

to that cultivation of holiness, that living exercise of their souls in the power of godliness, which will keep them apart from this evil condition which he is foreboding. This is seen in chap. i.

He tells them, at the very beginning, that full provision was made to this end—full provision for this husbandry, to which he is about to set them.

He tells them, that divine power had given and secured to them all that pertained to, or was needful for, not only life, but *godliness*, and that the promises, exceeding great and precious as they were, had a *purifying* virtue in them; that by them the saints would be made partakers of divine nature, as a people who had escaped the corruption that is in the world through lust. All this he tells them at the outset, and this at once bespeaks his practical purpose in writing to them, setting forth their provisions in God, and His power and His promises, not for salvation or joy (though that be true, as we know), but for *godliness*. The promises are looked at in their *cleansing* virtue. It is, as I may say, the *washing* of water by the word that Peter here contemplates and speaks of, as Paul does in another place (Eph. v. 26).

And having thus declared our provisions in God and His word for the ends of godliness, He puts us upon the husbandry of godliness. He tells us of *fruitfulness*—fruitfulness which will be known in the cultivation and production of those graces and virtues which give real, intrinsic character to the saints, those habits, and tempers, and