

Safeguard against Stumbling (v.10)

VERSE 10 Therefore, brethren, be all the more diligent (διὸ μᾶλλον, ἀδελφοί σπουδάσατε [*conj., therefore, + adv./comparative; “be all the more”, + voc.m.p., adelphos, + aor.act.imper.2.p., σπουδάζω, spoudazo, spare no effort, be diligent*]) **to make certain about His calling and choosing you** (ποιεῖσθαι βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν [*pres.mid.infin., poieo, do, make; “to make”, + adj.acc.f.s., βέβαιος, bebaios, reliable; certain; “certain”, + pro.gen.p., su, + def.art.w/acc.f.s., κλήσις, klesis, calling, + acc.f.s., ἐκλογή, ekloge, election*]); **for as long as you practice these things, you will never stumble** (γὰρ ποιοῦντες ταῦτα οὐ μὴ πταίσητέ ποτε [*conj., for, + pres.act.pt.n.m.p., poieo, do; “practice”, + pro./demonstr.acc.nt.p., houtos, this; “these things”, + double negative, ou me, + adv./indef., pote, at any time, + aor.act.subj.2.p., πταίω, ptairo, stumble*]);

ANALYSIS: VERSE 10

1. The conjunction “Therefore/For this reason/Because of this” (διὸ) means in light of the promise (v.8) and warning (v.9) of vv.8,9.
2. This is the only place in the two letters that Peter addresses the readers as “brethren” (cp. 1Pet.5:12; 2Pet.3:15).
3. This vocative of address strengthens the appeal that follows.
4. Next follows the second call to diligence.
5. The aorist imperative of the verb σπουδάζω (to do one’s best, work hard) echoes the noun σπουδή in v.5.
6. The adverb “all the more” (μᾶλλον) echoes the “all” of v.5.
7. Here, as there, it is very important that believers attain to the directive that follows in the two contexts.
8. The diligence (maximum effort) called for here is followed by the present middle infinitive “to make” (ποιέω), along with the adjective accusative feminine singular “certain” (βέβαιος, verified, confirmed; “make certain”, with the infinitive).
9. The spiritual well-being and safety of believers is based on whether or not they remain committed to the doctrines of calling and election.
10. The goal that Peter calls for here is subjective and immediate.
11. Its scope is Ph2.
12. This is something that the believer is to do in time that will protect him from major stumbling (a spiritual crash).
13. Peter directs their attention to the doctrines of “calling and choosing” (τὴν κλήσιν καὶ ἐκλογὴν, *ten klesin kai eklogen*).
14. The way we “make certain” of our place in the POG is to be engaged aggressively in the things of vv.5-7, the evidences of faith.
15. This includes study of the doctrine of calling and election, as one of the virtues is “knowledge”.
16. The first part of the verse (10a) is explained by the second part (10b).
17. The explanatory conjunction “for” gives us the key to how we “make certain about” our “calling and election”.
18. Applying the exhortation of vv.5-7 is the means to the first part of the verse, or the imperative, “be all the more diligent to make certain about His calling and choosing you”.

19. The demonstrative pronoun ταῦτα (acc.nt.p.), translated “these things”, has as its antecedent the seven virtues of vv.5-7.
20. Or put another way, the seven-fold spiritual evidences of faith.
21. The present participle, translated “as long as you practice” (the second use of ποιέω), refers to the cultivation of the seven virtues that are the evidence of faith (positive volition).
22. Those who engage in the cultivation of the seven virtues are those who have maximum confidence with respect to “calling and election”.
23. Notice that there is one definite article (τὴν) serving both of the nouns “calling and choosing”.
24. The equivalency is that all who are elected are called (Rom.8:28-30).
25. But not all who are called are elected (Mt.22:14)!
26. Peter places calling before election, even though election precedes calling sequentially (in Rom.8:28ff Paul presents these acts of God as our time-bound minds see them in their succession within God Himself).
27. Calling is a temporal thing, while election is an eternal thing.
28. In eternity past God elected, or predestinated, prospective believers to salvation.
29. This action, stretching from eternity past, is based on foreknowledge.
30. Both Peter and Paul make this clear (1Pet.1:1,2; Rom.8:29).
31. Calling has Ph1, Ph2, and Ph3 aspects.
32. The Ph1 call is to eternal life (cp. 1Tim.6:12; Heb.9:15; 1Cor.1:2,26; 2Tim.1:9; 2Thess.1:11; Eph.4:1; Rom.9:24; 1Cor.7:15,17,18,20,21,22,24; Gal.1:6; 1Pet.2:9; 2Pet.1:3).
33. “The called” is actually a title for believers (Rom.1:6; 1Cor.1:24; Jude.1:1).
34. The Ph2 aspect is seen in: Gal.5:13; Col.3:15; 1Thess.4:7; 1Pet.1:15; 2:21.
35. The Ph3 aspect is seen in the expression “the hope of His calling” (Eph.1:18; 4:4; 2Thess.2:14; 1Pet.3:9; 5:10).
36. Calling and election occur together in Rom.9:11.
37. Believers are told to understand the doctrine of election in 1Thess.1:4.
38. So here believers are told how to make absolutely certain of their calling and election.
39. Learning and application build confidence with respect to our standing in the POG.
40. This same line of reasoning is found in 1Jn.2:5 (cp. 3:14; 4:17).
41. Confidence comes with persistence in the intake and application of BD.
42. Finally, what are we to make of Peter’s statement that those who “do these things will never stumble”?
43. The double negative, with the aorist subjunctive of the verb πτάω (stumble), constitutes a strong or emphatic negative (common).
44. This is the strongest way to negate something in the Greek.
45. οὐ μὴ, with the subjunctive, denies a potentiality.
46. The construction rules out even the idea of a possibility.
47. It is the most decisive way of negating something in the future (see Mt.24:35; Jn.10:28; 11:26; Rom.4:8; Heb.13:5).
48. Since all personal sinning is stumbling, Peter could not possibly be referring to every-day sinning, as the conditional promise would require sinless perfection.
49. We as believers sin every day (cf. Jam.3:2).
50. The WOG envisages two kinds of stumbling.
51. A case in point is found in Rom.11:11.
52. Israel has stumbled, but not in a fatal sense, as the Jewish race will survive as the chosen people under God.
53. Here, the stumbling is akin to reversionism.

54. Those who diligently pursue the seven virtues will never stumble, but those who are careless and not attentive will stumble.
55. The Christian sins daily even when his calling and election are sure to him.
56. Such sins are not the fatal (or potentially fatal) stumbling of which Peter speaks.
57. When believers hold fast the “former purification” (v.9), this cleansing is renewed day by day.
58. There is an implied warning: those who fail to do these things will, indeed, stumble decidedly (aorist).
59. Many who so stumble never recover, but some do come around, as Scripture and experience tell us.
60. There are those who believe for a time and then fall away.
61. We should not conclude that those who fall away were never a part of the elect.

The Reason to do so (v.11)

VERSE 11 for in this way (οὕτως γὰρ [*conj., for, + adv., houtos, in this manner*]) **the entrance into the eternal kingdom of our Lord and Savior Jesus Christ** (ἡ εἰσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ [*def.art.w/n.f.s., eisodos, entrance, reception; 5X: Acts.13:24; 1Thess.1:9; 2:1; Heb.10:19; 2Pet.1:11, + prep. w/def.art.w/adj.acc.f.s., aionios, eternal, + acc.f.s., basileia, kingdom, + pro.gen.p., ego; “our”, + def.art.w/gen.m.s., kurios, + conj. + gen.m.s., soter, savior, + gen.m.s., Iesous Christos*]) **will be abundantly supplied to you** (πλουσίως ἐπιχορηγηθήσεται ὑμῖν [*adv., plousios, in full measure; “abundantly”, + fut.pass.ind.3.s., ἐπιχορηγέω, epichoregeo, supply; 5X: 2Cor.9:10; Gal.3:5; Col.2:19; 2Pet.1:5,11;+ pro.dat.p., su*]).

ANALYSIS: VERSE 11

1. “For in this way” (οὕτως γὰρ) introduces the ultimate reason to cultivate the seven virtues.
2. Peter has been building up to this climactic conclusion of the section beginning with v.5.
3. The importance of the seven evidences (virtues) of faith is seen in four related, but separate, statements (vv.8-11).
4. The first verse (v.8) deals with productivity; the second (v.9) is a warning of what happens where there is a wholesale repudiation of the virtues; the third (v.10) is a promise based on an imperative that fatal stumbling will not overtake those who are diligent; and the fourth (v.11) sums up and brings to a conclusion a promise of SG3 vindication.
5. “The entrance” (ἡ εἰσοδος, *he eisodos*, entrance, access, reception; 5X: Acts.13:24; 1Thess.1:9; 2:1; Heb.10:19; 2Pet.1:11), as Peter describes it, “into the eternal kingdom of our Lord and Savior Jesus Christ” (Granville Sharp construction again), can refer only to the fact of our ultimate sanctification, which happens at the Rapture.
6. At the Rapture, all Church Age believers will make “the entrance” into the physical kingdom promised before the foundation of the world (1Thess.2:12; 2Thess.1:5; 2Tim.4:18; Jam.2:5; cp. Mt.25:34).
7. As of the salvation adjustment, we are a part of the unseen but real kingdom of God (Col.1:13).
8. The visible kingdom will replace the kingdoms of man and will last forever and ever in two distinct stages (Dan.7:14,18,22,27; Mt.6:10).

9. All the saints from all the dispensations will participate in the triumphant and eternal kingdom of God.
10. So the positional sanctification of v.4 becomes an experiential reality at the Rapture.
11. For those who are diligent in their pursuit of the seven virtues to the end, their reception “will be abundantly supplied”.
12. The verb “will be supplied” is the fut.act.ind.3.s. of the same verb we saw in v.5 (aor.act.imper.2.p., the verb ἐπιχορηγέω, *epichoregeo*, supply, provide).
13. It occurs 5X: 2Cor.9:10; Gal.3:5; Col.2:19; 2Pet.1:5,11).
14. It was used of providing a Greek chorus with the material wherewithal to practice and perform.
15. Those who, as it were, underwrite their faith with the seven virtues (make the necessary sacrifices) will themselves be “supplied” with an extraordinary “entrance” into Ph3.
16. The adverb “abundantly” (πλουσίως, *plousios*, richly, lavishly, abundantly) means lavishly.
17. It is a term related to the very rich.
18. It occurs 4X: Col.3:16; 1Tim.6:18; Ti.3:6; 2Pet.1:11.
19. The verb πλουτέω (*plouteo*) means “to be” or “become rich”.
20. Another verb πλουτίζω (*ploutizo*) means “to make rich” (3X: 1Cor.1:5; 2Cor.6:10; 9:11).
21. The adjective πλούσιος (*plousios*) means “rich”.
22. So here we have a term of affluence pointing to the “above and beyond” blessings associated with ultimate sanctification.
23. The “kingdom of Jesus Christ” is a kingdom of extreme spiritual and material prosperity.
24. The coming kingdom reeks of material wealth.
25. But not at the sacrifice of principle or righteousness.
26. Verses in the epistles where kingdom is used of a present spiritual reality: Rom.14:17; 1Cor.4:20; Col.1:13; 4:11; Heb.12:28.
27. Verses where the term is used of a future happening: 1Cor.6:9,10; 15:24,50; Gal.5:21; Eph.5:5; 1Thess.2:12; 2Thess.1:5; 2Tim.4:1,18; Heb.1:8; Jam.2:5; 2Pet.1:11.
28. This same pattern occurs in the Gospels: Mt.3:2; cp. Mt.5:10 or Mt.13:11,19,24,31,33,38,41, 43-45,47,52; cp. Mt.16:28 or Mt.18:4; cp. Mt.20:21.
29. Verse 11 is yet another verse dealing with the doctrine of SG3 and the distinctions that will be evident at the Rapture.