, and made another five talents, 17 And likewise he who had received two gained two more also. 18 But he who had received one went and dug in the ground, and hid his lord's money. Mt. 25:14-27*

At his return, the lord of those servants said exactly the same thing to the first two, but something entirely different to the third.

*"His lord said to him, "Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord."*

*"But his lord answered and said to him, "You wicked and lazy servant, you knew that I reap where*

*I have not sown, and gather where I have not scattered seed. 27 So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.*

If a Christian did nothing more than add these seven things to their faith, along with the things that would be done as a result of them, they will never be lazy or slothful, but always good and faithful.

Unfruitful carries this idle inactivity into the realm of trees and vegetation. With this term, the tree has produced no fruit, and the fields no crops. In both cases, they are “not yielding what it ought to yield.”

*“akarpos "unfruitful" (a, negative, and karpos fruit), is used figuratively (a) of "the word of the Kingdom," rendered "unfruitful" in the case of those influenced by the cares of the world and the deceitfulness of riches, Matt 13:22; Mark 4:19; ...” (Vine's Expository Dictionary NT:175)*

*“akarpos... without fruit, barren;... 2... not yielding what it ought to yield... destitute of good deeds,...” (Thayer, p. 21; 175)*

One of the most fearful things for a Christian is to be barren and unfruitful. In both a parable and in a real life event, the Lord showed contempt toward trees (and by application, His branches) that do not produce fruit.

*He also spoke this parable: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?' 8 But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize it. 9 And if it bears fruit, well. But if not, after that you can cut it down.'" Lk. 13:6-9*

Christians have their entire life to produce fruit. God will do all He can to help us, but sadly in the end, if they are unfruitful and fruitless, they will be cut down. There should be great urgency in producing this fruit because we don't know when the Lord will return. There will be no mercy for those who could have produced fruit but refused to do so.

*And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." Immediately the fig tree withered away. Mt. 21:19*

*And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire. Matt 3:10*

By wording the promise with a double negative, the Spirit is promising that this can never happen to those who are diligently adding these things to their faith. Those doing this will be among the fruitful branches.

*"I am the true vine, and My Father is the vinedresser. 2 "Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. 3 "You are already clean because of the word which I have spoken to you. 4 "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.... 6 "If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. ... 8 "By this My Father is glorified, that you bear much fruit; so you will be My disciples. (John 15:1-4,6,8).*

**in the knowledge of our Lord Jesus Christ.**

The preposition (*eis*) is mostly speaks of entrance. When one is outside and seeking entrance, this preposition is used when they have found the way to enter.

*“eis,... a Prep. ... denoting entrance into, or direction and limit... 3. it denotes the end; and a. the end to which a thing reaches or extends, i.e. measure or degree... b. the end which a thing is adapted to attain... c. the end which one has in view, i.e. object, purpose;... d. the end by which a thing is completed, i.e. the result or effect... (Thayer, p. 183-186; 1519).*

Peter used *“epi-gnosis* to describe what the end would be when these seven things have been truly added to the point where they are yours (full possession) and abound (superabundance), and thus they make us to be (qualify and render fit) to be not idle or unfruitful. This is an additional blessing. It fulfills something Jesus said to His apostles.

***If you know these things, blessed are you if you do them. Jn. 13:17***

Doing these seven things that proceed out of our faith is the path to “*epignosis*.” Full, practical and expert knowledge about our Lord Jesus Christ.

*epignosis* ... denotes “**exact or full knowledge, discernment, recognition,**” and is a strengthened form of *gnosis* expressing a fuller or a full “**knowledge,**” a greater participation by the “**knower**” in the object “**known,**” thus more powerfully influencing him. (Vine’s Expository Dictionary NT:1922)

This is obviously an objective genitive, because this is our knowledge about Jesus Christ. Knowing leads to doing, doing leads to fruit and work, which leads to the expert (mature) knowledge of the Christian life.

## **9 For he who lacks these things**

With another *gar*, the curse of NOT adding on our part is given. It too points back to adding on our part. If we lack any of them, this curse will surely follow.

*gar*... **generally indicates a causal relation between two statements**, whereby the **second statement gives a reason for or explains the first**. (Exegetical Dictionary NT:1063)

Although awkward in English, a more literal translation would be “*for he to whom are not present these things*” or for “*he who is not present with these things*.” The negation here is not the alpha privative, but much stronger. Here it is not just a negation of an action, but a negation of the thoughts. Without the thoughts of these seven things working and working in our minds, the actions are impossible.

*me* ... *not*, is the negative of thought, as *ou* of statement, i.e. *me* says that one thinks a thing is not, *ou* that it is not. The same differences hold for all compounds of *me* and *ou* ... in Independent sentences, 1. with Imperative ... 2. with Subjunctive ... 3. with Optative. to express a wish that a thing may not happen, ...” (Liddell and Scott, Abridged Greek Lexicon. NT 3361)

*me* a particle of negation, which differs from *ou* (which is always an adverb) in that ***ou* denies the thing itself (or to speak technically, denies simply, absolutely, categorically, directly, objectively), but *me* denies the thought of the thing, or the thing according to the judgment, opinion, will, purpose, preference, of someone (hence, as we say technically, indirectly, hypothetically, subjectively)**. This distinction holds also of the compounds *oudeis medeis* ...” (Thayer’s, NT: 3361)

*me* is used to negate sentences that represent not reality but the conception of the speaker, involving something desired, demanded, considered, feared, etc. **Conditional sentences are also, in the same sense, subjective statements that do not make any claim concerning the reality of their contents**. In koine Greek, the range of possible uses for *me* is expanded, so that ... *me* often replaces *ou*. As a general rule, *ou* negates the indicative, *me* the remaining moods...” (Exegetical Dictionary of the New Testament NT:3361)

What is being negated is their presence. They are not near by or beside. They are not present at all.

“*pareimi* ... **to be by or beside or here**” (*para*, “**by,**” and *eimi*, “**to be**”), ... **signifies** (a) “**to be by, at hand or present,**” of persons, e. g., Luke 13:1; Acts 10:33; 24:19; 1 Cor 5:3; 2 Cor 10:2,11; Gal 4:18,20; of things, John 7:6, of a particular season in the Lord’s life on earth, “is (not yet) come,” or “is not yet at hand”; Heb 12:11, of chastening “(for the) present” (the neuter of the present participle, used as a noun); in 13:5 “such things as ye have” is, lit., “the things that are present”; 2 Peter 1:12, (Vine’s Expository Dictionary, NT:3918)

*pareimi par-eimi* ...**to be by or present, ... 2. to be by or near one, ... to be present in or at a thing**, 3. to be present so as to help, stand by, . of things, to be by, to be ready or at hand, ... if power were at my command, ... 2. of Time, ... the present state of affairs, present circumstances, according to present circumstances, ... (Liddell and Scott Abridged Greek Lexicon. NT:3918)

*pareimi* ... a ‘**to be present,**’ 85.23) **what one has on hand as available for use** - ‘what one has, possessions.’ ... ‘be content with what you have’ Heb 13:5. (Lou & Nida, Greek-English Lexicon

NT:3918)

This is a something that is true before one becomes a Christian, after one becomes a Christian and is working to add them but doesn't yet possess them or those Christians who have not bothered to diligently add them. Regardless of the reason, as long as they are not present in our mind, these terrible things will follow.

### **is shortsighted, even to blindness, (is blind, seeing only what is near - ASV)**

The two concepts are not contradictory. Since they are both together, they complement and limit one another. It is not complete blindness, but one that leads to spiritual near-sightedness. They are blind to the spiritual realities because they only see what is near (physical / material realities).

*“tuphlos... (tuphoo to raise a smoke; hence prop. “darkened by smoke”), blind... b. mentally blind...”* (Thayer, p. 633; 5185)

*“tuphlos... to envelop with smoke, be unable to see clearly. Blind (Matt 9:27,28; 11:5; 12:22; Luke 7:21,22; John 9:1 ff.; Acts 13:11; Sept.: Lev 19:14; Job 29:15). Figuratively in respect to the mind as being blind, ignorant, stupid, slow of understanding (Matt 15:14; 23:16,17,19,24,26; Luke 4:18; John 9:39-41; Rom 2:19; 2 Peter 1:9; Rev 3:17; (Complete Word Study Dictionary: NT5185)*

They so nearsighted that they are blind to what truly matters.

*muopázo ... (n.f.), shortsighted, which is derived from múœ (n.f.), to shut, and œps (n.f.), the eyes. To shut the eyes, blink, to squint like one who cannot see clearly; hence by implication to be nearsighted. Used metaphorically in 2 Peter 1:9. (Complete Word Study Dictionary: NT:3467)*

*muopazo "to be short-sighted" (muo, "to shut," ops, "the eye"; cf. Eng., "myopy," "myopic": ... occurs in 2 Peter 1:9, RV, "seeing only what is near" (KJV, "and cannot see afar off"); this does not contradict the preceding word "blind," it qualifies it; he of whom it is true is blind in that he cannot discern spiritual things, he is near-sighted in that he is occupied in regarding worldly affairs.*

Those who see things only in reference to this life are spiritually blind. All that is important is considered in reference to what is here and now. Money, home, health, friends and family become the only end. They are no longer seen as they relate to the eternal realities as revealed in the Bible. Those who lack these things are no longer strangers and pilgrims looking for a heavenly city, they are citizens of this world alone and can no longer see beyond.

Christians who lack (virtue, knowledge, self-control, perseverance, godliness, brotherly kindness and love) are incapable of seeing life in it's full richness and purpose. They are in a fog, a haze keeping them from seeing things clearly. Those with them see so much more:

*while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. 2Cor. 4:18*

This is how faithful Christians view life. Only those who are shortsighted even to blindness see it otherwise. This is a progressive blindness, which finally ends when all benefits of Christianity are completely forgotten and the joy of salvation disappears. It is difficult to imagine how anyone could forget, but God warned that this is real danger faces all who refuse to add to their faith.

*For we walk by faith, not by sight. 2Cor. 5:7*

*These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. 14 For those who say such things declare plainly that they seek a homeland. 15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16 But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them. Heb. 11:13-16*

**and has forgotten that he was cleansed from his old sins.**

Gratitude and appreciation go a long way to keeping us motivated. They are closely tied to the precious and exceeding great promises. This was the rejoicing that the Eunuch felt as he went on his way after being baptized and receiving the remission of sins. The cleansing of sin is one of the most precious and exceedingly great of all God's promises. Those who forget the joy of their salvation have lost something vital. The term "forgotten" is defined:

*lethe* ... "**forgetfulness**" (from *letho*, "**to forget**," an old form of *lanthano*, ... Eng. "lethal," "lethargy," and the mythical river "Lethe," which was supposed to cause forgetfulness of the past to those who drank of it), (Vine's Expository Dictionary NT:3024)

*"lethe (letho to escape notice, lethomai to forget), ... forgetfulness..."* (Thayer p 377; NT:3024)

What should the day of conversion mean to a Christian? The day when they went down into the water to be baptized in imitation of the death, burial, and resurrection of their Lord? The day God washed away your sins and cleansed you of every spot and evil?

*katharizo* ... signifies (1) "to make clean, to cleanse" (a) from physical stains and dirt, as in the case of utensils, Matt 23:25 (figuratively in verse 26); from disease, as of leprosy, Matt 8:2; (b) in a moral sense, from the defilement of sin, Acts 15:9; 2 Cor 7:1; Heb 9:14; James 4:8, "cleanse" from the guilt of sin, Eph 5:26; 1 John 1:7; (2) "to pronounce clean in a Levitical sense," Mark 7:19, RV; Acts 10:15; 11:9; "to consecrate by cleansings," Heb 9:22,23; 10:2. (Vine's Expository Dictionary NT:2512)

What do the memories of that day bring to your heart? If there is no chord left to stir, then they are in serious trouble and possibly far down this road. There is a way to turn back, but it will take the same diligence that would have kept you from it in the first place. It takes labor and toil to keep one's eyes seeing clearly.

*I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. Rev. 3:18*

**10 Therefore, brethren, be even more diligent to make your call and election sure,**

From "gar" to "dio" is a small change. The difference is *gar indicates a causal relation between two statements, whereby the second statement gives a reason for or explains the first* and "dio serves to coordinate what follows with what precedes denoting the fact that the inference is self-evident."

In both cases, all that has been said is now summed up. The blessings (not idle or unfruitful) and the curses (blind, nearsighted, forgetful) leads inexorably to this conclusion.

*"dio, dioper, relatively emphatic markers of result, usually denoting the fact that the inference is self-evident - 'therefore, for this reason, for this very reason, so then.'* (Lou & Nida, Greek-English Lexicon NT:1352)

*dio... serves to coordinate what follows with what precedes* ... occurs esp. in Acts (8 times), ... Pauline letters (22), and in the other letters of the NT (11, of which 9 are in Hebrews) ... (Exegetical Dictionary of the NT NT:1352)

Everything said up to this point now leads the Spirit to exhort all brethren to go above and beyond any of the efforts already put forth. Their diligence must now move to a greater degree. "*When added to verbs and adjectives it denotes increase, a greater quantity, a larger measure, a higher degree, more, more fully.*"

*"mallon... more, to a greater degree; rather; 1. When added to verbs and adjectives it denotes increase, a greater quantity, a larger measure, a higher degree, more, more fully... b. In comparison it often so stands that 'than before' must be mentally added,[A.V. the more, so much the more], ... 2. it marks the preference of one thing above another, and is to be rendered rather, sooner..."* (Thayer, p. 387-388; 3123).

*"mallon ... is the comparative of the adv. mala (which does not appear in the NT), and it occurs 81 times in the NT. The meaning is determined by its semantic location. ... 2. a) In direct comparison ... more than: Matt 18:13; Acts 4:19; 5:29 ("one must obey God rather than man") ... Absolute (in*

indirect comparison): **even more** (than before, than others): Mark 10:48 par. Luke 18:39; Luke 5:15; John 5:18; 19:8; Acts 5:14; 9:22; 2 Cor 7:7; Phil 1:12; 2:12; 3:4; Heb 10:25; 2 Peter 1:10; Phil 1:9 ...” (Exegetical Dictionary of the NT:3123).

Give an even great increase of diligence, give a greater quantity of diligence, offer up a larger measure of diligence, give diligence to an even higher degree. The efforts are so worthy, the rewards are so great, give absolutely all that you have to this endeavor. This is a different word than the one used earlier. Added to haste is “*be busy, eager, zealous, earnest to do a thing.*” “*Do something with intense effort and motivation.*” So are now to move these things into the superlative.

“*spoudazo... I. intr. to make haste, 1. of things, to be busy, eager, zealous, earnest to do a thing, be busy, eager, zealous, earnest to do a thing, ... absol. to be serious or earnest, II. trans., 1. to do anything hastily or earnestly, to be zealously pursued, ... 2. Pass., also, of persons, to be treated with respect, to be courted, ...*” (Liddell and Scott Abridged Greek Lexicon NT:4704)

*spoudazo ... to do something with intense effort and motivation - ‘to work hard, to do one’s best, to endeavor.’ ...* (Lou & Nida, Greek-English Lexicon NT 4704)

### to make your calling and election sure.

The Holy Spirit now returns to “*adding on your part*” saying that we must make our calling and election sure. By adding these seven things to our faith, we are “*producing, constructing, forming, and fashioning*” the establishment and steadfast nature of our calling and election.

“*poieo... I. to make ... 1. ... a. with the names of the things made, to produce, construct, form, fashion, etc. ... to create produce: of God, as the author of all things... absol. of men, to labor, to do work... to be operative, exercise activity ... b. joined to nouns denoting a state or condition, it signifies to be the author or, to cause ... 2. With additions to the accusative which define or limit the idea of making... 3. As the active poiein..., so also the middle poieisthai, ... to be the author of a thing (to cause, bring about...)*... II **to do** ... i.e. to follow some method in expressing by deeds the feelings and thoughts of the mind... a. univ., with adverbs describing the mode of action... with nouns which denote a command, or some rule of action POIO signifies **to carry out, to execute**... in bibl. Grk. to do the law, meet its demands... with nouns describing a plan or course of action, to perform, accomplish...” (Thayer, p. 524-527; 4160)

This is another very precious and exceeding great promise. By doing these things we will stabilize both our calling and election. These two words form a very important part of our hope. Our calling came when we heard and obeyed the gospel.

“*klesis... 1. a calling, calling to, ... 2. a call, invitation: to a feast... in the N.T. everywhere in a technical sense, the divine invitation to embrace salvation in the kingdom of God, which is made esp. through the preaching of the gospel:...*” (Thayer, p. 329-350; 2821)

The word simply means an *invitation* or being *called* for something. Since Paul revealed that God called us through the gospel and the church is the called out, our calling is synonymous with obeying the gospel.

*But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. 2Th. 2:13-14*

*I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, Eph. 4:1*

*But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. 1Pet. 2:9-10*

*For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. 27 But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; 28 and the base things of the world and the things which are despised God has chosen, and the things*



*which are not, to bring to nothing the things that are, 1Cor 1:26-29*

The term election is very similar to our calling. But it is unique in its timing. God did his electing before the foundation of the world, but we cast the deciding vote and became the elect after we were called. The term election simply means that we were chosen.

*“ekloge...election, choice...a. the act of picking out, choosing...”(Thayer p. 197; 1589)*

God's choice came before the creation or foundation of the world.

*Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, Eph 1:3-5*

As God crafted the gospel, He made some important decisions about how He would develop the gospel to draw only those whom He sought to be with Him in eternity. As Paul stated to the Corinthians, it was the things God chose (foolish, weak, base, despised) that determined the quality of people who would come. So God chose, elected and called a class of people.

*And we know that all things work together for good to those who love God, to those who are the called according to His purpose. 29 For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. 30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. Rom 8:28-30*

God wanted all men to be saved and come to the knowledge of the truth and He created the gospel to bring out those things. When the gospel is preached God is inviting and calling.

*For this is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 1 Tim 2:3-5*

Since God wanted all to be saved, He voted for everyone and wanted to choose everyone. But only those who obey the gospel are the elect because like all elections we have to receive enough votes to be elected. God cast one vote and we cast the deciding vote. We are called and elected when we obey the gospel. God elected us before the foundation of the world and we cast the deciding vote and became the elect of God after we obeyed the gospel.

But the problem with both the calling and election centers on us. God will never change His mind, but we can change our mind. Jesus warned: *“For many are called, but few are chosen.” Mt. 22:14*

Peter made a very precious promise, both our call and our elections are made “sure” when we diligently and with haste add on our part. When these things are in our possession in abundance, we make our call and election “sure.” This is a strong adjective for something that is *“Fixed, sure, certain. Figuratively that upon which one may build, rely, or trust.”* Simply by adding these seven things to our faith, we have the solemn assurance of the Holy Spirit that our calling and election will be *“steady, sure, reliable steadfast, or certain.”* What a wonderful and comforting promise.

*bebaios* means **“standing firm on the feet,” “steadfast,” “maintaining firmness or solidity,” “steadfast for ...”** Hence “firm” in the sense of having inner solidity. In respect of abstract things and persons *bebaios* thus comes to mean **“steady,” “sure,” “reliable” “steadfast,” or “certain.”** (Kittel, TDWNT; NT:949)

*bébaios*; , firm, adj. ... **Fixed, sure, certain.** Figuratively **that upon which one may build, rely, or trust** (see Rom 4:16; 2 Cor 1:7; Heb 2:2; 3:6,14; 9:17; 2 Peter 1:10,19). **In the NT not used of persons but objects** (Heb 6:19), that which does not fail or waver, immovable, and on which one may rely. (Complete Word Study Dictionary: NT:949)

All who fulfill the conditions here make their call to salvation and their election to eternal life stable, fast, and firm. It becomes unshakable. This is one of the greatest promises in the Scriptures brethren! It is ours for the taking. Lest we fear we are reading too much into this, He gives a further explanation.

## for if you do these things you will never stumble;

Again Peter uses "gar"(see 1:8) to stress the connection between this, and that which comes before it. He is affirming and concluding the thought of security and stability by affirming the impossibility of stumbling. By doing these things you shall never stumble! "Doing" is defined:

"*poieo*... I. **to make** ... 1. ... a. with the names of the things made, **to produce, construct, form, fashion**, etc. ... *to create produce*: of God, as the author of all things... absol . of men, *to labor, to do work... to be operative, exercise activity* ... b. joined to nouns denoting a state or condition, it signifies *to be the author or, to cause* ... 2. With additions to the accusative which define or limit the idea of making... 3. As the active *poiein*..., so also the middle *poieisthai*, ... **to be the author of a thing (to cause, bring about...)**... II **to do** ... i.e. to follow some method in expressing by deeds the feelings and thoughts of the mind... a. univ., with adverbs describing the mode of action... with nouns which denote a command, or some rule of action *poio* signifies **to carry out, to execute**... in bibl. Grk. *to do the law, meet its demands*... with nouns describing a plan or course of action, *to perform, accomplish*..." (Thayer, p. 524-527; 4160)

In order to solidify our understanding of how stable and firm our call and election becomes, the Spirit revealed that by doing *these things*, we can never stumble. This is the third time Peter has summed up "*adding on your part, in your faith supply*..." the seven things he has just finished discussing. It is these things, diligently added to our faith that ties these three together.

*For if **THESE THINGS** are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 For he who lacks **THESE THINGS** is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. 10 Therefore, brethren, be even more diligent to make your call and election sure, for if you do **THESE THINGS** you will never stumble; 2Pet. 1:8-11*

The same things that make us "*neither barren nor unfruitful*," also keep us from becoming "*shortsighted, even to blindness, and forgetful, make your call and election sure*," and make it absolutely certain we "*will never stumble*."

"*ptaio*... I. **to cause one to stumble or fall**... 2. *to stumble*... a. **to err, to make a mistake**, b. **to fall into misery, become wretched**..." (Thayer, P. 556; 4417)

"*ptaio*... I. trans. *to make to stumble or fall*, ... II. intr. **to stumble, trip, fall**, Soph., etc.; ... **to stumble against, fall over**, ... 2. metaph. **to make a false step, to fail**, ..." (Liddell and Scott, Abridged Greek Lexicon. NT 4417)

The term stumble in English has a lot of different meanings in the various contexts where it is used. But the Greek term defined above is only used three other times in the NT. After we carefully consider each of them we can get and clear picture of exactly what God is promising here and it is incredible.

*I say then, have they **stumbled** that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles. 12 Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness! Rom. 11:11-12*

*For whoever shall keep the whole law, and yet **stumble** in one point, he is guilty of all. Jas. 2:10-11*

*My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment. 2 For we all **stumble** in many things. If anyone does not **stumble** in word, he is a perfect man, able also to bridle the whole body. Jas. 3:1-3*

In the first the Spirit described the fall of Israel after crucifying Jesus. In the second, the breaking of any law that made one guilty of all is *stumbling*. In the third, it is the sinful use of the tongue. There can be no doubt from these three passages that this is a fatal *stumbling*. If we will keep in abundant possession the seven things listed here and continue to add them our entire Christian life then God has promised that these things alone will protect us so we will never *stumble* in this way.

Hence our eternal destiny is based on our efforts to add! What a precious promise! We have the means to insulate and protect ourselves from all harm! This passage offers great security! But it is security based on completely mastering and living the seven things above. God has done His

part for all! When we do our part we can *never* stumble! The term never is made up of three greek words. The first two are “*ou me*.” “*ou denies the thing itself (or to speak technically, denies simply, absolutely, categorically, directly, objectively), but me denies the thought of the thing.*” These two terms deny the possibility either in thought or idea, and denies it “*simply, absolutely, categorically, directly, objectively.*” It is not possibly and cannot become a reality.

*me* a particle of negation, which differs from *ou* (which is always an adverb) in that ***ou denies the thing itself (or to speak technically, denies simply, absolutely, categorically, directly, objectively), but me denies the thought of the thing, or the thing according to the judgment, opinion, will, purpose, preference, of someone (hence, as we say technically, indirectly, hypothetically, subjectively).*** This distinction holds also of the compounds *oudeis medeis ...*” (Thayer’s, NT: 3361)

Thus by adding these things, stumbling is no longer possible. Yet the Spirit adds one more term that speaks of time. The term means “*at some time, one time or another, once, used both of time past and future.*” “*a point of time which is roughly simultaneous to or overlaps with another.*” With both “*ou*” and “*me*” to define it. At no time in the past or the future or at any time that overlaps another can anyone stumble if they are “*making and doing these things.*”

*poté*; indef. and enclitic adv. When, whenever. ... (I) **At some time, one time or another, once, used both of time past and future. EOf the past it means once, formerly** (John 9:13, "one who was **blind at one time**" ... Rom 7:9, "**at one time without law**" [a.t.]; see 11:30; Gal 1:13,23; Eph 2:2,3,11,13; 5:8; Phil 4:10, "that now at the last," meaning now at length; Col 1:21, "**you who were at one time**" [a.t.]; 3:7; Titus 3:3; Philem 11; 1 Peter 2:10; 3:5,20; 2 Peter 1:21). **Of the future, meaning once, one day, at last** (Luke 22:32; Rom 1:10). (Complete Word Study Dictionary: NT: 4218)

“*pote, hopote, hote, hotan, ...* a point of time which is roughly simultaneous to or overlaps with another point of time - 'when.' (Lou & Nida, Greek-English Lexicon NT:4218)

In this way Holy Spirit stressed the impossibility of stumbling and He denied it simply, absolutely, categorically, directly and objectively. This verse teaches that a Christian, by adding on his part, has been given control over his eternal destiny. God has left the means to completely insulate and protect ourselves from all harm. Nowhere does the Bible teach that God does this without any effort on the part of His people, but through His people's efforts every child of God can protect themselves.