

II Peter 1: 5-9

7

SUBJECT: The Sworn
Christian's Grace

DICTATED

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GP

The Seven Christian Years

Peter's list of the divine & callous, the 7th grows 7 faith
Two approaches in understanding this remarkable sentence
(1) A ladder with 7 steps. Final place on the ground 7 faith,
rising step by step. When we reach perfection, another instrument.
The 7th gradually moves from basis 7 faith to interior, to know...
at length mounts the top rung 7 the ladder, the high level 7 even.

(2) A rope, a cable, 7 seven strands united in faith,
interwoven, mutually strengthening one another. A composite
structure 7 the 7th up. All are present in the new born 7th.
to develop this structure. This is meaning. Christian
characteristic all born the same hour, each acts upon all.
not grow by distinct, separate steps, but identity, always, re-
imposing each other.

This can be seen in the Greek word used, ἀσθενία.
Χορηγία by AV add. The word for different, much more vital.
Verbal form 7 χορηγία, employed in the present, 7th great that
inspiration. The state appointed a leader, intrinsically to bear the yoke 7
the things / the giving, how the word came to mean supply, furnish,
provide, develop
EV - the AV to: Let it stand: "in" "in" one grows another.
another, another. Out of each spring the other. The grapes 7 the
vineyard.

A musical term, leading, furnished & chosen.
The notes are 8, a frequent and strong rhythm. Unusual in meaning.
Faith & legend - one outside ἀσθενία - base. The scale the
greatest 7 the 7th up. To basis / all of music - harmony.
The life attained with the divine, beauty, melody ^{above} ^{discovery} ^{of} ^{the} ^{world}.

(3) Room.
(4) Catechism, a type, 7 known from the classical world, antiquity.
Orpheus having the wild beast with his lyre, a youth plays his 5-
stringed harp. Arrows his or lion, wolf, leopard, sheep, serpent,
tortoise, and living also on the ground, its tree the peacock, owl, with birds
that precious, beautiful figure including a wild person, 7 the animals.
p. 11: 6-9

II P. 3:14 = II P. 1:5 = II P. 1:3 faith - inward life
activity is outward grace, activity

Faith is growth, out of the develop in whole continuous,
unfolding systems of spiritual nature. The being point of all
subsequent growth, development.

of a firm touch, spiritual wisdom in II P. 3:5. Some times
troubles, & early stages in nations, often inwardly appear, only outwardly in
acts of living. Principles of development in nations? Their way is in
the way of divine grace? "The power of faith!" The
root of the power to love is the root of the power, and the
power itself of strength which are at the present, & intended to.

Faith the being point of all subsequent growth, development. The
growth which first best. They always to believe, grace, goodness,
being outward grace, faith, then inward growth, the divine nature,
with development work from power.

1. ἀρετή

In your faith, supply, providing "virtues". Faith the root,
from which spring the stalk, flower, fruit of the character.
What the foundation is to the superstructure. These divine
qualities are in the faith as the plant, flower, fruit are in
seed.

ἀρετή not general phrase without a special quality.
The word description, a Resol. character: ^{virtues, strength} ^{virtues} ^{virtues}
usage. Our English word "virtues" comes from Latin ^{virtus} ^{virtus}
orig meaning is "strength". The Latin, a child, young ^{virtus}
strength. In the NT

ἀρετή is faith in action. Courage, not the above, for both
the inward, & outward.
T. a virtue before a battle, or after, for a blanching, and
truly, but still in strength. This is the way of inward
new in faith. Heb 11 the explicit, 1 faith

2. γνῶσις - knowledge.
 Value not self without knowledge; zeal promises
 indistinctly. Inseparable which must be used & managed.
 leads to eternal life, for 17:3. Spiritual knowledge means
 more than intellectual cleverness. moral sympathy with
 truth nearest to prop. spirit & culture & knowledge & X.
 these things are spiritually divided. Knowledge is not only
 - prayer prevails
 - to pray to see you.

3. ἑγκράτεια - self-control, self-restraint.
 In America, temperance, prohibitions. But the word is
 very common with legends than with reality; no more
 allusion to materialities than with modern attitudes,
 appetites. Can be ἑγκράτεια is temper, to give, to stop,
 spirit, zeal, restraint, control, say...
 Knowledge is permissive when it leads to knowledge,
 self-repression. In any man, a world to be understood.
 no man can compare with a conqueror during.
 of alcohol or that 33 B.C.
 of an athlete represses self-restraint.
 (11) John 2, 22: 1-2 (John 2) Collett

4. ὑπομονή - literally a bearing of weight. From
 the verb to remain behind, to wait, delay, μέω
 Self-restraint is metaphorical of to delay at man's habit
 endurance / weary as well as mental / passion, fury.
 ἑγκράτεια = what → internal, passion, fury, progression
 ὑπομονή = ... stand, affliction, injuries
 No more proof of a young spiritual maturity than
 the development of the patience. To wait without fret,
 to bear up under injury, hurt. In patience a woman,
 demands her own weakness. Start to build. do it first
 words, worldly work - by those who wait or do it first,
 waiting at a flower dropped for heaven but a rare
 part to make any of them, the work.

The three final spiritual exercises, marks of spiritual growth, are an inseparable trinity.

5. Εὐσέβεια - piety, godliness

The mind of Christ - in his image.

A manner of life that adorns the doctrine of X.

6. Φιλadelphία - love of brethren. Heb 6:10

I John 3:14; John 13:35; I Th 1:22

We are children of the same father

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7. ἀγάπη - love.

Broaden the scope of X's affections to include all humanity

Makes love the thing of X's character as Paul in I Cor 13.

ἔπος - word, least

φίλος - love of a friend

ἀγάπη - brotherly love, the love.

(as flame, solid, unquenchable, Triplianus.

1 Th 5:44

they are - living
and - clear
and - bright in the world.

3/24 9/6

I set my wind-harp in the wind
And the wind came out of the south.
^{SOFT}
It blew with gentle coo
Like words from a maiden's mouth.
And like the stir of angels' wings
It gently touched the trembling strings.
And, oh, my harp gave back to me
A wondrous, heavenly melody.

I set my harp. wind in the wind,
And the wind from the north blew loud
From the icy north it hurried forth
And dark grew sea and cloud;
It whistled down the mountain's height,
It smote the quivering chocks with
swift,
And still my harp gave back to me
Its wondrous, heavenly melody.

Oh me, that such a life were mine—
Responsive, turned and true,
When all was gladness, all was ^{THAT} shine,
Or, when the storms of sorrow blew,
That so 'mid all the fits and
strife
The jarring undertones of life,
My life might rise to God and be
One long, harmonious symphony.