

## LESSON 18 (Second Epistle of Peter - Lesson 2). – November 3, 1888.

### 2 PETER 1:5-7

I. WHAT is done for us through the great promises of God? 2 Peter 1 : 4.

2. Because of this, what are we to do? Verses 5-7.

3. What is the foundation of all graces? Verse 5.

4. What is the first thing that faith accomplishes for us? Rom. 5: 1.

5. Being justified by faith, what do we become? Gal. 3: 26.

6. Having become children of God, may we settle down in self-satisfaction? Eph. 5:1.

7. What must we do? Verse 2.

8. Whose example are we to follow? Verse 2; 1 John 2 : 6; 1 Peter 2: 21.

9. Could we without faith do the things that God requires? Heb. 11:6; Rom. 14:23, last part.

10. Having been justified, how alone can we remain in that state? Hab. 2 : 4.

11. What does true faith always do? Gal. 5 : 6, last clause.

12. How alone can faith be shown to be perfect? James 2 : 21, 22.

13. What is said of a faith from which no works proceed? James 2 : 17, 26.

14. What is to be added to faith? 2 Peter 1:5

15. And what to virtue? 2 Peter 1:5

16. What knowledge must be added? Col. 1 : 9, 10.

17. What is the nature of this knowledge? James 3: 17.

18. What will be the result if we do not obtain this knowledge? Hosea 4: 6, first clause.

19. What must be added to knowledge? 2 Peter 1:6

20. In what respect must we be temperate? 1 Cor. 9: 25.

21. What is the meaning of temperance?

Ans.-Mastery of self; self-control. See 1 Cor. 9:27.

22. Does religion have anything to do with one's eating and drinking? 1 Cor. 10 : 31.

23. If a man eats and drinks simply for the gratification of his appetite, what does he worship? Phil. 3:18, 19.

24. What great commandment does he break? Ex. 20 : 3; Matt. 22 : 37, 38.

25. How are we to glorify God? 1 Cor. 6:20.

26. What will be the fate of those who give themselves up to indulgence in appetite? Luke 21 : 34. See also Phil. 3: 18, 19.

## NOTES.

"AND beside this giving all diligence, add to your faith," etc. A literal rendering of the words translated "and beside this," would be, "and for this cause," which is equivalent to "wherefore." The reference may be to the divine power that hath given us all things that pertain unto life and godliness, or to the exceeding great and precious promises, or to the divine nature of which we are made partakers. Because of this power, because we are sons of God, we should use all diligence to add the Christian graces.

THE idea of the apostle is not that any one grace cannot be obtained until the one preceding it has been perfected, as, for instance, that we cannot have any godliness until we are perfect in faith, virtue, knowledge, temperance, and patience; for all these things are a part of godliness. But he means that we should possess them all, and daily add to each. It may, however, be observed that there seems to be a definite relation in point of order, especially between temperance and patience, for it is utterly impossible for an intemperate man to be a patient man. Indeed, temperance is, in a sense, patience, for temperance is self-control, and patience is the controlling of one's self under trying circumstances. All the graces are, in fact, interwoven, but faith is the foundation of all. It must precede every other good thing.

ON the word "virtue" Dr. Barnes says:- "The word here rendered virtue is the same which is used in verse 3. . . . All the things- which the apostle specifies, unless knowledge be an exception, are virtues in the sense in which that word is commonly used, and it can hardly be supposed that the apostle here meant to use a general term which would include all of the others. The probability is, therefore, that by the word here he has reference to the common meaning of the Greek word, as referring to manliness, courage, vigor, energy; and the sense is that he wished them to evince whatever firmness or courage might be necessary in maintaining the principles of their religion, and in enduring the trials to which their faith might be subjected. True virtue is not a tame and passive thing. It requires great energy and boldness, for its very essence is firmness, manliness, and independence."

By a comparison of Phil. 3: 19 and Ex. 20: 3 we learn that intemperance is a violation of the first commandment. But one who violates the first commandment is an idolater. Therefore it is utterly impossible that an intemperate man should be a Christian. A man who is given to surfeiting, has his mind so beclouded that he cannot appreciate divine things, or if he dimly realizes them, he is unable to give them his full attention, and so the great day of God comes and finds him unprepared.

### Ellen White Notes Compiled:

#1 And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan? By the word of God. Only by the word could He resist temptation. "It is written," He said. And unto us are given "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. Every promise in God's word is ours. "By every word that proceedeth out of the mouth of God" are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the word. All its strength is yours. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer." Psalm 119:11; 17:4. {DA 123.4}

#2 Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:5-8). "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (verses 10, 11). {SL 94.1}

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces have the assurance that God will work upon the plan of multiplication in granting them the gifts of His Spirit. Peter addresses those who obtained like precious faith: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (verse 2). By divine grace, all who will may climb the shining steps from earth to heaven, and at last, "with songs and everlasting joy" (Isaiah 35:10), enter through the gates into the city of God. {SL 94.2}

Our Saviour claims all there is of us; He asks our first and holiest thoughts, our purest and most intense affection. If we are indeed partakers of the divine nature, His praise will be continually in our hearts and upon our lips. Our only safety is to surrender our all to Him and to be constantly growing in grace and in the knowledge of the truth. {SL 95.1}

#3 I desire that we shall know the very path we are to travel, the very grace we are to receive, in order that we may obtain our life insurance policy in the kingdom of God. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby given unto us exceeding great and precious promises, that by these ye might be partaker of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." {(Australasian) Union Conference Record, July 12, 1899 par. 1}

#4 When the Spirit of God controls mind and heart, the converted soul breaks forth into a new song; for he realizes that in his experience the promise of God has been fulfilled, that his transgression has been

forgiven, his sin covered. He has exercised repentance toward God for the violation of the divine law, and faith toward Christ, who died for man's justification. "Being justified by faith," he has "peace with God through our Lord Jesus Christ." Romans 5:1. {AA 476.2}

#5 "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." We are children of one family,--a family acknowledged to be of heavenly extraction. We are to live lives that declare us to be children of God. We are not to follow the customs and the policy of the world, but the law of heaven. We are Christ's purchased possession, and we are to put away envy and evil-surmising, and love one another as Christ has loved us, helping one another to press onward and upward. {RH, March 31, 1904 par. 22}

#6 "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." Man by wicked works alienated himself from God, but Christ gave His life that all who would, might be freed from sin and reinstated in the favor of the Creator. It was the anticipation of a redeemed, holy universe that prompted Christ to make this great sacrifice. Have we accepted the privileges so dearly purchased? Are we followers of God as dear children, or are we servants of the prince of darkness? Are we worshipers of Jehovah, or of Baal? of the living God, or of idols? {5T 173.3}

No provision has been made for Christians to draw apart from one another. By our unity and love we are to reveal the character of Christ. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savor." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. . . . Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs." {RH, April 27, 1897 par. 7}

#7 "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor." This is the height of the love we are required to reach. And the texture of this love is not tainted with selfishness. {Ms1-1899}

#8 No provision has been made for Christians to draw apart from one another. By our unity and love we are to reveal the character of Christ. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savor." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. . . . Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs." {RH, April 27, 1897 par. 7}

There are those who profess holiness, who declare that they are wholly the Lord's, who claim a right to the promises of God, while they do not render obedience to his commandments. These transgressors of the law claim everything that is promised to the children of God, but this is simply presumption; for John tells us that "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not



in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." Jesus says, "I have kept my Father's commandments, and abide in his love." [John 15:10.] Obedience is the true sign of discipleship. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." [Matthew 7:21.] {GW92 226.2}

Those who were servants were advised to remain subject to their masters "with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy," the apostle explained, "if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." {RH, August 1, 1912 par. 6}

#9 The convicted sinner has something to do besides repent; he must act his part in order to be accepted by God. He must believe that God accepts his repentance, according to His promise. "Without faith, it is impossible to please Him; for he that cometh to God, must believe that He is; and that He is a rewarder of them that diligently seek Him." {Ms55-1910}

Without faith it is impossible to please God; "for whatsoever is not of faith is sin." The faith that is required is not a mere assent to doctrines; it is the faith that works by love and purifies the soul. Humility, meekness, and obedience are not faith; but they are the effects, or fruit, of faith. These graces you have yet to attain by learning in the school of Christ. You do not know the sentiments and principles of heaven; its language is almost a strange language to you both. The Spirit of God still pleads in your behalf; but I have serious, painful doubts whether you will heed that voice that has been appealing to you for years. I hope you will, and that you will turn and live. {5T 437.2}

#10 This was not Habakkuk's only experience in the exercise of strong faith. On one occasion, when meditating concerning the future, he said, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me." Graciously the Lord answered him: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." Habakkuk 2:1-4. {PK 386.2}

#11 "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Let us walk humbly with God, seeking Him diligently and serving Him earnestly, lest we be found unprofitable servants. Our Lord loves to have us trust Him implicitly, recognizing the sacredness of His work and His power to carry it forward. We need not be in darkness and doubt. Christ is constantly inviting us, "Look unto Me. He that followeth Me shall not walk in darkness, but shall have the light of life." No man can look to Christ without being strengthened and uplifted. By beholding Him, he is changed into the same image, and cherishes the same spirit. All sullenness and gloom are gone. His experience is as clear as the sunlight. The consciousness that Jesus loves him fills him with joy and gladness, and he reflects the divine image. His constant question is, "What shall I render unto Thee for

Thine infinite love and mercy to me? I am Thy servant; for Thou hast loosed my bonds."--Letter 157, 1902, pp. 1-14. (To the directors of the Los Angeles County Medical Missionary and Benevolent Association, October 13, 1902.) Released January 27, 1970. {4MR 290.1}

#12 "Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." James 2:23. And Paul says, "They which are of faith, the same are the children of Abraham." Galatians 3:7. But Abraham's faith was made manifest by his works. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" James 2:21, 22. There are many who fail to understand the relation of faith and works. They say, "Only believe in Christ, and you are safe. You have nothing to do with keeping the law." But genuine faith will be manifest in obedience. Said Christ to the unbelieving Jews, "If ye were Abraham's children, ye would do the works of Abraham." John 8:39. And concerning the father of the faithful the Lord declares, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. Says the apostle James, "Faith, if it hath not works, is dead, being alone." James 2:17. And John, who dwells so fully upon love, tells us, "This is the love of God, that we keep His commandments." 1 John 5:3. {PP 153.4}

#13 "Ye see then how that by works a man is justified, and not by faith only. . . . For as the body without the spirit is dead, so faith without works is dead also" (James 2:24-26). It is essential to have faith in Jesus, and to believe you are saved through Him; but there is danger in taking the position that many do take in saying, "I am saved." Many have said: "You must do good works, and you will live"; but apart from Christ no one can do good works. Many at the present day say, "Believe, only believe, and live." Faith and works go together, believing and doing are blended. The Lord requires no less of the soul now, than He required of Adam in Paradise before he fell-- perfect obedience, unblemished righteousness. The requirement of God under the covenant of grace is just as broad as the requirement He made in Paradise--harmony with His law, which is holy, and just, and good. The gospel does not weaken the claims of the law; it exalts the law and makes it honorable. Under the New Testament, no less is required than was required under the Old Testament. Let no one take up with the delusion so pleasant to the natural heart, that God will accept of sincerity, no matter what may be the faith, no matter how imperfect may be the life. God requires of His child perfect obedience. {1SM 373.1}

#14, #15 The apostle continues, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7. We see but little true godliness in the world. And we see a great work to be done in character building. Those who have no love for God have no relish for holy things. The first step to take to gain a relish for heavenly things is to add to your faith virtue, and to virtue knowledge. It is no credit to remain in ignorance. The fear of the Lord is the beginning of wisdom, and this is to have understanding and to fear to offend our Creator. {3MR 83.1}

#16 God fixes no limit to the advancement of those who desire to be "filled with the knowledge of His will in all wisdom and spiritual understanding." Through prayer, through watchfulness, through growth in knowledge and understanding, they are to be "strengthened with all might, according to His glorious power." Thus they are prepared to work for others. It is the Saviour's purpose that human beings, purified and sanctified, shall be His helping hand. For this great privilege let us give thanks to Him who "hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." {AA 478.3}

#17 He who places himself unreservedly under the guidance of the Spirit of God, will find that his mind expands and develops. He obtains an education in the service of God which is not one-sided and deficient, developing a one-sided character, but one which results in symmetry and completeness. Weaknesses that have been manifested in a vacillating will and powerless character, are overcome, for continual devotion and piety bring the man in such close relation to Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle. His perception is clear, and he manifests that wisdom which comes from God. Says James, "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom" (James 3:13). "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3:17, 18). This will be the wisdom manifested by him who takes the cup of salvation and calls upon the name of the Lord. This salvation, which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the Omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble, who hear thereof and are glad. {1SM 338.2}

#18 The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee; . . . seeing thou hast forgotten the law of thy God, I will also forget thy children." "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." [Hosea 4:6, 1, 2.] Such were the results of banishing the Word of God. {GC88 60.3}

#19 "And to knowledge temperance." This is a point that every one of us should consider. The strength of natural appetites depends very much on the treatment they receive. Those who indulge appetite, eating and drinking with the drunken; those who practice gluttony, eating double the amount that they should eat, bring the system into such a condition that it is next to impossible for them to be partakers of the divine nature, because they do not escape the corruption that is in the world through lust. The temple of God, which should be kept holy, is polluted and defiled. {Sermons and Talks Volume Two 195.7}

#20 In referring to these races as a figure of the Christian warfare, Paul emphasized the preparation necessary to the success of the contestants in the race--the preliminary discipline, the abstemious diet, the necessity for temperance. "Every man that striveth for the mastery," he declared, "is temperate in all things." The runners put aside every indulgence that would tend to weaken the physical powers, and by severe and continuous discipline trained their muscles to strength and endurance, that when the day of the contest should arrive, they might put the heaviest tax upon their powers. How much more important that the Christian, whose eternal interests are at stake, bring appetite and passion under subjection to reason and the will of God! Never must he allow his attention to be diverted by amusements, luxuries, or ease. All his habits and passions must be brought under the strictest discipline. Reason, enlightened by the teachings of God's word and guided by His Spirit, must hold the reins of control. {AA 311.1}

#21 Says the great apostle, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." We cannot maintain consecration to God, and yet injure our health by the willful indulgence of a wrong habit. Self-denial is one of the conditions, not only of admission into the service of Christ, but of continuance therein. Christ himself

declared, in unmistakable language, the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me." {RH, June 15, 1886 par. 3}

#22 As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake. God's word declares: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. The subject of temperance, in all its bearings, has an important place in the work of salvation. {9T 112.1}

#23 This warning in regard to the perils of the people of God is given by One who knows. The enemies of the cross of Christ will put on the garments of light. So it was in Paul's day. And as the apostle saw the influence that these had, he warns the people with weeping not to give them encouragement; for they were enemies of the cross of Christ. "Whose end is destruction, whose god is their belly, whose glory is their shame, who mind earthly things." {Ms89-1897}

#24 "Thou shalt have no other gods before me" (Exodus 20:3). . . . It is not alone in denying the existence of God or in bowing down to idols of wood and stone that this first commandment is broken. By many who profess to be followers of Christ, its principles are infringed, but the Lord of heaven does not acknowledge those as His children who are cherishing in their hearts anything that takes the place which God alone should hold. With many the gratification of appetite holds sway, while with others dress and love of the world are given the first place in the heart. . . . {TMK 322.2}

The sanctification set forth in the Scriptures embraces the entire being,—spirit, soul, and body. Paul prayed for the Thessalonians, that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." [1 Thessalonians 5:23.] Again he writes to believers, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." [Romans 12:1.] In the time of ancient Israel, every offering brought as a sacrifice to God was carefully examined. If any defect was discovered in the animal presented, it was refused; for God had commanded that the offering be "without blemish." So Christians are bidden to present their bodies, "a living sacrifice, holy, acceptable unto God." In order to do this, all their powers must be preserved in the best possible condition. Every practice that weakens physical or mental strength unfits man for the service of his Creator. And will God be pleased with anything less than the best we can offer? Said Christ, "Thou shalt love the Lord thy God with all thy heart." Those who do love God with all the heart, will desire to give him the best service of their life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do his will. They will not, by the indulgence of appetite or passion, enfeeble or defile the offering which they present to their heavenly Father. {GC88 473.2}

#25 In this letter to the Corinthians Paul endeavored to show them Christ's power to keep them from evil. He knew that if they would comply with the conditions laid down, they would be strong in the strength of the Mighty One. As a means of helping them to break away from the thralldom of sin and to perfect holiness in the fear of the Lord, Paul urged upon them the claims of Him to whom they had dedicated their lives at the time of their conversion. "Ye are Christ's," he declared. "Ye are not your own. . . . Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." {AA 306.2}

#26 These words of Christ should sink into the hearts of all who believe present truth: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of

this life, and so that day come upon you unawares." Our danger is presented before us by Christ Himself. He knew the perils we should meet in these last days, and would have us prepare for them. "As it was in the days of Noah, so shall it be also in the days of the Son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the Flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and in indulging perverted appetite in the defiling use of liquor and the narcotic tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit are crying, "Peace and safety," when destruction is fast coming upon them. {4T 309.1}