

## 2 PETER CHAPTER 1 – Greeting the Faithful; Fruitful Growth in the Faith; Peter’s Approaching Death; The Trustworthy Prophetic Word

### OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: [www.ptwente.com](http://www.ptwente.com) Click on “Latest Studies” on the right side. References include commentaries by numerous pastor/teachers.

### INTERPRETATION

### APPLICATION

#### OUTLINE OF THE EPISTLE OF 2 PETER

- I. INTRODUCTION (1:1–2)
  - A. The author (1:1A)
  - B. The addressees (1:1B)
  - C. The greeting (1:2)
- II. CHARACTERISTICS OF THE CHRISTIAN LIFE (1:3–21)
  - A. Protection (1:3–4)
  - B. Progression (1:5–11)
  - C. Proclamation (1:12–21)
- III. CAUTION IN THE CHRISTIAN LIFE (2:1–22)
  - A. Features of the False Teachers (2:1–3)
  - B. Figures OF Old Testament judgment applied to the false teachers (2:4–11)
  - C. Future of the false teachers (2:12–22)
- IV. CONFIDENCE IN THE CHRISTIAN LIFE (3:1–16)
  - A. Peter’s aim (3:1–2)
  - B. Peter’s admonition (3:3–7)
  - C. Peter’s assurance (3:8–16)
- V. CONCLUSION (3:17–18)

Barbieri, Louis A.. *First & Second Peter- Everyman's Bible Commentary*

#### Introduction to Second Peter

It is thought that Nero began a brutal persecution of Christians in October of AD 64 (about 30 years after the Jesus’ crucifixion/resurrection) and that this persecution swept through the Roman Empire persecuting Christians and their churches. First Peter was written to encourage these Christians under persecution and was given to **help them maintain a Godly perspective even in the face of severe persecution.**

**First Peter deals with problems from the outside.** Second Peter was written about a year later, probably in AD 66-67 along the same lines as First Peter, but **deals with problems from the inside..**

**Three addition things were coming into the church that he addresses in Second Peter, which were a rise in apostasy and false teaching in the church. Also the fact that Peter knew his time on earth was drawing short.** Jesus had told him that he would be faithful to the end and that others would take him where he didn’t want to go. – to be martyred. There is an urgency now to the closeness of eternity.

**Peter is rather unique in understanding trials, failures and restoration in that he had failed in a number of occasions but is now finishing strong;** – the three tabernacles at the Mount of Transfiguration (Mark 9:1-7); refusing to eat with the Gentiles (Gal. 2:11-14); Three time denying our Lord (Mk. 14:27-31) and Jesus’ restoration (John 21:1-19) **2 Peter 1:1** (As we read the Gospel accounts, we see Peter talking when he should have been listening (Matthew 16:21, 22), sleeping when he should have been praying (Mark 14:37), stepping out when he should have held back (John 18:10), and holding back when he should have stepped out (John 13:8).

But **Peter finished well** in his faith after many failures!

#### Nero Persecutes The Christians, 64 A.D.

A generation after the death of Christ, Christianity had reached Rome in the form of an obscure offshoot of Judaism popular among the city’s poor and destitute. Members of this religious sect spoke of the coming of a new kingdom and a new king. These views provoked suspicion among the Jewish authorities who rejected the group and fear among the Roman authorities who perceived these sentiments as a threat to the Empire.

In the summer of 64, Rome suffered a terrible fire that burned for six days and seven nights consuming almost three quarters of the city. The people accused the Emperor Nero for the devastation claiming he set the fire for his own amusement. In order to deflect these accusations and placate the people, Nero laid blame for the fire on the Christians. The emperor ordered the arrest of a few members of the sect who, under torture, accused others until the entire Christian populace was implicated and became fair game for retribution. As many of the religious sect that could be found were rounded up and put to death in the most horrific manner for the amusement of the citizens of Rome. The ghastly way in which the victims were put to death aroused sympathy among many Romans, although most felt their execution justified.

#### Beginnings of Christian Martyrdom:

The following account was written by the Roman historian Tacitus in his book Annals published a few years after the event. Tacitus was a young boy living in Rome during the time of the persecutions.

"Therefore, to stop the rumor [that he had set Rome on fire], he [Emperor Nero] falsely charged with guilt, and punished with the most fearful tortures, the persons commonly called Christians, who were [generally] hated for their enormities.

Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea, in the reign of Tiberius, but the pernicious superstition - repressed for a time, broke out yet again, not only through Judea, - where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow from all quarters, as to a common receptacle, and where they are encouraged.

Accordingly first those were arrested who confessed they were Christians; next on their information, a vast multitude were convicted, not so much on the charge of burning the city, as of "hating the human race."

In their very deaths they were made the subjects of sport: for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when the day waned, burned to serve for the evening lights.

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### INTERPRETATION

### APPLICATION

**1 PETER CHAPTER 1 – Greeting the Faithful;**  
(remember the context – great persecution was going on – the worst the world has to offer)

**2Pe 1:1 Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like (no special faith because of his position) precious faith (general epistle) with us by the righteousness of our God and Savior Jesus Christ:**

**2Pe 1:2 Grace and peace be multiplied to you in the knowledge (epignosis - recognition) of God and of Jesus our Lord.**

**Confirm Your Calling and Election – much to be thankful for (four things)!**

**2Pe 1:3 as His divine power has given to us all things that pertain to life and godliness, through the knowledge (epignosis - recognition) of Him who called us by (God’s) glory and virtue,**

**2Pe 1:4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers (koinonos) of the divine nature (growth), having escaped the corruption (depravity) that is in the world through lust.**

**Fruitful Growth in the Faith; - Continue Growing!**

**2Pe 1:5 But also for this very reason, giving all diligence, add to your faith virtue, to virtue (courageous, moral excellence, the courage to excel in life) knowledge (gnosis- comes & grows by experience),**

**2Pe 1:6 to knowledge self-control, to self-control perseverance (steadfast endurance – just keep moving forward, faithfully), to perseverance godliness (holiness),**

**2Pe 1:7 to godliness brotherly kindness (Philadelphia) and to brotherly kindness love (agape).**

**v. 1-2 apostle** – This is the authorization by Peter that he is writing things pertaining to the gospel to believers- who have obtained like precious faith. Faith unites the weak believer to Christ, as really as it does the strong one, and purifies the heart of one as truly as of another; and every sincere believer is by his faith justified in the sight of God. Putting our faith in Christ imputes His righteousness to everyone who does that! Christians, who are children of the same Father, servants of the same Master, members of the same family, travelers to the same country, heirs of the same inheritance.

**v. 3** Faith works godliness, and produces effects which no other grace in the soul can do. In Christ all fullness dwells, and pardon, peace, grace, and knowledge, and new principles, are thus given through the Holy Spirit. **1Pe 1:5** who are kept by the **power of God** through faith for salvation ready to be revealed in the last time.

**v. 4** The promises to those who are partakers of a Divine nature (**Gal. 4:5-7**), will cause us to inquire whether we are really renewed in the spirit of our minds; let us turn all these promises into prayers for the transforming and purifying grace of the Holy Spirit. John Bunyan, who spent much of his life in prison for his faith, wrote these words: “**The pathway of life is strewn so thickly with the promises of God that it is impossible to take one step without treading upon one of them.**”

**v. 5** The believer must add knowledge to his virtue, increasing acquaintance with the whole truth and will of God.

**vs. 6-7** We must add temperance to knowledge; moderation about worldly things; and add to temperance, patience, or cheerful submission to the will of God. Tribulation works patience, whereby we bear all calamities and crosses with silence and submission. To patience we must add godliness: this includes the holy affections and dispositions found in the true worshipper of God; with tender affection to all fellow **self control – Peter: Joh 21:3** Simon Peter said to them, “I am going fishing.” **Act 10:14** But Peter said, “Not so, Lord! **Gal 2:11** Now when Peter had come to Antioch, I withstood him to his face,

**v. 1** Are you a bondservant of Jesus Christ? **Voluntarily, for life?** Do you see the humility in Peter with his introduction to this epistle? Do you know that even the faith we have in Jesus Christ was given to us by the Lord? When your file is pulled in heaven, will it say, simply, “righteous” by faith through grace? Do you see the statement of deity here? – “*our God and Savior Jesus Christ*” – an example of the Granville Sharp rule – two nouns joined by a conjunction, with no definite article in front of the second noun. Examples - (**Eph 5:5**; **2 Thess 1:12**; **1 Tim 5:21**; **2 Tim 4:1**; **Titus 2:13**; **2 Pet 1:1**; **Jude 4**), **v. 2** Is there enough grace and peace being demonstrated in our lives to be seen by others?

**vs. 3-4** Are we truly thankful for: His **divine power- (all that we ever need, regardless of circumstance)?** His **great and precious promises?** To be **partakers of the divine nature?** For having **escaped the corruption** that is in the world through lust? - **Being thankful even in the worst of times – persecution & heavy trials?**

**v. 5** Do you exercise virtue by not partaking in evil and by not lowering our voice to a whisper by taking a stand against what is wrong today? Is your life reflective of this and do you come in humility?

**v. 6** Do you see yourself **continuing to grow spiritually?**

**v. 7** Do you see yourself **continuing to grow in godliness? In your brotherly kindness and brotherly love?**

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### INTERPRETATION

### APPLICATION

**2Pe 1:8** *For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge (epignosis - recognition) of our Lord Jesus Christ.*

**2Pe 1:9** *For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed (katharismos- purged) from his old sins.*

**2Pe 1:10** *Therefore, brethren, be even more diligent (make speedy effort) to make your call and election sure, for if you do these things you will never stumble (err, trip, fall);*

**2Pe 1:11** *for so an entrance (coming, entering in) will be supplied to you abundantly (richly, copiously) into the everlasting (aiōnios, perpetual, eternal) kingdom of our Lord and Savior Jesus Christ.*

**Peter’s Approaching Death; Not Telling Anything New! But Reminding What They Already Know!**

**2Pe 1:12** *For this reason I will not be negligent to remind (to put in remembrance regularly, earnestly) you always of these things, though you know and are established in the present truth.*

**2Pe 1:13** *Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you,*

**2Pe 1:14** *knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me.*

**2Pe 1:15** *Moreover I will be careful to ensure that you always have a reminder of these things after my decease.*

**vs. 8-9** Wherefore let Christians labor to attain assurance of their calling, and of their election, by believing and well-doing; and thus carefully to endeavor, is a firm argument of the grace and mercy of God, upholding them so that they shall not utterly fall.

**vs. 10-11** Those who are diligent in the work of religion, shall have a triumphant entrance into that everlasting kingdom where Christ reigns, and they shall reign with him for ever and ever; and it is in the practice of every good work that we are to expect entrance to heaven. **Mat. 25:21; 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.'** **Rev. 22:12 "And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.**

**v. 12** We must be established in the belief of the truth, that we may not be shaken by every wind of doctrine; and especially in the truth necessary for us to know in our day, what belongs to our peace, and what is opposed in our time.

**v. 13** The body is but a tent, or tabernacle, of the soul. It is a mean and movable dwelling.

**v. 14** The nearness of death makes the apostle diligent in the business of life. Nothing can so give composure in the prospect, or in the hour, of death, as to know that we have faithfully and simply followed the Lord Jesus, and sought his glory.

**v. 15** Those who fear the Lord, talk of his loving-kindness. This is the way to spread the knowledge of the Lord; and by the written word, they are enabled to do this. To leave these exhortations and admonitions in writing, which they might read, and be of use to them when he was dead and gone; and indeed by this, and his former epistle, though being dead, he yet speaks. It is possible that Peter had in mind Mark’s Gospel, which would help them after Peter was gone.

**v. 8** *How do you see the presence of diligence, faith, virtue, knowledge, self-control, perseverance, godliness, brotherly kindness love in your life. Do you see how these characteristics in one’s life relate to their fruitfulness in the knowledge of our Lord Jesus Christ?*

**v. 9** What is the reverse of verse eight above--a failure to grow as a Christian? **Shortsightedness, spiritual blindness** and forgetting that one were ever cleansed by old sins? How much of my life is all about me? Is yours all about you? How much distance are you putting your present life as a believer and that of your life before Christ?

**v. 10** Can you testify that your diligence in your Christian walk had indeed kept you from stumbling?

**v. 11** What abundance into heaven are you looking for? Are you expecting? **Mat 25:21 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.'**

**v. 12** Do you see how going through the whole Bible, verse by verse, **gives us, in perfect proportion, the reminding over and over by the Lord, who knows what we need** to be reminded of? Do you have an expectation of going into a Bible study, wanting to hear something new or just, Lord, I want to hear from You today, just what Your word says?

**v. 13** Do you remind yourself that your life is indeed temporary, like a tent? Are you using that interim period, until you go home with the Lord, to remind others of the truths of the Scripture and the gospel message?

**v. 14** Do you recall when Jesus told Peter about his being put to death? **Joh 13:36 Simon Peter said to Him, "Lord, where are You going?" Jesus answered him, "Where I am going you cannot follow Me now, but you shall follow Me afterward."** **Joh 21:18-19 Most assuredly, .... but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish." [19] This He spoke, signifying by what death he would glorify God....**

**v. 15** Peter is thinking that his influence is to outlast his lifetime here on earth. Do you realize the long term effectiveness of your ministry?

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### INTERPRETATION

### APPLICATION

#### **The Trustworthy Prophetic Word**

#### **Christ's Glory and the Prophetic Word**

**2Pe 1:16 For we did not follow cunningly devised fables (sinister tales) when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.**

**2Pe 1:17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased."**

**2Pe 1:18 And we heard this voice which came from heaven when we were with Him on the holy mountain.**

**2Pe 1:19 And so we have the prophetic word confirmed (we have also a more sure word of prophecy), which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises (Jesus comes) in your hearts;**

**2Pe 1:20 knowing this first, that no prophecy of Scripture is of any private interpretation,**

**2Pe 1:21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.**

**v. 16** Peter counters false teaching that Jesus’ resurrection and return were all cunningly devised fable, by asserting that he had been an eye witness, he had actually seen, the power and coming of the Lord Jesus Christ. These two themes for our benefit and use: the power of Jesus available for holy living and the coming of Jesus as the glorious hope of each believer.

**v. 17** *honor and glory* - He was honored by God in being thus addressed. *such a voice to him from the excellent glory* - The magnificent splendor; the bright cloud which overshadowed them, **Mat 17:5**. *This is my beloved Son, in whom I am well pleased* - This **demonstrated that He was the Messiah – not merely on the same level as Elijah and Moses..** Those who heard that voice could not doubt this; they never did afterwards doubt.

**v.18** Peter has said that he was with the Lord Jesus on the Mount of Transfiguration. He was one of the eyewitnesses. Then he says this strange thing:

**v. 19** You may think, "If only I could have been with Peter. If only I could have seen those things." But believer, you have something even better. You have the Word of God. It will speak directly to you if you will open your heart and allow it to speak. The Word of God is better than seeing and hearing. **John 1:4,5,9**

**v. 20** There is no portion of the Scripture that is to be interpreted apart from other references to the same subject. That is why we should not pull out one little verse of Scripture and build a doctrine on that one verse. We need the whole body of Scripture to confirm any doctrine.

**v. 21** The truth and reality of the gospel also are foretold by the prophets and penmen of the Old Testament, who spoke and wrote under influence, and according to the direction of the Spirit of God. How firm and sure should our faith be, who have such a firm and sure word to rest upon! When the light of the Scripture is darted into the blind mind and dark understanding, by the Holy Spirit of God, it is like the day-break that advances, and diffuses itself through the whole soul, till it makes perfect day.

**v. 16** Peter had physically **seen the power and coming of our Lord Jesus Christ** as an Apostle, who was with Him. Have you spiritually seen these two great things, which have been given to us – so important to us for holy living and the glorious hope of each believer. **Mark 9:1-7**

**vs. 17-18** What would it have been like to have physically heard our Father say, *"This is My beloved Son, in whom I am well pleased"*? How deeply do you believe and sense that right now?

**v. 19** Do we realize that the sure word of prophecy that we have in the Scriptures is more strong than any eye witness account? Do you love and trust His Word to this extent? The King James Version got it right—**"We have also a more sure word of prophecy."**

**v. 20** Do we understand that **the origin of God’s Word is from God Himself and not from** or due to the credentials of one who interprets it.

**v. 21** Are you aware and sure that no mortal man chose to state his own thoughts as though they were God’s, **but that God chose holy men to be his spokesmen, men who uttered or wrote thought given to them by the Holy Spirit.**



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### INTERPRETATION

### APPLICATION

#### Some of the New Testament Accounts of Simon Peter:

Luk 5:8 When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!"

Luk 9:33 Then it happened, as they were parting from Him, that Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah"—**not knowing what he said.**

Luk 22:61-62 And the Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how He had said to him, "Before the rooster crows, you will deny Me three times."

[62] So Peter went out and **wept bitterly.**

Mar 14:72 A second time the rooster crowed. Then Peter called to mind the word that Jesus had said to him, "Before the rooster crows twice, you will deny Me three times." **And when he thought about it, he wept.**

Mar 14:37 Then He came and found them sleeping, and said to Peter, "Simon, are you sleeping? **Could you not watch one hour?**" Joh 13:8-9 Peter said to Him, "You shall never wash my feet!"

Jesus answered him, "If I do not wash you, you have no part with Me." [9] Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!"

Joh 18:10-11 Then Simon Peter, having a sword, drew it and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. [11] So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?"

Joh 21:3 Simon Peter said to them, "**I am going fishing.**" They said to him, "We are going with you also." They went out and immediately got into the boat, and that night they caught nothing.

Joh 21:7 Therefore that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it), and plunged into the sea.

Joh 21:11 Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken.

Joh 21:17 He said to him the third time, "Simon, son of Jonah, do you love Me?" **Peter was grieved** because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all

Gal 2:11 Now when Peter had come to Antioch, **I withstood him to his face, because he was to be blamed;**

#### Granville Sharp's rule (Greek-Original Text)

**Granville Sharp's Rule** is a grammatical principle applied to the translation of New Testament Greek whereby the deity of Christ is explicitly affirmed. This is specifically associated with the translation of Titus 2:13 and **2 Peter 1:1**.

Statement of the rule

"The following rule by Granville Sharp of a century back still proves to be true: `When the copulative **KAI** connects two nouns of the same case, if the article **HO** or any of its cases precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i.e., it denotes a further description of the first-named person.'" (A Manual Of The Greek New Testament, Dana & Mantey, p. 147)

"Basically, Granville Sharp's rule states that when you have two nouns, which are not proper names (such as Cephas, or Paul, or Timothy), which are describing a person, and **the two nouns are connected by the word 'and,' and the first noun has the article ('the') while the second does not, both nouns are referring to the same person.**" - James White

The basic formula (in the Greek word order) may be seen in this manner: Article (*ho*) + noun1 + and (*kai*) + noun2

The bulk of Sharp's *Remarks* was a discussion of eight christologically significant texts (Acts 20:28; Eph 5:5; 2 Thess 1:12; 1 Tim 5:21; 2 Tim 4:1; Titus 2:13; **2 Pet 1:1**; Jude 4), encompassing more than two-thirds of the body of the work.

*Joy to the World* - Isaac Watts/G.F. Handel; Sung Tabernacle Choir/Phil. Orchestra

*Joy to the world! The Lord is come. Let earth receive her King. Let every heart Prepare Him room And heaven and nature sing And heaven and nature sing And heaven and nature sing*

*Joy to the world, the Savior reigns. Let men their songs employ. While fields and floods Rocks, hills and plains Repeat the sounding joy, Repeat the sounding joy, Repeat, repeat, the sounding joy*

*He rules the world with truth and grace, And makes the nations prove The glories of His righteousness, And wonders of His love; And wonders of His love; And wonders, wonders of His love.*

*Joy to the world! The Lord is come. Let earth receive her King Let every heart Prepare Him room And heaven and nature sing, And heaven and nature sing And heaven and heaven and nature sing*