

Exegetical Notes for 2 Peter 1:3-11

KEY

ACCS = Ancient Christian Commentary on Scripture: New Testament XI (Gerald Bray, Ed.)

ADAMS = An Exposition of 2 Peter (Thomas Adams)

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

BAW = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

BKBC = Bible Knowledge Background Commentary: John, Hebrews - Revelation (Craig A. Evans, Gen. Ed.).

Brown = Parting Counsels: An Exposition of the First Chapter of the Second Epistle of the Apostle Peter with Four Additional Discourses. Edinburgh: William Oliphant and Sons. 1861 (John Brown).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

Cedar = The Preacher's Commentary: James, 1 & 2 Peter, Jude (Paul A. Cedar).

Clark = Clark's Commentary (Adam Clark).

CNTOT = Commentary on the New Testament Use of the Old Testament (Beale and Carson, Eds.)

Dauids = The Letters of 2 Peter and Jude: The Pillar New Testament Commentary (Peter H. Davids).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Fickett = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

Gill = Gill's Commentary on the Bible (John Gill).

Gene Green = Jude and 2 Peter: Baker Exegetical Commentary on the New Testament (Gene Green)

Grudem = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Helm = 1 & 2 Peter and Jude (David R. Helm).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Kelly = A Commentary on the Epistles of Peter and Jude (J.N.D. Kelly).

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

Lenski = The Interpretation of I and II Epistles of Peter, the three Epistles of John, and the Epistle of Jude (R.C. Lenski).

Luther = Commentary on Peter and Jude (Martin Luther).

Lloyd-Jones = Expository Sermons on 2 Peter (D.M. Lloyd Jones).

MacArthur = MacArthur New Testament Commentary: 2 Peter (John MacArthur).

Maclaren = Expositions of Holy Scripture: 2 Peter (Alexander Maclaren).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michael Green = Tyndale New Testament Commentaries: 2 Peter and Jude (Michael Green).

NLK = New Linguistic and Exegetical Key to the Greek New Testament..

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Thomas = 1 & 2 Peter: The Crossway Classic Commentaries (Griffith Thomas).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wallace = Greek Grammar Beyond the Basics (Daniel B. Wallace).

Three Steps of Exegesis

- ❶ Do an initial translation of the entire passage.
- ❷ Do a detailed analysis of the grammar, working verse-by-verse to the end of the text.
- ❸ Do a detailed exegesis of the passage by way of a "shot-gun" approach, using all the exegetical tools.

√ In no particular order:

- Work from critical commentaries to practical.
- Word studies and cross-references (analogy of the faith).
- Applicational analysis - applicational issues arising from the text.
- Theological analysis - theological issues arising from the text.

√ "Blast away" at the passage until I am content with my exegesis, main idea, and outline.

- Smooth away all of the wrinkles.
- The process is to yield an accurate "statue" as I chisel away the debris.

Parsing Verbs and Declining Nouns

Verbs: μ (ποιμαίνω = to tend, shepherd || Verb: Second Person Plural Aorist Imperative Active).
 ἀ (ἀποκαλύπτω = to reveal, disclose || Verb: Present Passive Infinitive).

Nouns: μ , (μ = suffering || Noun: Neuter Genitive Plural).

Participles: μ (μελλω = to be about to || Present Active Participle: Feminine Genitive Singular).

Adjectives: (ἐπιεικής = gentle, kind || Adjective: Masculine Dative Plural).

Pronouns: (ἐγώ = I || First Person Independent Personal Pronoun: Nominative Singular).
 ἡμῖν (ἐγώ = I || First Person Independent Personal Pronoun: Dative Plural).
 ὕμ (σὺ = you || Second Person Independent Personal Pronoun: Dative Plural).
 (αὐτός = He, Him || Third Person Independent Personal Pronoun: Masculine Nominative Singular).

3 Just as {connection to verse 2} His divine power

has given to us
everything pertaining to life and godliness
through the knowledge of Him
who called us
by His own glory and excellence.

4

Through these {His glory and excellence}

He has given to us precious and very great promises,
in order that

by them {the promises}

you may become a partaker of the divine nature,
having escaped the corruption which is in the world
by lust.

5 Now for this very reason also, {the reason is stated in 3-4}

applying all diligence: {connection to verse 2}

in your faith {note the 7 virtues that follow}

supply moral excellence,

6

and in [your] moral excellence knowledge,

and in [your] knowledge, self control,

and in [your] self control, perseverance,

7

and in [your] perseverance, godliness,

and in [your] godliness, brotherly kindness,

and in [your] brotherly kindness, love.

8 For if these things {virtues of vv 5-7} are yours

and are increasing,

they make you neither useless

nor unfruitful

in the true knowledge of our Lord Jesus Christ.

9 For he who is lacking these

is blind

or shortsighted,

being forgetful of the purification of his former sins.

10 Therefore, brethren,

be diligent

to make your calling and election sure,

for in doing these things {the virtues of vv 5-7}

you will never stumble. {or fall away demonstrating that one is not truly elect}

11 For in this way {the path of vv 4-7}

the entrance to the eternal kingdom of our Lord and Savior, Jesus Christ,

will be abundantly supplied to you. {making your calling and election sure}

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ, 4 δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδωρήται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς· 5 Καὶ αὐτὸ τοῦτο δὲ σπουδῆν πασαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, 6 ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην· 8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν· 9 ὃ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν· 10 διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιῆσθαι· ταῦτα γὰρ ποιῶντες οὐ μὴ πταίσητε ποτε· 11 οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·

ENGLISH TRANSLATION:

3 Just as His divine power has granted to us everything pertaining to life and godliness through the knowledge of Him who called us by His own glory and excellence. **4** Through these He has given to us precious and very great promises, in order that by them you may become a partaker of the divine nature, having escaped the corruption which is in the world by lust. **5** Now for this very reason also, applying all diligence: in your faith supply moral excellence, and in [your] moral excellence knowledge, **6** and in [your] knowledge, self control, and in [your] self control, perseverance, and in [your] perseverance, godliness, **7** and in [your] godliness, brotherly kindness, and in [your] brotherly kindness, love. **8** For if these things are yours and are increasing, they make you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. **9** For he who is lacking these is blind or shortsighted, being forgetful of the purification of his former sins. **10** Therefore, brethren, be diligent to make your calling and election sure, for in doing these things you will never fall. **11** For in this way the entrance to the eternal kingdom of our Lord and Savior, Jesus Christ, will be abundantly supplied to you.

PASSAGE OUTLINE:

- I. The sovereign call to salvation by grace includes all the believer needs to live a godly life (3-4)
 - A. This gift is by Christ's divine power (3)
 - B. This gift comes through the knowledge of Christ (3)
 - C. This gift is a result of being called by His glory and excellence (3)
 - D. This gift includes precious and great promises (4)
 - 1. By these promises believers become partakers of the divine nature (4)
 - 2. Being a partaker of the divine nature results in escaping the world's corruption (4)

- II. The sovereign call to salvation doesn't negate the believer's responsibility to persevere (5-9)
 - A. The fruit of diligence applied (to the faith) (5-7)
 - 1. Moral excellence (5)
 - 2. Knowledge (5)
 - 3. Self control (6)
 - 4. Perseverance (6)
 - 5. Godliness (6)
 - 6. Brotherly kindness (7)
 - 7. Love (7)
 - B. The contrast between those who demonstrate fruitfulness and those who do not (8-9)
 - 1. Believers demonstrate fruitfulness based on true knowledge of Christ and are useful (8)
 - 2. The forgetfulness of those who do not demonstrate the fruitfulness of verses 5-7 (9)

- III. Making one's calling and election sure (10-11)
 - A. A life of fruitfulness obviates apostasy (10)
 - B. A life of fruitfulness ensures eternal life (11)

SERMON OUTLINE:

- I. Salvation's Sufficiency: The Believer's Inheritance (3-4)
 - A. An Inheritance Granted by Grace (3)
 - B. An Inheritance Gained Through a Knowledge of Christ (3)
 - C. An Inheritance Grounded in God's Call (3)
 - D. An Inheritance Guaranteed to Sanctify (4)
 - 1. This gift includes precious and great promises (4)
 - a. Positively: We become partakers of the divine nature (4)
 - b. Negatively: We escape the world's corruption (4)

- II. Salvation's Service: The Believer's Fruitfulness (5-9)
 - A. Seven Virtues of a Fruitful Life (5-7)
 - 1. Moral Excellence (5)
 - 2. Knowledge (5)
 - 3. Self control (6)
 - 4. Perseverance (6)

5. Godliness (6)
6. Brotherly kindness (7)
7. Love (7)

B. Staying Out of the Danger Zone (8-9)

- 1 A Positive Exhortation (v. 8)
2. A Negative Warning (v. 9)

III. Salvation's Surety: The Believer's Assurance (10-11)

A. Being Certain about Your Calling and Election

1. What does it mean? (v. 10)
2. How do we do it? (v. 10)
3. Why do we do it? (v. 10)
- 4.. What is the Goal? (v. 11)

PASSAGE SUBJECT/THEME (what is the passage talking about): The virtues of faith.

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): The virtues of faith ensure the reality of it.

PASSAGE MAIN IDEA (central proposition of the text): God has graced the believer everything needed for life and godliness even as the reality of that gift must be demonstrated to be gained.

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?): Grow in the grace and knowledge of Christ thus making our calling and election sure.

SERMON SUBJECT/THEME (what am I talking about): N/A

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about):
N/A

INITIAL CENTRAL PROPOSITION OF THE SERMON: N/A

MEMORABLE CENTRAL PROPOSITION OF THE SERMON: Growing in the knowledge of grace demonstrates the reality of grace.

SERMONIC IDEA/TITLE: Confirming Your Calling

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

The grammar of vv. 3-4, and the connection between verses 2 and 3, along with 3 and 4, is quite difficult.

Overall the passage may be viewed as comprising two sections: vv. 3-7 and vv. 8-11. The sections are connected by γὰρ (v. 8).

The main idea and summary of the passage:

“The Christian should be diligent to add one Christian grace to another that he may bring glory to God by abounding in much fruit among men and that his own calling and election may be thereby thoroughly tested out. He should the more seek to obey God’s Word because it is God-inspired, of undoubted truth, and therefore of vast concern.” [Summarized Bible]

“The concentration of language and concepts common to Greco-Roman ethical philosophy especially in these opening verses is meant to offer a counterpoint to the rival teachers criticism of the apostolic faith as “unenlightened” and to their use of philosophical language. The author shows that, on the contrary, the apostolic faith is indeed in keeping with the highest and most enlightened ideals celebrated in the Greco-Roman world.” [BKBC]

"The purpose of the Christian life is to confirm the calling that we have received from God and to prepare our entrance into His eternal kingdom." [ACCS]

The context of the letter is subtly introduced in this text: the lurking danger of false teachers. These false teachers (not specifically Gnostics, but those with Hellenistic pre-Gnostic leanings) are not specifically identified. But we can discern the sorts of things they were promoting: 1) they denied Christ, at least by their doctrine (2:1); 2) they twisted the Scriptures, including Paul's writings (3:15-16); 3) they followed "cleverly devised tales" (1:16) of "destructive heresies" (2:1); 4) they mocked the second coming of Christ (3:4) and the coming judgment (3:5-7); 5) they practiced immorality (2:2,13-14,19); 6) they despised authority (2:10); 7) they were arrogant and vain (2:18); 8) they sought material gain (2:3,14). Licentiousness is a key feature of their false teaching. Why Peter focuses on virtues in keeping with God's sovereign call (and making one's calling/election certain) in this passage.

RCH Lenski notes the parallels between the opening of 2 Peter to that of 1 Peter:

"There is an unmistakable similarity between the first grand sentence of First Peter, namely, 1:3-13, and the one before us in II Peter 1:3-II. Just as I Pet. 1:3-9 is a unit and but one extended sentence, so is II Pet. 1:3-9. The same mind conceived both sentences. The connectives differ, but the comprehensive grasp that links so much together, now in one way, now in another, is plainly the same. This similarity may be extended. In both of the great opening sentences the vital thing in our hearts is faith. In I Pet. 1:9 we are referred to the end of this faith, "the salvation of souls"; in II Pet. 1:11 to "the entrance into the eternal kingdom of our Lord Jesus Christ." In both instances the readers are referred to the prophets: in I Pet. 1:10-12; in II Pet. 1: 19-21. In both the ministry of the apostles and gospel preachers is

mentioned: in I Pet. 1:12 they are called "those that proclaimed the good tidings to you"; in II Pet. 1:16, "we made known to you the power and Parousia of our Lord Jesus Christ." Here we have but one mind, not two, not one that is genuine, and another that is forging an imitation." [255]

1:3 EXEGESIS

GREEK TEXT:

Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ,

Ὡς (ὡς = as, like as, even as, since, when || Particle).

πάντα (πας, πασα, παν = all, every || Adjective).

ἡμῖν (ἐγὼ = I || First Person Independent Personal Pronoun: Dative Plural).

τῆς θείας (θειας = divine || Adjective: Feminine Genitive Singular). Genitive of possession. An old adjective used here and in verse 4. Only other use outside of Peter is Acts 17:29 where Paul uses it.

δυνάμεως (δυναμις, δυναμεως = power || Noun: Feminine Genitive Singular). Genitive of possession.

αὐτοῦ (αυτος || Third Person Independent Personal Pronoun: Masculine Genitive Singular).

τὰ (Definite Article: Neuter Nominative/Accusative Plural).

πρὸς ζωὴν (ζωη || Noun: Feminine Accusative Singular). Double Accusative w/Primary and Secondary Objects (ζωη being primary [eternal life] and εὐσεβια being secondary [the result of eternal life]).

καὶ εὐσέβειαν (εὐσεβια = godliness, piety || Noun: Feminine Accusative Singular). Double Accusative w/Primary and Secondary Objects (ζωη being primary [eternal life] and εὐσεβια being secondary [the result of eternal life]).

δεδωρημένης (δωρομαι = to give, present, bestow || First Perfect Middle/Passive Participle: Feminine Genitive Singular). Perfect of Completed Action. Dynamic Middle.

διὰ τῆς ἐπιγνώσεως (ἐπιγνωσις, ἐπιγνωσεως = knowledge || Noun: Feminine Genitive Singular). Genitive/Ablative of Means.

τοῦ καλέσαντος (καλεω || Aorist Active Participle: Masculine Genitive Singular). Attributive Participle. Constativ Aorist.

ἡμᾶς (ἐγὼ = I || First Person Independent Personal Pronoun: Accusative Plural).

ἰδίᾳ (ιδιος = one's own || Adjective: Feminine Dative Singular).

δόξῃ (δοξα || Noun: Feminine Dative Singular). Dative of Indirect Object (Perhaps Dative of Advantage). Note "by" (NAS) vs. "to" or "for."

καὶ ἀρετῇ, (ἀρετη = virtue, moral excellence, power || Noun: Feminine Dative Singular). Instrumental or Dative of Advantage. Cf. NLEKGNT which gives this same option.

ENGLISH TRANSLATION:

Just as His divine power has granted to us everything pertaining to life and godliness through the knowledge of Him who called us by His own glory and excellence.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

I. Salvation's Sufficiency: The Believer's Inheritance (3-4)

Just as His divine power has granted to us everything pertaining to life and godliness (Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης)

A. An Inheritance Granted by Grace (3)

One question is the antecedent of "His". I think that the best answer is that this is Christ, who is God (v. 2). He is the subject of verse 2. The word "power" is also used in v. 16 where it clearly refers to Christ.

But the same problem relates to who is the one who does the "calling." The Father is generally the one who calls. However, Christ could be in view.

"The ambiguity in the text indicates that Peter did not clearly distinguish between God and Christ. We can conclude from this that God and Christ were venerated equally." [Schreiner, 291]

δυνάμεως (δυναμις, δυναμεως = power || Noun: Feminine Genitive Singular). Genitive of possession.

Not it is Christ's "divine power" therefore we have further testimony that Christ is God. The noun δυναμις is a word that's used well over 100x in the NT. Very common word. In the plural it's often translated "miracles." Cf. some of the uses ==>

MAT 11:20 Then He began to reproach the cities in which most of His miracles were done, because they did not repent.

MAT 11:21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes.

ACT 1:8 but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. "

ROM 1:4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

ROM 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

ROM 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

ROM 15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

1CO 1:18 For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.

1CO 1:24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.

1CO 2:5 that your faith should not rest on the wisdom of men, but on the power of God.

1CO 4:20 For the kingdom of God does not consist in words, but in power.

2CO 4:7 But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves;

2CO 12:9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me.

EPH 3:20 Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us,

COL 1:11 strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously

COL 1:29 And for this purpose also I labor, striving according to His power, which mightily works within me.

2TI 1:7-8 For God has not given us a spirit of timidity, but of power and love and discipline. Therefore do not be ashamed of the testimony of our Lord, or of me His prisoner; but join with {me} in suffering for the gospel according to the power of God,

1PE 1:5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

2PE 1:16 For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty.

(*εὐσεβία* = godliness, piety || Noun: Feminine Accusative Singular). Double Accusative w/Primary and Secondary Objects (*ζωή* being primary [eternal life] and *εὐσεβία* being secondary [the result of eternal life]). Cf. *εὖ* (good) and *σεβία* (worship). Perhaps "true religion" (LEKGNT). Cf. James 1.27. Expositors states that this word is aimed more toward practical worship, as opposed to devotional worship. Romans 12:1-2 applies. Note the word used in 1 Timothy 3:16.

Life and godliness – is there a distinction? Do the two terms overlap? Some feel that this is a hendiadys. See Gene L. Green (181-82) for the view that the two words refer to human "life and duty" that come from God's hand. However, this doesn't seem to do justice to the context of God's grace having granted to believers something above and beyond that which comes by common grace.

The phrase τῆς θείας δυνάμεως is contained in an inscription of Stratonicea in Caria in honor of Zeus Panhimerios and Hekate, belonging to the early Imperial period. 2 Peter would thus be availing himself of one of "the familiar forms and formulae of religious emotion" (Deissmann, *Bible Studies*, p. 367). [Expositors; LEKGNT].

"*Theios* (from *theos*) is an old adjective in N.T. here and verse 4 only, except Acts 17:29, where Paul uses *to theion* for deity, thus adapting his language to his audience as the papyri and inscriptions show. The use of *theios* with an imperial connotation is very common in the papyri and the inscriptions. Deissmann (*Bible Studies*, pp. 360-368) has shown the singular linguistic likeness between II Pet. i:3 to 11 and a remarkable inscription of the inhabitants of Stratonicea in Caria to Zeus Panhimerios and Hekate dated a.d. 22 (in full in C I H ii No. 2715 a b). One of the likenesses is the use of *tes theias dunameos*. Peter may have read this inscription (cf. Paul in Athens) or he may have used "the familiar forms and formulae of religious emotion" (Deissmann), "the official liturgical language of Asia Minor." Peter is fond of *dunamis* in this Epistle, and the *dunamis* of Christ "is the sword which St. Peter holds over the head of the False Teachers" (Bigg). [ATR]

"A parallel expression is found in the decree of Stratonicea, an inscription in honor of Zeus and Hekate (BS, 460-68; MM)." [NLK]

Keener doubts there is a parallel:

"This section is sometimes said to adapt the literary form of a civic decree known from inscriptions honoring benefactors, but the evidence for this thesis is hardly compelling. Although the parallels demonstrate ideas in common between this passage and some decrees, such ideas were relatively widespread and can be identified in other literary forms as well." [BBC]

(δωρομα = to give, present, bestow || First Perfect Middle/Passive Participle: Feminine Genitive Singular). Perfect of Completed Action. Dynamic Middle. Note the perfect. Lavished.

Expositors states that "this word and its cognates always carry a certain regal sense describing an act of large-handed generosity. Cf. Mark xv. 45 of the giving by Pilate of the body of Jesus to Joseph; John iv. 10; James i. 17. The same sense is found in Gen. xxx. 20, Prov. iv. 2, Isa. lxii. 3 ; and O.G.I.S. 517⁷ (iii. A.D.) with reference to the gift by Marcus Aurelius of a new law-court . . . "

This has always been an issue related to the gospel - the sufficiency of salvation. Is it of God or man or both? This was the Pelagian / Semi-Pelagian / Augustinian controversy and it still rages today (most notably in RCism / EO vs. Reformational Orthodoxy). Cf. 2 Cor. 9:8. The spiritual resources that have been graced to the believer are sufficient for life and death. 2 Chron. 31:10.

MacArthur writes:

"Because of their constant sins and failures as Christians, many find it hard not to think that even after salvation something is missing in the sanctification process. This faulty idea causes believers to seek "second blessings," "spirit baptisms," tongues, mystical experiences, special Psychological insights, private revelations, "self crucifixion," the "deeper life," heightened emotions, demon bindings, and combinations of various ones of all those in an attempt to attain what is supposedly missing from their spiritual resources. All manner of ignorance and Scripture twisting accompanies those foolish pursuits, which at their corrupt roots are failures to understand exactly what Peter says here. Christians have received everything in the form of divine power necessary to equip them for sanctification—they have no lack at all. In view of that reality, the Lord holds all believers responsible to obey all the commands of Scripture. Christians cannot claim that their sins and failures are the result of God's limited provision. There is no temptation and no assault of Satan and demons that is beyond their resources to overcome . . . To stress the extent of the divine power given each believer, Peter makes the amazing statement that saints have received from God everything pertaining to life and godliness. Syntactically the term everything is in the emphatic position because the Holy Spirit through Peter is stressing the extent of believers' self-sufficiency." [MacArthur, 27]

Matthew 22:4 ff. (cf. Luke 15:17-24; Rev. 19:6-9) Jesus compares salvation to a Jewish wedding feast. A fitting portrayal as the Jewish wedding feast was a time of lavish celebration. Cf. Matt. 7:9-10.

through the knowledge of Him who called us by His own glory and excellence. (διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξει καὶ ἀρετῇ.)

B. An Inheritance Grounded in God's Call (3)

C. An Inheritance Gained Through a Knowledge of Christ (3)

Cf. Metzger's Textual Commentary on ἰδίᾳ δόξει καὶ ἀρετῇ, versus διὰ δόξης καὶ ἀρετῆς, The USB reading is graded a {B}.

διὰ τῆς ἐπιγνώσεως (ἐπιγνωσις, ἐπιγνωσεως = knowledge || Noun: Feminine Genitive Singular). Genitive/Ablative of Means. See use in 1:2.

(δοξα || Noun: Feminine Dative Singular). Instrumental or Dative of Advantage). Note "by" (NAS) vs. "to" or "for." Cf. NLEKGNT which gives this same option.

On being called, see 1 Peter 1:15; 2:9, 21; 3:9; 4:10. Cf. my studies on 1 Peter 1:15 and 2:9. This isn't calling like we are apt to think of a call. A call on the phone can be accepted or rejected. Not an "invitation" which can be demurred (don't like the concept of "invitation"). This is an effectual call. One that can't be resisted anymore than Lazarus could have resisted Jesus' calling of him to eternal life.

Cf. John Murray, "Redemption Accomplished and Applied," p. 88.

Being called is akin to God calling light out of darkness (parallel to Gen. 1:3).

1PE 1:15 but like the Holy One who called you, be holy yourselves also in all {your} behavior;

1PE 2:9 But you are \a chosen race, a\ royal \priesthood, a holy nation, a people for\ {God's} \own possession,\ that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

1PE 2:21 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps,

1PE 3:9 not returning evil for evil, or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.

1PE 5:10 And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen {and} establish you.

2PE 1:3 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.

Schreiner writes:

"Christ calls believers 'by his own glory and goodness.' 'Glory' (*doxa*) here refers to Christ's splendor and majesty as a divine being, not his 'fame' or 'honor.' The word 'goodness' (*arete*) refers to the moral life of believers in 1:5. Peter used the term (RSV 'excellence') that was commonly used literature for moral virtue. When combined with 'glory,' 'goodness' refers to the divine moral excellence of Christ, focusing especially on the beauty of his goodness."

He continues:

"The terms 'glory' and 'goodness' together point to the same reality. Those whom God saves are called by Christ, and this calling is accomplished through the knowledge of Christ's glory and goodness. In other words, when Christ calls people to himself, they perceive the beauty and loveliness of his moral character. His character becomes exceedingly attractive to them, and they trust God for their salvation. One of the central themes of Peter's letter emerges in this verse. Believers will be morally transformed, but the foundation for their transformation is God's grace. Peter here indirectly criticized the false teachers of chap. 2, for their lives were marked by moral anarchy, but those whom Christ calls have seen Christ's goodness and glory and will live a godly life." [292-93]

δόξη καὶ ἀρετῆ - used here of Christ are both used of God in the OT (LXX - Isa. 42:8,12).

J.I. Packer:

"What were we made for? To know God. What aim should we set ourselves in life? To know God. What is the eternal life that Jesus gives? Knowledge of God. "This is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). What is the best thing in life, bringing more joy, delight, and contentment than anything else? Knowledge of God. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let not the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me" (Jeremiah 9:23). What, of all the states God ever sees man in, gives him most pleasure? Knowledge of himself. "I desire ... the knowledge of God more than burnt offerings," says God (Hosea 6:6).... Once you have become aware that the main business that you are here for is to know God, most of life's problems fall into place of their own accord." [From "Knowing God," cited in Helm, 194]

D.M. Lloyd-Jones:

"That is the basic definition always in the New Testament of the character and quality and nature of the Christian life. What is it that as a Christian I should desire above everything else? It is not to have certain experiences; it is not that I may be better than I used to be; it is not that I am to hold certain views of life and the world and society and various other matters. The supreme objective of the Christian man is to know God. You remember how our Lord put it - 'This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.' What is the *summum bonum* of the Christian life? Our Lord put it in one of the Beatitudes, 'Blessed are the pure in heart: for they shall see God.' To know God! And you notice how Peter keeps repeating that here: '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.' There is always this emphasis on knowledge." [Lloyd-Jones, 14]

Note that a true knowledge of God cannot be divorced from a fixed belief in His promises. One cannot claim to "know God" apart from what the Bible says about who He is and what He will do.

PSA 84:11 For the \Lord\ God is a sun and shield; The \Lord\ gives grace and glory; No good thing does He withhold from those who walk uprightly.

ROM 8:32 He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?

1CO 1:9 God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

1CO 3:21-23 21 So then let no one boast in men. For all things belong to you, 22 whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you, 23 and you belong to Christ; and Christ belongs to God.

2CO 12:9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me.

EPH 1:19 and what is the surpassing greatness of His power toward us who believe. {These are} in accordance with the working of the strength of His might

EPH 1:20-21 10 which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly {places}, 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come.

1TH 4:7 For God has not called us for the purpose of impurity, but in sanctification.

2TI 1:9 who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

1:4 EXEGESIS

GREEK TEXT:

δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς·

δι' ὧν (ὅς - this, that, who, which, what - Lit. "through which" (Cf. Vincent) || Relative Pronoun: Genitive Feminine Plural).

τὰ τίμια (τιμιος = precious, valuable || Adjective: Neuter Nominative/Accusative Plural). The word occurs 2 times in 1 Peter (1:7 of tried faith; 1:19 of the blood of Christ). Only use in 2 Peter is here.

καὶ μέγιστα (μετιστα - from μέγας = very great || Adjective: Neuter Nominative/Accusative Plural). Superlative.

ἡμῖν (ἐγώ = I || First Person Independent Personal Pronoun: Dative Plural).

ἐπαγγέλματα (επαγγελμα = promise || Noun: Neuter Nominative/Accusative Plural). Accusative of Direct Object.

δεδώρηται (δωρομαι - to give, present, bestow || Verb: Third Person Singular Perfect Indicative Middle). Cf. use in verse 3. Consummative Perfect.

ἵνα διὰ τούτων (τούτο = this || Near Demonstrative Pronoun: Neuter Genitive Plural).

γένησθε (γίνομαι || Verb: Second Person Plural Aorist Middle Subjunctive). Purpose-Result Clause (cf. Wallace, 473). Indicates both intention and sure accomplishment.

θείας (θείας = divine || Adjective: Feminine Genitive Singular).

κοινωνοὶ (κοινωνος = partaker, sharer || Noun: Masculine Nominative Plural). Cf. related κοινωνος in 1 Peter 5:1 and Hebrews 12:10. Predicate Nominative.

φύσεως (φύσις = nature || Noun: Feminine Genitive Singular). Objective Genitive?

ἀποφυγόντες (αποφευγω = to flee from, escape || Nominative Masculine Plural Aorist Active Participle). Only here in N.T. "To escape by flight" (Vincent). Adverbial-Circumstantial Participle?

τῆς (ἡ || Definite Article: Feminine Genitive Singular). Genitive of Opposition ("Which is").

ἐν τῷ κόσμῳ (κόσμος || Noun: Masculine Dative Singular). Dative of Sphere.

ἐν ἐπιθυμίᾳ (ἐπιθυμία || Noun: Feminine Dative Plural). Dative-Instrumental of Means or Cause.

φθορᾶς. (φθορα = corruption, ruin || Noun: Feminine Genitive Singular). Objective Genitive?

ENGLISH TRANSLATION:

Through these He has given to us precious and very great promises, in order that by them you may become a partaker of the divine nature, having escaped the corruption which is in the world by lust.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

D. An Inheritance Guaranteed to Sanctify (4)

Through these He has given to us precious and very great promises, (δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται.)

1. This gift includes precious and great promises (4)

δι' ὧν (ὅς - this, that, who, which, what - Lit. "through which" (Cf. Vincent) || Relative Pronoun: Genitive Feminine Plural). "Through which" is a literal rendering. It points back to "His glory and excellence".

God has called us by His glory and excellence, and through his glory and virtue he has given us precious and very great promises. This is the Gospel. This is the inheritance. This is the promise of receiving all things related to life and godliness. When one receives the Gospel, he receives it all (down payment on future inheritance). Connection to the Lord's coming in chapter 3 (promises). This is like inheriting a billion dollars, but not receiving all of it yet. It's yours; it's in the bank. You will receive it when you die or Jesus comes. Until then, you have received everything you need. You have an expense account that takes care of it all.

τὰ τίμια (τιμιος = precious, valuable || Adjective: Neuter Nominative/Accusative Plural). The word occurs 2 times in 1 Peter (1:7 of tried faith; 1:19 of the blood of Christ). Only use in 2 Peter is here.

δεδώρηται (δωρομαι - to give, present, bestow || Verb: Third Person Singular Perfect Indicative Middle). Cf. use in verse 3. Consummative Perfect. Cf. middle voice.

ἐπαγγελμα = promise || Noun: Neuter Nominative/Accusative Plural). Accusative of Direct Object. What are these promises? Note that it is by them that we become a partaker of the divine nature. All covenants are promises, but not all promises are covenants.

The idea of promises is rich in the OT and featured in the kerygma of the early church. See for example:

ACT 2:33,39 33 "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. 39 "For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself." (Cf. Ga. 3:14 in order that in Christ

Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.)

ACT 13:32 "And we preach to you the good news of the promise made to the fathers,

ACT 23:21 "So do not listen to them, for more than forty of them are lying in wait for him who have bound themselves under a curse not to eat or drink until they slay him; and now they are ready and waiting for the promise from you."

ACT 26:6 "And now I am standing trial for the hope of the promise made by God to our fathers;

Also note ==>

2CO 1:20 For as many as may be the promises of God, in Him they are yes; wherefore also by Him is our Amen to the glory of God through us.

2CO 7:1 Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

HEB 6:12 that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

HEB 11:13 All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.

1JO 2:25 And this is the promise which He Himself made to us: eternal life.

Peter's other uses in 2 Peter (which point to eschatological promises, which the false teachers denied):

2PE 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

2PE 3:13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

"Here we are not told what the exact content of the promises is, but the focus is on participation 'in the divine nature' and the concomitant escape from corruption. Promises that bring such things are significant indeed." [Davids, 172]

As the old saying goes, "Promises were meant to be broken." Cicero went to great lengths to discuss just when a promise was not binding (so Gene Green, 184). But God keeps his promises.

John Bunyan who spent much of his life in a prison cell came to know well these precious promises of God and wrote that "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."

C H Spurgeon comments on these precious & magnificent promises:

"If you would know experimentally the preciousness of the promises, and enjoy them in your own heart, meditate much upon them. There are promises which are like grapes in the

wine-press; if you will tread them the juice will flow. Thinking over the hallowed words will often be the prelude to their fulfillment. While you are musing upon them, the boon which you are seeking will insensibly come to you. Many a Christian who has thirsted for the promise has found the favor which it ensured gently distilling into his soul even while he has been considering the divine record; and he has rejoiced that ever he was led to lay the promise near his heart. But besides meditating upon the promises, seek in thy soul to receive them as being the very words of God. Speak to thy soul thus, "If I were dealing with a man's promise, I should carefully consider the ability and the character of the man who had covenanted with me. So with the promise of God; my eye must not be so much fixed upon the greatness of the mercy-that may stagger me; as upon the greatness of the Promiser-that will cheer me. My soul, it is God, even thy God, God that cannot lie, Who speaks to thee. This word of His which thou art now considering is as true as His own existence. He is a God unchangeable. He has not altered the thing which has gone out of His mouth, nor called back one single consolatory sentence. Nor doth He lack any power; it is the God that made the heavens and the earth who has spoken thus. Nor can He fail in wisdom as to the time when He will bestow the favors, for He knows when it is best to give and when better to withhold. Therefore, seeing that it is the word of a God so true, so immutable, so powerful, so wise, I will and must believe the promise." If we thus meditate upon the promises, and consider the Promiser, we shall experience their sweetness, and obtain their fulfillment." (Morning & Evening July 27)

Spurgeon has the following illustrations on these precious and magnificent promises...

"If you go into the market and are likely to do a ready money business, you always take a check book with you; so carry precious promises with you, that may plead the word which suits your case. I have turned to promises for the sick, when I have been of that number, or to promises for the poor, the despondent, the weary, and such like, according to my own condition, and I have always found a Scripture fitted to my own case. I do not want a promise made to the sick when I am perfectly well; I do not want balm for a broken heart when my soul is rejoicing in the Lord; but it is very handy to know where to lay your hand upon suitable words of cheer when necessity arises. Thus the eternal comfort of the Christian is the Word of God."

What follows are two benefits that flow out of / through these promises, one positive and one negative.

in order that by them you may become a partaker of the divine nature, (ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως)

a. By these promises believers become partakers of the divine nature (4)

Note the progression from v. 3 (out of the fulness of God's glory and excellence he has called us and given us the promises and by the promises we become partakers of the divine nature and escape the world's corruption).

Not the EO concept of 'theosis.' Cf. JETS 40 (1997): 257-69 and JETS 37/3 (1994).

The Orthodox Study Bible contains a brief article defining deification (page 561). The article states that deification is "the process by which a Christian becomes more like God." This in itself is not bad (sounds like sanctification) and there are many texts that exhort us to be God-like, or Christlike. However, the OSB goes on to say:

"Deification means we are to become more like God through His grace or divine energies. In creation, humans were made in the image and likeness of God (Gen. 1:26) according to human nature. In other words, humanity by nature is an icon or image of deity: The divine image is in all humanity. Through sin, however, this image and likeness of God was marred, and we fell.

When the Son of God assumed our humanity in the womb of the blessed Virgin Mary, the process of our being renewed in God's image and likeness was begun. Thus, those who are joined to Christ through faith in Holy Baptism begin a recreation being renewed in God's image and likeness. We become, as St. Peter writes, 'Partakers of the divine nature' (2 Pet. 1:4).

Because of the Incarnation of the Son of God, because the fullness of God has inhabited human flesh, being joined to Christ means that it is again possible to experience *deification*, the fulfillment of our human destiny. That is, through union with Christ, we become by grace what God is by nature—we "become children of God" (John 1:12). His deity interpenetrates our humanity.

Historically, deification has often been illustrated by the "sword and fire" example. A steel sword is thrust into a hot fire until the sword takes on a red glow. The energy of the fire interpenetrates the sword. The sword never becomes fire, but it picks up the properties of fire.

By application, the divine energies interpenetrate the human nature of Christ. Being joined to Christ, our humanity is interpenetrated with the energies of God through Christ's glorified flesh. Nourished by the Body and Blood of Christ, we partake of the grace of God—His strength, His righteousness, His love—and are enabled to serve Him and glorify Him. Thus we, human beings, are being deified."

Schreiner writes:

"What Peter meant by this is that believers are promised that they will be like God. The notion of sharing in the divine nature has exerted a tremendous influence in Eastern Christianity, where the doctrine of *theiosis* (i.e., deification) has been emphasized. Peter was not saying (nor did Eastern Christianity) that human beings will actually become divine or that they will share in the divine nature in every respect. Believers will share in the divine nature in that they will be morally perfected; they will share in the moral excellence that belongs to God (1:3). Believers will "participate" (*koinonoi*) in the divine nature, but they will not become gods. . . . Peter maintained that believers will share in the moral qualities of Christ." [Schreiner, 294-95]

"Do believers share in the divine nature now, or is such participation exclusively future? Certainly the process will reach its consummation in the future, for only then will all of God's

promises be fulfilled. . . . Nevertheless, it is doubtful if Peter referred only to the future. Even now believers are indwelt by the Holy Spirit and are like God to some extent. Believers begin to know God and to be changed by him at their conversion. The last clause in v. 4 supports this contention as well. . . . The logical relationship in the verse should be explained as follows: God has given saving promises to his people, so that they will become like God. They will become like God and are becoming like God because they have escaped 'the corruption in the world caused by evil desires.' . . . It is more likely, however, that Peter operated with, an already-but-not-yet schema. Believers have already escaped the world's corruption in that they belong to God, but the full realization of such a liberation will be theirs on the day of resurrection. A parallel expression in 2 Pet 2:20 supports this interpretation. Peter, speaking of the lapse of the false teachers, said, 'If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ.' The participle 'escaped' is exactly the same word (*apophygontes*) and the same form (an aorist participle) as in 1:4. A different word for corruption is used—*phthora* in 1:4 and *miasma* in 2:20—but the idea is the same. Most important, Peter spoke of them as having escaped already the corruption of the world in coming to know Jesus Christ. We should interpret 1:4 similarly. Believers have already escaped the corruption of the world, but the completion of that process will occur on the day of the Lord." [Schreiner, 295-96]

Keener writes:

"'Divine power' and 'divine nature' had been important phrases in Greek thought for centuries; they had also become standard in many Diaspora Jewish writers. Many Greeks in this period wanted to escape the material world of decay around them. Believing that their soul was divine and immortal and belonged in the pure and perfect heavens above; some Greek thinkers and cults provided this idea as a hope for the masses.

Many Greek writers, some Jewish writers like Philo and generally later Gnostics argued that one could become "divinized," a god, either in life or on at death; in some systems this divinization involved absorption on into the divine. But most of ancient Judaism rejected the idea of divinization; there was only one God (cf. Gen 3:5 and even Philo meant divinization in a very qualified sense). Many Diaspora Jewish texts used language like Peter's but nearly always only to indicate reception of immortality, not divinization. (Peter applies this language to a Christian view that a believer in Jesus receives a new nature; see comment on 1 Pet 1:23.) In the context of monotheistic early Christianity, embattled by a polytheistic culture, Peter's subdued language could serve to refute claims of those who expected full divinization." [BBC]

"This is a passage the like of which is not found in the New and Old Testaments; although it is a small matter with unbelievers that we should have fellowship with the very divine nature itself. But what is the nature of God? It is eternal righteousness, wisdom, eternal life, peace, joy, and happiness, and everything good that can be named. Now whoever becomes a partaker of the nature of God receives all this, namely, he lives forever, possesses endless peace, pleasure and joy, and is sincere, pure, just and almighty against Satan, sin and death. Therefore Peter will say: As impossible as it is to separate eternal life and eternal truth from the nature of God, just so impossible is it to separate them from you. Whatever one does to

you, he must do to him, for whoever will crush a Christian must crush God. All this is contained in the words, "the divine nature"; and Peter chose these words for the purpose to include all in them; and it is truly a great thing if one believes it. But, as I said above, this is merely instruction in which Peter does not lay the foundation of faith; but paints forth what great and rich treasures we receive through faith; therefore he says, all that will you possess, if you so live as to prove your faith by your life, that you have escaped from worldly lust."
[Luther, 236-37]

κοινωνοὶ (κοινωνος = partaker, sharer || Noun: Masculine Nominative Plural). Cf. related κοινωνος in **1 Peter 5:1** and Hebrews 12:10. Predicate Nominative.

The Aorist Middle Subjunctive of γινομαι indicates progressive growth. Subjunctive Purpose-Result Clause (cf. Wallace, 473). Indicates both intention and sure accomplishment. Cf. 2 Cor. 3:18, 7:1. The process of sanctification. Yet, ATR contends that Peter is referring to the new birth as in 1 Peter 1:23.

"We could say that Christ has given precious and very great promises to his people as they perceive his glory and moral beauty. The glory of Christ is not limited to his moral excellence, but his moral excellence and goodness are what Peter emphasized here. And through these promises (*teuton* in Greek) believers participate even now in the divine nature, since they have escaped the corruption that is in the world, a corruption that has its roots in evil desire. Peter was not saying, of course, that believers are sinless now. In one sense believers have already escaped the corruption of the world and are like God even now, but the process will not be completed until the day of the Lord. Only on the last day will believers be free from sin and fully like God." [Schreiner, 290]

Origen equated partaking in the divine nature with the fellowship of the Holy Spirit shared by all true believers [ACCS]

G. Green (186ff) focuses on the *imago dei* as participating in the divine nature. He offers quotes by Dio Chrysostom (humans have "this god-given superiority over the other animals of being able to reason and reflect about the gods" and have received from the divine "intelligence and the capacity for reason . . ."); Josephus writes, "Amenophis, son of Papis, whose wisdom and knowledge of the future were regarded as marks of divinity." (Ag. Ap. 1.26 §232). Philo commented, "This is the practice, I think, of kings also, who imitate the divine nature" (Abraham 28 §144), and he can even speak of the heavenly bodies sharing in the divine nature . . . In his comparative analysis of Josephus, Philo, Plutarch, the Stoics, Paul, and 2 Peter, Starr (2000: 234) concludes, "In all five literary groups we also observed the same formal relationship between divine nature and a human sharing in it, that is, between human virtue or character and God's character. Human virtue comes to resemble that of God's character." Josephus reflected on the superiority of the legislation that came through Moses, who showed "that God possesses the very perfection of virtue." Therefore Moses "thought that men should strive to participate in it" (Ant. proem 4 §23). Danker (1982: 459) frames Peter's thought: "To share in the divine nature therefore means to participate in the supreme virtues of the Chief Benefactor, with emphasis on righteousness and victory in the face of all that pronounces impermanence for humanity" Peter underscores the moral aspect of participation in the divine nature in

the following clause, and in verses 5-7 he outlines the type of character that is exhibited by those who are "partakers of the divine nature." [cited from G. Green, 186-87]

There is likely no need to go to mystical depths in explaining what Peter is saying here. Encompassed in this thought is the Pauline doctrine of *unio mystica* (Romans 6:1ff; John 15:4-5; 14:23; 1 John 2:24; Gal. 2:20; Phil. 1:21, etc.).

"A Christian is one who is a partaker of the divine nature. He is one in whom are, essentially, the traits and characteristics of God Himself, the divine life. He is like Christ. The life of godliness, the divine quality of life, the divine characteristics are in him, are being formed in him, and he is manifesting these divine characteristics. That, according to Peter, is the thing to which we are called; that is what is demanded and expected of you and me as Christians. We not merely believe that our sins are forgiven in Christ - thank God that we do believe that - but we must not stop at that. I am not merely one who is forgiven, I am to be a partaker of the divine nature; I am to be a new man, a new creation, a new being; and I am to reveal and manifest all these characteristics. That is the calling." [Lloyd-Jones, 15]

Irenaeus, the first great Christian theologian: "In His immeasurable love He became what we are in order to make us what He is."

"These two verses abound in rare and daring words. Peter is very subtly using language uncommon in the New Testament but full of meaning in the pagan world, as we know from Jewish literature and the Carian inscription. The false teachers laid emphasis on knowledge; so Peter stresses that the object of knowledge in the Christian life is the Lord who calls men. They thought that knowledge dispensed with the need for morality. So Peter emphasizes two words common in pagan circles for ethical endeavour, *eusebeia* (godliness) and *arete* (goodness). They appear to have thought that holiness of living was impossible (see 2:19-20), so Peter speaks to them of the divine power, a Hebrew periphrasis for God. Rival pagan schoolmen asserted that you escaped from the toils of corruption (*phthora*) by becoming participants in the divine nature either by means of *nomos* (law keeping) or *physis* ('nature'). Peter takes up their language, and replies that it is by sheer grace. Did the false teachers, Gnosticwise, suggest that their adherents became more godlike as they 'escaped the trammels of the material world?' Far from it, says Peter. Participation in the divine nature is the starting-point, not the goal, of Christian living. He writes to those who have escaped from the seductive allegiance to society at odds with God." [Green, 73-74]

Green sees a polemic:

"Peter is assuredly sailing very close to the wind in using pagan language in this polemical way; it is not surprising that his letter has been treated with great misgiving in many quarters as a result. The most daring phrase of all is, of course, *participate in the divine nature*, which has a deliberate Hellenistic ring about it, for this polemical reason. But in substance it is saying much the same as John 1:12. Peter does not mean that man is absorbed into the deity; that would at the same time dissolve personal identity and render impossible any personal encounter between the individual and God. But, as in 1 Peter, he speaks of a real union with Christ. If we are partakers of Christ's sufferings (1 Pet. 4:13), and partakers of the glory that

shall be revealed (1 Pet. 5:1), it is because we are partakers of Christ. What Peter is saying here, though couched in this unusual form, is just the same in content as Paul's claim in Romans 8:9; Galatians 2:20; John's, in 1 John 5:1; and his own, in 1 Peter 1:23. It paves the way for Ignatius, a few years later, to say that Christians 'partake in God.' To repent, believe and be baptized into Christ is, so the whole New Testament asserts, to enter into a totally new relationship with God, in which he becomes our Father and we members of his family. It is in this sense that Peter rightly claims that believers are *already* participants in the divine nature." [Green, 74]

θείας is particularly Hellenistic, its other use being in Acts 17:29 - significant that this is Paul's speech before the Areopagus.

JND Kelly ==>

In particular, the words/phrases divine power / nature had been religious cliché's as early as Plato and Aristotle. The famous inscription of Stratonicea, in Caria, speaks of "images testifying to the virtues of the divine power." The godliness (ευσεβία), used also in Acts, the Pastoral Epistles, and 2 Peter, was a specific Greek expression used of pious behavior of various kinds (religious moral behavior toward the gods, parents, the dead, one's country).

The next phrase is also very Hellenistic (so Kelly):

Plato: "We ought to try to escape from here to there as quickly as possible; and to escape is to become like God so far as is possible." Hellenistic Jews follow in "urging man to get away from his earthly surroundings, escaping from the filthy prison which the body and its lustful pleasures form." [Kelly, 303]

However, Peter uses these terms differently. The Greeks, following Plato, believed the goal to be assimilation: man would be assimilated into God (like water into a sponge). Man thus loses his identity (cf. New Age and Eastern ideas). There was also a dualism that saw matter, including the body, as evil. Hellenistic / Alexandrian Judaism (eg. Philo and Josephus) used this type of phraseology ("sharing in the divine nature") but they also emphasized that this meant that "union with God's being was not a natural possession of man but the effect of God's drawing him to Himself" (so Kelly).

According to Kelly:

"[Peter's ideas] were destined to provide a firm scriptural foundation for the vast theology of redemption by the divinization of human nature which beginning with Clement of Alexandria, was to dominate the patristic centuries and remains immensely influential in large sections of the Church down to this present day." [304]

having escaped the corruption which is in the world by lust. (ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς)

See quotes and info. from JND Kelly above.

b. Being a partaker of the divine nature results in escaping the world's corruption (4)

ἐν ἐπιθυμίᾳ (ἐπιθυμία || Noun: Feminine Dative Plural). Dative-Instrumental of Means or Cause.

φθορᾶς. (φθορα = corruption, ruin || Noun: Feminine Genitive Singular). Objective Genitive? "

The basic meaning of the word denotes not a sudden destruction owing to external violence, but a dissolution brought on by means of internal decay - 'rottenness' (Mayor, 175-79)."
[NLK]

ἄποφυγόντες (ἀποφευγω = to flee from, escape || Nominative Masculine Plural Aorist Active Participle). Only here in N.T. "To escape by flight" (Vincent).

Only used in 2 Peter (note connection to the false teachers) ==>

2 Peter 1:4 For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature, having escaped the corruption that is in the world by lust.

2 Peter 2:18 For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error,

2 Peter 2:20 For if after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first.

This is the corruption / depravity that is in the world by lust. I.e. caused by lust. Cf. Romans 8:21. A further explanation may be found in the lives of the false teachers as described by Peter in 2:12-19.

The ancients (Hecato and Zeno) spoke of the four classes of universal passions: grief, fear, desire, pleasure. Plato views lust as the cause of moral imprisonment: "Philosophy sees that the most dreadful thing about the imprisonment is the fact that it is caused by the lusts of the flesh, so that the prisoner is the chief assistant in his own imprisonment" [Phaedo 82E, cited by G. Green, 188]

We cling to God's promises; they are as a strong cord that pulls us out of the world's corruption.

Flee the world! Cf. Romans 12:1-2 and warnings in James and 1 John. Cf 2 Peter 2:18-20; 1 John 2:15-17, 5:19. James 1:21. Don't be like a moth drawn to a flame (spiders making their webs by lights). The problem of nihilism. Something the sages and philosophers have struggled with for centuries - what is the meaning of life? Life becomes one sorry joke; time is a vapor. In your youth you're generally too busy and too stupid (or too busy being stupid) to notice. That repeats itself with every generation. As soon as men and women are old enough to leave home (even before) they launch themselves into depravity and risk, thinking that they are indestructible and that they have their entire life ahead of them. By the time they are in their 30s they start to realize that those youthful lusts don't fulfill the soul.

By very definition believers are those who have left the world behind. "When I was a child" "We have left everything to follow you" "I will build bigger barns. . . ." "Gain the world and forfeit your soul"

It comes down to desires. The sin that is in the world is a result of sinful desires. Peter wasn't a dualist who saw the material world as evil. It's the heart of man that's evil. Those who know Christ have different desires.

We live in a corrupted and corrupting culture. Cf. Romans 1. Cf. also recent news headlines / athletes / money.

Staying clear of all this corruption is a challenge. What do you fill your mind with?

Either regenerate or degenerate. The only cure of degeneration is regeneration (not religion).

Note the "already-not-yet" motif that must be in view when interpreting this passage. This is a motif common to the N.T. and 1-2 Peter.

We do a good job at upholding justification by grace alone through faith alone. We don't do so well when it comes to sanctification. We are saved by grace in believing on the basis of X's death. Are we not sanctified, do we not grow and prosper as a believer the same way? Do we believe or disbelieve? Cf. Col. 2:6-10; Galatians 3:3.

Piper sums up this section with some practical thoughts...

"Notice that corruption comes by lust which means that the battle against corruption is fought on the field of our desires or passions. Sin makes its attack by holding out promises to us for our happiness: if you lie on your income tax return, you will have more money and be happier; if you divorce your spouse, you will be happier; if you brag about winning the game, you will be happier; if you don't upset your relationship with your neighbor by sharing Christ, you will be happier, etc. And sin will always win the battle unless we have the luscious carrot of God's promises hanging clearly in front of our noses. Unless we enter our day armed with one or two precious and very great promises we will be utterly vulnerable to temptation. But if we hold before our eyes the astonishing things God has promised us now and in the life to come, his divine power will be present and we will escape corruption and be conformed to the image of his Son. Therefore I urge you: search this book for the promises of God and hang them like a carrot in front of your eyes so that they lure you away from sin and toward the likeness of God." (Liberating Promises)

1:5 EXEGESIS

GREEK TEXT:

Καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

Καὶ αὐτὸ (αὐτος = He || Third Person Independent Personal Pronoun: Neuter Nominative/Accusative Singular).

ΤΟΥΤΟ Δὲ (οὗτος = this || Near Demonstrative Pronoun: Neuter Nominative/Accusative Singular).

ΣΠΟΥΔὴν (σπουδη = earnestness, zeal, diligence || Noun: Feminine Accusative Singular).
Accusative of Direct Object.

ΠΑΣΑΝ (πας = all, every || Adjective: Feminine Accusative Singular).

ΠΑΡΕΙΣΕΝΕΓΚΑΝΤΕΣ (παρεισφερω = to apply, bring to bear || Nominative Masculine Plural Aorist Active Participle). Adverbial-Temporal Participle (while applying...)?

ἘΠΙΧΟΡΗΓΗΣΑΤΕ (ἐπιχορηγεω = to supply, provide || Verb: Second Person Plural Aorist Imperative Active). Imperative of Command.

ἐν τῇ πίστει (πιστις || Noun: Feminine Dative Singular). Dative of Sphere or Instrumental of Means.

ὑμῶν (συ = you || Second Person Independent Personal Pronoun: Genitive Plural).

τὴν ἀρετὴν (ἀρετη = virtue, moral excellence, power || Noun: Feminine Accusative Singular).
Accusative of Direct Object.

ἐν δὲ τῇ ἀρετῇ (ἀρετη = virtue, moral excellence, power || Noun: Feminine Dative Singular).
Dative of Sphere or Instrumental of Means.

τὴν γνῶσιν (γνωσις, γνωσεως || Noun: Feminine Accusative Singular). Accusative of Direct Object.

ENGLISH TRANSLATION:

Now for this very reason also, applying all diligence: in your faith supply moral excellence, and in [your] moral excellence knowledge,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

II. Salvation's Service: The Believer's Faithfulness (5-9)

Now for this very reason also, (Καὶ αὐτὸ τοῦτο δὲ)

"Just as τὸ, *what?* has come to mean *why?* So the strengthened demonstrative acquires the meaning of *wherefore, for this very cause.*" [Vincent]

"For this very reason" points back to verses 3-4.

"The logical relationship between vv. 3-4 and vv. 5-7 is crucial. Verses 5-7 summon the readers to a life of virtue, but vv. 3-4 remind us that a life of godliness is rooted in and dependent upon God's grace. Believers should live in a way that pleases God because Christ has given them everything they need for life and godliness. The indicative of God's gift precedes and undergirds the imperative that calls for human exertion. **Peter did not lapse, therefore, into works righteousness here since he grounded his exhortations in God's merciful gifts.**" [Schreiner, 296-97]

"As it is a work arduous and of immense labor, to put off the corruption which is in us, he bids us to strive and make every effort for this purpose. He intimates that no place is to be given in this case to sloth, and that we ought to obey God calling us, not slowly or carelessly, but that there is need of alacrity; as though he had said, "Put forth every effort, and make your exertions manifest to all." - For this is what the participle he uses imports." [Calvin]

What follows is a chain of 7 virtues that confirm one's calling. This is a literary form/device "sorites," in which we have a step by step chain that culminates in a climax. Ladder or chain of virtues. Another way to put it is that each virtue is a "daughter" of the previous virtue. But this is not to say that each one must be mastered or even accomplished in order to bring forth the next one. This isn't a wooden linear construction as much as it is a literary device for emphasis. Balance of these virtues as they work together. Like the correct recipe for a food dish, or a medicine. Or the balance and excellence needed in a symphony.

Common in Jewish Literature. Example from the Mishnah:

"Heedfulness leads to cleanliness, and cleanliness leads to purity, and purity leads to abstinence, and abstinence leads to holiness, and holiness leads to humility, and humility leads to the shunning of sin, and the shunning of sin leads to saintliness, and saintliness leads to the gift of the Holy Spirit, and the Holy Spirit leads to the resurrection of the dead." (M. Sotah 9:15)

Another example is take right from t/NT:

Rom. 5:3-5 3 ...we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 and hope does not disappoint...

Best not to view these as "building upon the other" as if one were dependent on the previous. They don't logically follow in that progression. So they are not linear while they are inter-related. We must avoid the temptation to think that we must master one virtue before we move on to the next. They all work together as a unit / comprehensive.

A. Faithfulness Demonstrated Through Seven Virtues (5-7)

applying all diligence: (σπουδὴν πᾶσαν παρεισενέγκαντες)

ΠΑΡΕΙΣΕΝΕΓΚΑΝΤΕΣ (παρεισφέρω = to apply, bring to bear || Nominative Masculine Plural Aorist Active Participle). Adverbial-Temporal Participle (while applying....)? "The verb occurs only here in N.T., and means, lit. 'to bring in by the side of : adding' your diligence to the divine promises." [Vincent]

Idea of a maximum effort. Issue of personal discipline in living the Xn life. Thus parallels self-control in verse 6.

God multiplies Grace and Peace (v. 2); the Christian adds diligence.

Dr. Martyn Lloyd-Jones makes some essential points ==>

"Beside this,' says the Authorised Version, but it is generally agreed that at this point the Authorised Version really does mislead us a little. It does not bring out the exact emphasis which the Apostle had in mind. 'For this very cause,' he said, or, 'because of this,' because of what has already been said, 'giving all diligence, add to your faith virtue,' etc. Here is something which is truly important, and something which is again basic and fundamental to the whole Christian position. The order in which these things are put is something which is absolutely vital. The Apostle does not ask us to do anything until he has first of all emphasised and repeated what God has done for us in Christ. I say that this is basic and for this good reason. How many times, especially during the last hundred years, have men taken it for granted that the real essence of the Christian Gospel is in this text we are considering! How often during the past hundred years have men given the impression that to be Christian means that you display in your life a kind of general belief of faith, and then you add to it virtue and knowledge and temperance and patience and godliness and brotherly kindness and charity! To them the Christian message is an exhortation to us to live a certain type of life, and an exhortation to put these things into practice. But that is an utter travesty of the Gospel. The Christian Gospel in the first instance does not ask us to do anything; it first of all proclaims and announces to us what God has done for us.

That is so for quite a number of reasons. It is one of the very essentials of the Christian Gospel to show that man as he is by nature cannot do anything. He is 'dead in trespasses and sins', he is without life, and all his righteousness is but 'as filthy rags' - that is the scriptural teaching. In effect the Gospel is not interested in any of our actions or our conduct and our behaviour until we become Christian. The first statements, surely, of the Gospel are these, 'There none righteous, no, not one'; 'We have all come short of the glory of God.' Man at his best and highest is a lost creature; he is a sinner doomed in the sight of God. Any man, every man! Though a man may strain and strive and pray, and go from one end of the earth to the other, in an attempt to seek for righteousness, he will be no nearer to God, and to a true knowledge of God, at the end than he was at the beginning.

The first statement of the Gospel is not an exhortation to action or to conduct and behaviour. Before man is called upon to do anything, he must have received something. Before God calls upon a man to put anything into practice, He has made it possible for man to put it into practice. . . . There is no point in addressing an appeal to a dead person. The only person to whom you can with any logic address an appeal is one who is alive; and that is precisely the teaching of the Gospel - when a man becomes a Christian he is born again; whereas he was dead, he now lives. The Bible compares it to a birth. Before there can be activity there must be life, there must be muscles, there must be the faculties and the propensities. And that is the position of the Christian; he has been given all this. He has these muscles, these spiritual muscles - all things pertaining to life and godliness are given. Therefore, because of this, 'add to your faith'. etc. Or take the analogy of a farm, which is a very good one. The whole statement of the Gospel is that the farm as such is given to us by God's gift: 'by grace are ye saved through faith; and that not of yourselves: it is the gift of God'. We are given the farm, we are given the implements and all that is necessary, we are given the seed. What we are called upon to do, is to farm. It is no use telling a man to farm if he has not a farm; if he is without land and without seed and without the implements, nothing can be done, but all these are given us, and therefore, having received them, we are asked to farm. But even then we are reminded that that does not guarantee the increase. 'It is God who gives the increase.' The farmer may plough and harrow, he may roll the land and sow the seed, but in the absence of the rain and the sunshine, and many other factors, there will be no increase. Now there, it seems to me, is the perfect balance which is ever preserved in the New Testament. That is the order in which it invariably puts these things. It is because you have obtained a like precious faith with us, says Peter, it is because you have all things that pertain to life and godliness, it is because of these exceeding great and precious promises, it is because of the power of God that is in you, that I now beseech you to add to your faith virtue, and to virtue knowledge, and so on.

. . . There are two errors into which we always tend to fall. We go on repeating in every age the experiences of the first Christians that are depicted in the New Testament - the errors of extremes. There are those of whom I have been speaking who think that by their own efforts they can make themselves Christian, that by adding these virtues to their natural life they can fit themselves to stand in the presence of God. And on the other side there is the error of passivity. This is the error of saying, 'Of course one can do nothing; salvation is of Christ; and therefore any effort or any attempt at spiritual culture, or any effort to discipline the Christian life, is wrong, and means falling back on works, and trying to justify oneself by works.' To go to one extreme or the other has always been the tendency, and you have these two errors described in the New Testament itself. On the one side there are those who preach justification by works, and on the other those who can be described as antinomians, and who say, 'If you are saved, you are saved, and your actions do not matter at all. These are in both instances contradictory to the teaching of Scripture, and upset the balance of its teaching. Let us, then, follow the logical order and sequence that are indicated by the Apostle.' [Lloyd-Jones, 23-25]

Example of dressing up a corpse. That's religion. Lipstick on a dead person.

"The adverbial clause that follows makes use of a common expression about the expenditure of significant effort in accomplishing a task: σπουδην πασαν παρενεγκαντες (spouden

pasan pareisenenkantes, bring all your energy to bear). Josephus (Ant. 11.8.4 §324) comments that Sanballat "brought all his energy to bear [πασαν εισενεγκαμενος σπουδην, pasan eisenenkamenos spouden] and built the temple," and also notes the way Albinus "bent every effort [πασαν εισενεγκατο σπουδην] and made every provision" to ensure peace in the land (Ant. 20.9.2 §204; and see Diodorus Siculus 1.83.8; 18.34.4; Polybius 1.18.11; 21.29.12). The combination πασαν . . . σπουδην (pasan . . . spouden) with a compounded form of the verb φερω (phero; such as εισφερω, eisphero; or prosphero), likewise appears frequently in the inscriptions where the great efforts of a benefactor are lauded. In an Athenian inscription, a person from the Society of the Soteriastai received praise for "displaying all enthusiasm and generosity in behalf of the organization" (Danker 1982:459; see TLNT 3:279n14; BDAG 774; Deissmann 1901: 361, 364; 1965; 318n1). . . . This emphasis on diligent action finds remarkable parallel in a first-century inscription from Asia Minor that honors Herostratus by attributing to him a list of virtues: "Being a good man and excelling in faith [πιστει, pistei] and virtue [αρετη, arete] and righteousness [δ(ικ)αισυνη, d(ik)aiosyne] and duty [ευσεβεια, eusebeia], . . . he exerted great effort" την πλειστ(η)ν εισενηνεγμενον σπουδην, ten pleist(e)n eisenenegmenon spouden] (Deissmann 1911: 318n1; Danker 1982:460; J. Charles 1997: 139)." [Gene Green, 189]

1. Moral Excellence (5)

in your faith supply moral excellence, (ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν,)

ἐν τῇ πίστει (πιστις || Noun: Feminine Dative Singular). Dative of Sphere or Instrumental of Means. This is a subjective use of faith, as opposed to an objective use. Same word used in 1:1. Faith as the action of believing in the truth.

Could be understood in the sense of "faithfulness" (cf. Davids, 179):

"The term for faith would be translated "faithfulness" if it were in a non-Christian ethical list, for loyalty to friends and family was an esteemed virtue. That is probably what 2 Peter means here, for in typical Christian fashion faithfulness and love bracket the list. This Christian structure indicates that it is not faithfulness in general that our author is concerned about but faithfulness or commitment to God in Jesus, that is, specifically Christian commitment." [Davids, 179]

I'm not sure I'd go as far as Davids here. Better to focus on faith as active belief (and passive trust). Interesting to compare the action of faith (faith in an active sense) with faith in the passive sense of trust.

"Add to your faith virtue, or, Supply to your faith virtue. He shews for what purpose the faithful were to strive, that is, that they might have faith adorned with good morals, wisdom, patience, and love. Then he intimates that faith ought not to be naked or empty, but that these are its inseparable companions. To supply to faith, is to add to faith. There is not here, however, properly a gradation as to the sense, though it appears as to the words; for love does not in order follow patience, nor does it proceed from it. Therefore the passage is to be thus

simply explained, 'Strive that virtue, prudence, temperance, and the things which follow, may be added to your faith.'" [Calvin]

Gene Green also contends that faith here means "faithfulness" or "reliability." [192] Also:

". . . placing 'faithfulness' at the head of the virtue catalog is a strategic move. They are called to maintain this loyalty to their benefactor (1:3-4,11), as anyone in ancient society would have understood. To violate loyalty to the one into whose *fides* one had come would be considered a most serious moral breach." [192]

ἐπιχορηγήσατε (ἐπιχορηγέω = to supply, provide || Verb: Second Person Plural Aorist Imperative Active). Imperative of Command. Not "add" or "adding" (AV). The verb is used by Paul in 2 Cor. 9:10; Gal 3:5; Col. 2:19.

Excellent quote by Calvin ==>

"It may, however, be here asked, whether Peter, by assigning to us the work of supplying or adding virtue, thus far extolled the strength and power of free-will? They who seek to establish free-will in man, indeed concede to God the first place, that is, that he begins to act or work in us; but they imagine that we at the same time co-operate, and that it is thus owing to us that the movements of God are not rendered void and inefficacious. But the perpetual doctrine of Scripture is opposed to this delirious notion: for it plainly testifies, that right feelings are formed in us by God, and are rendered by him effectual. It testifies also that all our progress and perseverance are from God. Besides, it expressly declares that wisdom, love, patience, are the gifts of God and the Spirit. When, therefore, the Apostle requires these things, he by no means asserts that they are in our power, but only shews what we ought to have, and what ought to be done. And as to the godly, when conscious of their own infirmity, they find themselves deficient in their duty, nothing remains for them but to flee to God for aid and help."

"In Greek culture, a benefactor (*choregos*) furnished what was necessary for choruses. Those who did such were known as generous and lavish benefactors." [Schreiner, 299]

"This is one of the many Greek words which have a pictorial background. The verb *epichor gein* comes from the noun *chor gos*, which literally means *the leader of a chorus*. Perhaps the greatest gift that Greece, and especially Athens, gave to the world was the great works of men like Aeschylus, Sophocles and Euripides, which are still among its most cherished possessions. All these plays needed large choruses and were, therefore, very expensive to produce. In the great days of Athens there were public-spirited citizens who voluntarily took on the duty, at their own expense, of collecting, maintaining, training and equipping such choruses. It was at the great religious festivals that these plays were produced. For instance, at the city Dionysia there were produced three tragedies, five comedies and five dithyrambs. Men had to be found to provide the choruses for them all, a duty which could cost as much as 3,000 drachmae. The men who undertook these duties out of their own pocket and out of love for their city were called *chor goi*, and *chor gein* was the verb used for undertaking such a duty. The word has a certain lavishness in it. It never means to equip in

any cheese-paring and miserly way; it means lavishly to pour out everything that is necessary for a noble performance. *Epichor gein* went out into a larger world and it grew to mean not only to equip a chorus but to be responsible for any kind of equipment. It can mean to equip an army with all necessary provisions; it can mean to equip the soul with all the necessary virtues for life. But always at the back of it is this idea of a lavish generosity in the equipment.

So Peter urges his people to equip their lives with every virtue; and that equipment must not be simply a necessary minimum, but lavish and generous. The very word is an incitement to be content with nothing less than the loveliest and the most splendid life.

But there is something else at the back of this. In verses 5 and 6 Peter goes on to say that we must, as the Revised Standard Version has it, *add* virtue to virtue, until the whole culminates in Christian love. Behind this is a Stoic idea. The Stoics insisted that in life there must continuously be what they called *prokop*, *moral progress*. *Prokop* can be used for *the advance of an army towards its objective*. In the Christian life there must be steady moral advance. Moffatt quotes a saying that enthusiasm when the wonder of Christianity is realized, and a failure to work out the Christian life in continuous Progress." [Barclay, 298-99]

"The truth is that, as the Christian sees it, happiness depends both on God's gift and on our effort. We do not earn salvation but at the same time we have to bend every energy towards the Christian objective of a lovely life. Bengel, in commenting on this passage, asks us to compare the Parable of the Ten Virgins, five of whom were wise and five of whom were foolish. He writes: 'The flame is that which is imparted to us by God and from God without our own labour; but the oil is that which a man must pour into it by his own study and his own faithful effort, so that the flame may be fed and increased' " [Barclay, 300]

"The A.V. exhorts 'to add' on virtue to another; but the Greek, 'to develop one virtue in the exercise of another' : 'An increase of growth, not by external junction; each new grace springing out of, attempting, and perfecting the other.'" [Vincent]

τὴν ἀρετὴν (ἀρετή = virtue, moral excellence, power || Noun: Feminine Accusative Singular). Accusative of Direct Object. Cf. use in 1:3 and 1 Peter 2:9. Aristotle defined it as the medium between two extremes. "Excellence in character shown in generosity toward others."

An uncommon word in the NT, it was used among the Greeks to refer to high virtue. An all encompassing virtuous life that lacked hypocrisy.

On the word ἀρετή William Barclay writes:

"The word *arete* is very rare in the New Testament but it is the supreme Greek word for virtue in every sense of the term. It means *excellence*. It has two special directions in which its meaning moves, (a) *Arete* is what we might call operative, or efficient, excellence. To take two examples of its usage from widely differing spheres—it can be used of land which is fertile; and it can be used of the mighty deeds of the gods. *Arete* is that which makes a man a good citizen and friend; it is that virtue which makes him an expert in the technique of living

well, (b) *Arete* often means *courage*. Plutarch says that God is a hope of *arete*, not an excuse for cowardice. In 2 Macc. we read of how Eleazar died rather than be false to the laws of God and his fathers; and the story ends by saying that left his death for an example of noble courage (*arete*) and a memorial of virtue, not only to young men, but also to all the nation (2 Maccabees 6:31). In this passage it is not necessary to choose between these two meanings—they are both there. Faith must issue, not in the retirement of the cloister and the cell, but in a life effective in the service of God and man; and it must issue in the courage always to show whose it is and whom it serves." [Barclay, 301-02]

2. Knowledge (5)

and in [your] moral excellence knowledge; (ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν)

Cf. 3:14,18 and the emphasis on knowledge in 1 and 2 Peter.

Note that we have γνῶσις here. A clear distinction is hard to make between γνῶσις and ἐπιγνῶσις in the NT. This is more than just head knowledge or gaining in knowing things about God/Christ. Gaining in knowing about God through His Word is part of it, but it goes beyond that in a personal, intimate knowledge that flowers into actions and attitudes. So important.

1:6 EXEGESIS

GREEK TEXT:

ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν,
ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

ἐν δὲ τῇ γνώσει (γνωσις || Noun: Feminine Dative Singular). Dative of Sphere or Instrumental of Means.

τὴν ἐγκράτειαν (ἐγκρατεία = self-control, mastery || Noun: Feminine Accusative Singular). Accusative of Direct Object.

ἐν δὲ τῇ ἐγκρατείᾳ (ἐγκρατεία = self-control, mastery || Noun: Feminine Dative Singular). Dative of Sphere or Instrumental of Means.

τὴν ὑπομονήν (ὑπομονή = perseverance || Noun: Feminine Accusative Singular). Accusative of Direct Object.

ἐν δὲ τῇ ὑπομονῇ (ὑπομονή = perseverance || Noun: Feminine Dative Singular). Dative of Sphere or Instrumental of Means.

τὴν εὐσέβειαν (εὐσεβία = godliness || Noun: Feminine Accusative Singular). Accusative of Direct Object.

ENGLISH TRANSLATION:

and in [your] knowledge, self control, and in [your] self control, perseverance, and in [your] perseverance, godliness,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

3. Self control (6)

and in [your] knowledge, self control, (ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν,)

τὴν ἐγκράτειαν (ἐγκρατεία = self-control, mastery || Noun: Feminine Accusative Singular). Accusative of Direct Object. Discipline over desires and passions (those 'lusts' that we are to have escaped). Used here, Acts 24:25, and Gal. 5:23. Cf. 1 Cor. 9:25.

The word has the idea of "getting a grip on oneself" (Barclay). The term implies the power over oneself, especially in the areas of food, the tongue, and sexual desire (Acts 24:25; Gal. 5:23). Cf. cognates in 1 Cor. 7:9; 2 Tim. 3:3). Peter places self-control over the sins of the eyes (2:14), mouth (2:12-13,22), and the sexual organs (2:2,14,18) "which marked the heretics conduct." [G. Green, 194]

Loew and Nida entry==>

K Self-Control, Lack of Self-Control (88.83–88.92)

88.83 ἐ μ ; ἐ , f: to exercise complete control over one's desires and actions—'to control oneself, to exercise self-control, self-control.'

ἐ μ : ? ἐ ὁ ἅ μ ἐ 'everyone who competes in an athletic contest (or 'in the games') exercises self-control in all things' 1 Cor 9:25.

ἐ : μ ἐ ὕ ? ἰ ἰ ἐ 'he went on discussing goodness and the exercising of self-control' Ac 24:25.

An adequate rendering of the expression 'to exercise self-control' may require an idiomatic equivalent, for example, 'to hold oneself in,' 'to command oneself,' 'to be a chief of oneself,' 'to make one's heart be obedient,' 'to command one's own desires,' 'to be the master of what one wants,' or 'to say No to one's body.' (Compare ἅ 'lack of self-control,' 88.91, and ἅ 'lacking in self-control,' 88.92.)

The New Bible Dictionary, 3rd Ed. ==>

SELF-CONTROL (AV 'temperance') translates the Gk. *enkrateia*, which occurs in three NT verses. The corresponding adjective *enkrat s* and verb *enkrateuomai* are used both positively and negatively. Another word translated 'temperate', *n phalios*, sometimes carries a restricted reference to drinking, such as is often read into the modern word 'temperance'.

The verb *enkrateuomai* is first used in the LXX in Gn. 43:31 to describe Joseph's control of his affectionate impulses towards his brothers. It refers also to the false self-restraint of Saul in 1 Sa. 13:12, and of Haman in Est. 5:10. According to Josephus, the Essenes exercised 'invariable sobriety' (*BJ* 2.133), and some of them rejected marriage as incompatible with continence. The Greeks held temperance to be a cardinal virtue.

A very significant use of *enkrateia* is found in Acts 24:25. Since an adulteress sat beside Felix while Paul discussed self-control, its bearing on unchastity is easily apparent, and the verse compares naturally with 1 Cor. 7:9. This restricted reference to chastity often features in later literature. The Encratites enjoined complete abstinence from marriage; and some Christian clergy today may not marry. This distorted interpretation is called demonic in 1 Tim. 4:2–3, and the qualification 'self controlled' (*enkrat s*) is applied to the married bishop in Tit. 1:8 (*cf.* 1 Pet. 3:2).

The association of *enkrateia* with righteousness in Acts 24:25 is parallel to other contexts where it is listed in catalogues of graces. In Gal. 5:22–23 it is the last of nine virtues, and seems to be opposed to drunkenness and carousing in the corresponding list of vices. In 2 Pet. 1:6 it forms a midway stage in a distinct moral progress of the believer, which commences in faith and culminates in love. (The form of the passage recalls expositions of Stoic moral *prokop* .) The related words *n phalios* and *s phr n* (sober-minded) appear in a list of virtues demanded of older Christian men in Tit. 2:2, 12.

The precise reference of *n phalios*, 'temperate', is to drunkenness, and the word is actually opposed to 'drunkard' in 1 Tim. 3:2–3. It can broaden out, however, to include other forms of self-control, as in Tit. 2:2 and 1 Tim. 3:11. This extended application should be recollected when rendering the verb *n ph*, which in RSV is translated 'to be sober', but which usually means 'to be vigilant' in contexts like 1 Thes. 5:6 and 1 Pet. 1:13; 4:7; 5:8. In 1 Cor.

9:25 the widest possible reference is given to *enkrateuomai* when the Christian athlete is said to exercise self-control in all things.

In the NT self-control is essentially a ‘fruit of the Spirit’ (Gal. 5:22–23). A deliberate antithesis between spiritual life and carnal drunkenness is introduced into several passages describing prophetic inspiration (e.g. Acts 2:15–17 and Eph. 5:18). Believers who ‘drink of the Spirit’ (1 Cor. 12:13) are thought by the world to be ‘drunk’; and indeed so they are, not with wine, but with zeal for the Christian warfare. This passion to be good soldiers of Christ expresses itself not in excess but in sober discipline; it is the true imitation of a Master, whose life, as Bernard says, was the ‘mirror of temperance’.

BIBLIOGRAPHY. R. L. Ottley in *ERE* (s.v. ‘Temperance’); Arndt; H. Rashdall, *Theory of Good and Evil*, 1907; H. Baltensweiler, *NIDNTT* 1, pp. 494–497. D. H. TONGUE.

TDNT ==>

1. The word group ἐ - takes its sense from the stem -, which denotes power or lordship, and which expresses the power or lordship which one has either over oneself or over something.

The basic sense is most clearly expressed in the adj. ἐ . Purely formally this may be derived from ἐ (ἐ) with its implication of having power in oneself, or from ἐ (ὤ) implying a status of power. ἐ means one who has a status of power or rule, who has power over something, whether this power be factual or spiritual. In the first sense, cf. Hdt., VIII, 49: ? ὕ ἰ ἐ ἰ . Plat. Resp., VI, 501e: ἰ ἄ ὀ ἐ ἐ ; 2 Macc. 8:30: ὀ μ ὕ ? ? μ ἐ ? ἐ ; in the second cf. Plat. Leg., X, 897b of ? ἐ ἐ ὕ ? ἰ ? ἰ ? ...; VIII, 839b: ἰ ? μ ἐ ἦ ? ; cf. also ὀ ἐ ἦ ? μ μ ὕ (sc.) (Sir. 15:1). It thus means “to have power or dominion over all things and over oneself,” i.e., “to be inwardly strong,” cf. Plat. Phaedr., 256b; Plat. Ep., VII, 331d. These meanings favour a derivation from ἐ ὤ , since ἐ cannot mean “over” in ἐ ἐ . Cf. Thuc., II, 29: ἐ , a king with real power. The opp. is ἄ , “one who has no inner strength, who is undisciplined.”

ἐ thus means the “dominion which one has over oneself or something” in the sense that one may or may not have it, that one can bear it, that one thus controls it, e.g., ἐ ὀ ἐ μ ? ἰ ? ἰ (desire) ἰ ὕ ἰ ῥ ἰ ἰ , Xenoph. Mem., II, 1, 1. It may thus mean “endurance” or “steadfastness.” Ps.-Plato says of ἐ : μ ὕ μ ἦ ἄ ? ὀ ? μ?, Def., 412b.

For the sense of self-control cf. Plat. Resp., III, 390b; the opp. is ἄ , “lack of control or restraint,” e.g., Xenoph. Sym., 8, 27; Jos. Bell., 1, 34.

ἐ . This word is once used in class. Gk. in Aristot.¹ It is more common in Hellenism. In the LXX we have ἐ ὠ ἐ in Gn. 43:31 in the sense of “he composed himself.”

2. ἐ plays an important role in the philosophical ethics of classical Greece and Hellenism.

It is reckoned a cardinal virtue by Socrates: ... ἦ μ ἦ ἐ ἄ ? ? ? (foundation) ..., Xenoph. Mem., I, 5, 4. Aristotle devotes a full section to it in Eth. Nic., VII, 1–11, p. 1145 ff., cf. Eth. M., II, 4–6, p. 1200 ff. At the end of the discussion he defines it as follows in distinction from : ὀ ἐ ἐ ὕ ὀ ἐ μ ? ἐ ? ἄ ὀ ἄ ἰ ὀ ? ὠ ? ἰ μ ἦ ἐ ? ἐ μ ? ? ? ? ἰ ἐ .

Antiquities 8.235 (235) *but Jadon said, that he could not endure to come into his house, nor to taste of bread or water in this city, for that was a thing God had forbidden him to do; as also to go back by the same way which he came; but he said he was to return by another way. So the king wondered at the abstinence of the man; but was himself in fear, as suspecting a change of his affairs for the worse, from what had been said to him.*

Genesis 43:31 *Then he washed his face and came out; and he controlled himself and said, "Serve the meal."*

Galatians 5:23 gentleness, self-control; against such things there is no law.

Acts 24:25 *25 But as he was discussing righteousness, self-control and the judgment to come, Felix became frightened and said, "Go away for the present, and when I find time I will summon you."*

1 Corinthians 7:9 *But if they do not have self-control, let them marry; for it is better to marry than to burn with passion.*

1 Corinthians 9:25 *Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable.*

This was one of the key virtues in Greek culture: self-control (while not one of the 4 cardinal virtues). Also important to the Jewish writers (cf. Philo, Spec. leg. 1.149-50). Cf. Paul's use in Acts 24:24-25 (before Felix) and as fruit of the Spirit in Gal. 5:23.

Peter, in saying this, is making a subtle criticism of the false teachers (2:2,10,13,14,19).

4. Perseverance (6)

and in [your] self control, perseverance, (ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν,)

τὴν ὑπομονήν (ὑπομονή = perseverance || Noun: Feminine Accusative Singular). Accusative of Direct Object. Note use in James 1:3.

Chrysostom called this "The queen of the virtues." [cited in Barclay]

In general contexts it was used of the endurance necessary to win an athletic contest or even a war. But in the NT its focus is spiritual in nature. The endurance necessary to finish the race which is the Xn life.

"In the Authorized Version it is usually translated *patience*; but *patience* is too passive a word. *Hupomone* has always a background of courage. Cicero defines *patientia*, its Latin equivalent,** as 'The voluntary and daily suffering of hard and difficult things, for the sake of honour and usefulness.' Didymus of Alexandria writes on the temper of Job: 'It is not that the righteous man must be without feeling, although he must patiently bear the things which afflict him; it is true virtue when a man deeply feels the things he toils against, but nevertheless despises sorrows for the sake of God.' *Hupomone* does not simply accept and endure; there is always a forward look in it. It is said of Jesus, by the writer to the Hebrews, that for the joy that was set before him, he endured the Cross, despising the shame (Hebrews 12:2). That is *hupomone*, Christian steadfastness. It is the courageous acceptance of everything that life can

do to us and the trans muting of even the worst event into another step on the upward way." [Barclay, 303] ** Cf. the Latin for the English "Patience."

We not only bear with, we contend for.

Persevere: Rom. 5:3-4; 8:25; Col 1:11; 1 Thess 1:3-4; 1 Tim 6:11; 2 Tim 3:10; Titus 2:2; Heb 12:1; Jas 1:3-4; 5:11; Rev 2:2-3,19). The false teachers were trying to lure the faithful away and the way of truth was being abandoned by some (2:20). "Moral restraint must be combined with endurance and steadfastness for those who hope to win the eschatological prize." [Schreiner]

Essential in light of the false teachers who were attempting to lead others astray.

5. Godliness (6)

and in [your] perseverance, godliness, (ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,)

τὴν εὐσέβειαν (εὐσεβία = godliness || Noun: Feminine Accusative Singular). Accusative of Direct Object. See on v. 3. The connection to v. 3 continues to reinforce the fact that this is all of grace.

The word "godliness" is especially common in the Pastorals for living a life that pleases God (1 Tim 2:2, 3:16 4:7-8, 6:3,5-6,11; 2 Tim 3:5; Titus 1:1). See the concept of godliness in 1 Peter.

1:7 EXEGESIS

GREEK TEXT:

ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην·

ἐν δὲ τῇ εὐσεβείᾳ (εὐσεβία = godliness || Noun: Feminine Dative Singular). Dative of Sphere or Instrumental of Means.

τὴν φιλαδελφίαν (φιλαδελφία = brotherly love, brotherly kindness || Noun: Feminine Accusative Singular). Accusative of Direct Object.

ἐν δὲ τῇ φιλαδελφίᾳ (φιλαδελφία = brotherly love || Noun: Feminine Dative Singular). Dative of Sphere or Instrumental of Means.

τὴν ἀγάπην. (ἀγάπη = love || Noun: Feminine Accusative Singular). Accusative of Direct Object.

ENGLISH TRANSLATION:

and in [your] godliness, brotherly kindness, and in [your] brotherly kindness, love.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

6. Brotherly kindness (7)

and in [your] godliness, brotherly kindness, (ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν,)

τὴν φιλαδελφίαν (φιλαδελφία = brotherly love, brotherly kindness || Noun: Feminine Accusative Singular). Accusative of Direct Object. Perhaps better rendered "brotherly affection."

This is the first clearly "horizontal" virtue. "Fraternal love."

After citing the use of the term in 4 Macabees 13:19-27, Davids writes:

"The point the author of 4 Maccabees makes is clear: this virtue is the bond of natural affection among family members. (So also Philo, Joseph 218; Josephus, Ant. 2.161 [both concerning Joseph's brothers]; War 1.275 [Herod for his brother], 485 [Herod for his relatives in general].) Thus this virtue itself is not unique to the Christian setting. What is unique in that setting is the fact that this familial love was extended to the whole Christian family; that is, all believers were treated as if they were physical kin (and unbelieving physical kin were treated as outsiders, Mark 3: 31-35). This is not as evident in the one use of this term in a NT virtue list (i Pet 3:8) or in Heb 13:1, but is clear in context in 1 Pet 1:22 ("Now

you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply from the heart") . . . This is the basis for exchanging the kiss (Rom 16:16; 1 Cor 16:20; 2 Cor 12:12; 1 Thess 5:26; I Pet 5:14), which was normally not exchanged except among family and close friends, and for the sharing of goods, for functioning families shared with members in need."

According to the apologists, pagans noted this characteristic of Christians and despised them for treating each other as family (Lucian, Peregrinus 13; Minucius Felice, Oct. 31.8 ["Thus we love one another, to your regret, with a mutual love, because we do not know how to hate. Thus we call one another, to your envy, brethren: as being men born of one God and Parent and companions in faith, and as fellow-heirs in hope"]; Tertullian, Apology 39 ["But it is mainly the deeds of a love so noble that lead many to put a brand upon us. See, they say, how they love one another, for themselves are animated by mutual hatred; how they are ready even to die for one another, for they themselves will sooner be put to death. And they are wroth with us, too, because we call each other brethren; for no other reason, as I think, than because among themselves names of consanguinity are assumed in mere pretense of affection. But we are your brethren as well, by the law of our common mother nature, though you are hardly men, because brothers are so unkind. At the same time, how much more fittingly they are called and counted brothers who have been led to the knowledge of God as their common Father, who have drunk in one spirit of holiness, who from the same womb of a common ignorance have agonized into the same light of truth! But on this very account, perhaps, we are regarded as having claim to be held true brothers, that no tragedy makes a noise about our brotherhood, or that the family possessions, which generally destroy brotherhood among you, create fraternal bonds among us. One in mind and soul, we do not hesitate to share our earthly goods with one another. All things are common among us but our wives"])." [182-83]

This is the consequence of partaking in the divine nature! Of being born again! See 1 Peter 1:8, 22.

7. Love (7)

and in [your] brotherly kindness, love. (ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην·)

The top rung of the Christian ladder of virtues. Note that this isn't an emotion per se.

"The important point to keep in mind is that love is a virtue, not an emotion. Christians are not encouraged to feel warmly about each other or even to like one another; they are instructed to act lovingly toward one another. Thus Paul's description of love in 1 Corinthians 13 speaks about what love does, how it acts, not how it feels. Furthermore, it is a divine virtue that is passed on to human beings: the Father loves the Son (Mark 1:11; 9:7), and the Father (Rom 1:7) and Jesus loves people (e.g., the rich young man in Mark 10:21), so Jesus' apprentices are to love God and others (Mark 12:30, 31). Here is a virtue firmly rooted in the Jesus tradition and carried forward in the epistolary tradition. Thus this is a distinctly Christian virtue." [Davids, 184]

Not "in your brotherly love, love." There is a distinction. Vincent writes:

"In the former word Peter contemplates Christian fellow-believers as naturally and properly holding the first place in our affections (compare Gal. vi. 10, "Especially unto the household of faith"). But he follows this with the broader affection which should characterize Christians, and which Paul lauds in 1 Cor. xiii., the love of men as men."

Schreiner adds:

"The last two virtues focus on love. It is fitting, as already noted, that love should climax the chain since love is the supreme Christian virtue. Peter exhorted his readers first to pursue "brotherly kindness" (*philadelphia*). The term is used elsewhere in biblical exhortations (Rom 12:10; 1 Thess 4:9; Heb 13:1; 1 Pet 1:22; cf. 1 Pet 3:8). The focus is on the love between fellow believers, on the family-like devotion that should characterize the Christian community. Here Peter used a word that is distinctive of the Christian community in the sense that all believers are brothers and sisters. The opponents surely do not display such love (2:13-14, 17). The chain climaxes with Christian love, the supreme evidence that one is a believer. Paul said love is the goal of Christian instruction (1 Tim 1:5). It is the most excellent way (1 Cor 12:31-13:13), the virtue that sums up all other virtues (Col 3:14). Anyone who loves will possess the other qualities Peter mentioned. The false teachers are lacking in faith and love and hence are not genuine believers at all." [300-01]

From the Ancient Christian Commentary on Scripture:

"Grace Enables Participation. Andreas: God has blessed us abundantly—that is the meaning of this passage. We have received thousands of good things as a result of Christ's coming, and through them we can turned toward life and godliness. Therefore we must behave in such a way as to add virtue to faith, and in virtue walk along the way which leads to godliness until we come to the perfection of all good things, which is love." – Catena.

JOH 13:34 "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. (NASB)

JOH 13:35 "By this all men will know that you are My disciples, if you have love for one another." (NASB)

ROM 12:10 Be devoted to one another in brotherly love; give preference to one another in honor; (NASB)

1CO 13:1 If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. (NASB)

GAL 6:10 So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith. (NASB)

COL 3:14 And beyond all these things {put on} love, which is the perfect bond of unity. (NASB)

HEB 13:1 Let love of the brethren continue. (NASB)

1PE 1:22 Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, (NASB)

1PE 2:17 Honor all men; love the brotherhood, fear God, honor the king. (NASB)

1PE 3:8 To sum up, let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; (NASB)

1JO 3:14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. (NASB)

1JO 3:16 We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. (NASB)

1JO 4:21 And this commandment we have from Him, that the one who loves God should love his brother also. (NASB)

1JO 4:21 And this commandment we have from Him, that the one who loves God should love his brother also. (NASB)

1:8 EXEGESIS

GREEK TEXT:

ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἄργοις οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν·

ΤΑΥΤΑ (οὗτος = this || Near Demonstrative Pronoun: Neuter Nominative/Accusative Plural).

ΓΑΡ ὑμῖν (συ = you || Second Person Independent Personal Pronoun: Dative Plural). Dative of Possession.

ὑπάρχοντα (ὑπαρχω = to begin, be ready, at hand, to be || Neuter Nominative Plural Present Active Participle). Adverbial-Conditional Participle.

καὶ πλεονάζοντα (πλεοναζω = to abound, increase, multiply || Neuter Nominative Plural Present Active Participle). Adverbial-Conditional Participle.

οὐκ ἄργοις (ἄργος = useless, inactive, idle || Adjective: Masculine Accusative Plural).

οὐδὲ ἀκάρπους (ἀκαρπος = unfruitful || Adjective: Masculine Accusative Plural).

καθίστησιν (καθιστημι = to make, cause, ordain, appoint || Verb: Third Person Singular Present Indicative Active). Descriptive Present.

εἰς τὴν (ἡ || Definite Article: Feminine Accusative Singular).

ΤΟΥ ΚΥΡΙΟΥ (κυριος = lord, Lord || Noun: Masculine Genitive Singular). Objective Genitive or Genitive of Source (cf. Lenski, 271)..

ἡμῶν (ἐγω = I || First Person Independent Personal Pronoun: Genitive Plural).

Ἰησοῦ Χριστοῦ (Ἰησου Χριστος || Noun: Masculine Genitive Singular). Objective Genitive.

ἐπίγνωσιν. (ἐπιγνωσις, ἐπιγνωσεως = knowledge || Noun: Feminine Accusative Singular). Adverbial Accusative of Reference.

ENGLISH TRANSLATION:

For if these things are yours and are increasing, they make you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Introduction to this section:

There is a if / then assumption in vv. 8-9. If the virtues of vv. 5-7 are theirs and growing, their knowledge of Christ is fruitful and useful. On the other hand, if they are not, then they are blind and may even have an uncertain calling (v. 10).

Growing in the grace and knowledge of Christ results in diligence in practicing these things (showing that the knowledge isn't just cerebral). Note that Paul also presses the matter that those who are born again will not practice evil (Gal. 5:21; 1 Cor. 6:9-11). Also James and 1 John. This is the supreme matter of regeneration (John 3; Titus 3:5). Cf. My recent interaction w/RC apologists and how the matter so rarely turns to the gospel, but rather authority.

Note that there's a positive (v. 8) followed by a negative (v. 9) and a deduction (v. 10) and a promise (v. 11).

For if these things are yours and are increasing, (ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα)

γὰρ connects this section with vv. 3-7. The "things" that Peter has outlined.

There are two conditions: 1) They are in your possession; 2) They are growing.

Question as to the conditional translation ('if'). All the major translations render it conditional. A few exceptions are out there such as:

"for these things existing and abounding in you make you to be neither idle nor unfruitful as regards the knowledge of our Lord Jesus Christ" – Darby, J. N. (1996). *The Holy Scriptures: A new translation from the original languages.*

Young's Literal Translation also renders it this way.

ὅ (ὑπαρχω = to begin, be ready, at hand, to be || Neuter Nominative Plural Present Active Participle). Adverbial-Conditional Participle.

καὶ πλεονάζοντα (πλεοναζω = to abound, increase, multiply || Neuter Nominative Plural Present Active Participle). Adverbial-Conditional Participle.

Fruit of grace. They are there and they are alive. Perhaps a concessive καὶ ("yours and even increasing"). The NIV blurs the distinction ("if you possess these qualities in increasing measure"). However, we must not default to the idea that we can gauge our godliness on a 5% increase in a virtue or two each year (so Schreiner).

"Peter begins with a conditional clause (BDF §418.2): . . . (tauta gar hymin hyparchonta kai pleonazonta. For if these things are yours and abound). "These things" refer to the virtues of verses 5—7, which Peter expects to be in the possession of the believers (using ὑμῖν as the dative of possession; BDF §189; cf. 1:9). His readers should have these virtues Although the catalog in verses 5-7 is presented as an ascending *gradatio*, he expects that he believers demonstrate the plurality of virtues and not simply those basic qualities that began the list." [Gene Green, 196]

they make you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ.
(οὐκ ἄργοις οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν··)

Yours / useless + increasing / unfruitful.

οὐκ ἄργοις (ἄργος = useless, inactive, idle || Adjective: Masculine Accusative Plural). This word was used of idle workers who were wasting away time in the marketplace instead of working (Matt. 20:3,6). Cf. Use of the word in James 2:20. Also note Matt. 13:22, Jude 12, and Col. 1:10.

Idleness was disdained among the philosophers.

"When describing people, the ἀργοί (argoi) are idle folk who are lazy and do not work (Matt. 20:3, 6; 1 Tim. 5:13; Titus 1:12; Sir. 37:11). Comments about the idle in the works of moral philosophers were consistently negative. Speaking on the education of children, Plutarch (Mor. 12E) affirmed the Pythagorean allegory: "'Do not sit on a peck measure'; as much as to say that we should avoid idleness" φευγειν ἀργιαν, *pheugein argian*] and have forethought for providing our daily bread." Dio Chrysostom (*Or.* 17.7; see 17.4) classified idleness as a vice: "Idleness [ἀργιαν], intemperance and, to express it in general terms, all the other vices without exception are injurious to the one who practice them." Deeds and words could also be considered "idle," without effect or useless (Matt. 12:36; James 2:20; Wis. 14:5; MM 72; BDAG 128; TLNT 1:195-98). Peter's point is that having and growing in virtue will make them useful and productive as a συνεργός (*synergos*, one who helps) or εὐεργετής (*euergetes*, benefactor; TLNT 1:195) instead of being "idle" in the realm of virtue." [Gene Green, 198]

οὐδὲ ἀκάρπους (ἀκαρπος = unfruitful || Adjective: Masculine Accusative Plural).

"Peter thought that believers must practice godly virtues to receive the eschatological blessing of eternal life. But he also was saying that those who lack godly virtues and are not abounding with them give no indication that they are believers. Or, as Fuchs and Reymond say, there is no virtue without knowledge, but also there is no knowledge without ethics. The ineffectiveness and unfruitfulness relate to their knowledge (*epignosis*) of the Lord Jesus Christ. Perhaps the opponents are particularly in view, for their libertine lifestyle contradicts their profession of faith. Peter likely meant that they give no evidence that their conversion is genuine." [Schreiner, 302-03]

"These two terms, "ineffective" and "unproductive," mean similar things. The first indicates uselessness, such as faith without works, which is not saving faith (Jas 2:20; cf. Matt 12:36), or idleness (Matt 20:3, 6; 1 Tim 5:13; Titus 1:20[?]). The second also indicates uselessness, but employs an agricultural metaphor. The tree that does not bear fruit is cursed or cut aown (Matt 3:8,10; Mark 11:13, 20 and parallels; Luke 13:6-9). It is the deeds of darkness that are fruitless (Eph 5:11), and they contrast with doing what pleases the Lord (Eph 5:10). It is the word that is choked that bears no fruit (Matt 13:22; Mark 4:19), whereas by doing good works one makes sure that one is not fruitless (Titus 3:14). Christian virtues are fruit of the Spirit (Gal 5:22), and good fruit is the result of the wisdom from above (Jas 3:17; cf. the harvest of peace in 3:18). In other words, put

positively what 2 Peter is saying is that growth in these virtues will make the readers grow in Christian virtue or good works (both being covered by metaphor) with respect to "your knowledge of our Lord Jesus Christ." [Davids, 184-85]

"Yet that brings up an issue: is "your knowledge of... Christ" the basis of growing in virtue and thus one's conversion knowledge that is not unfruitful, or is this knowledge of Christ a deeper knowledge of Christ that is the result of growing in virtue?

"The decision between these interpretations turns on two factors. First, what is the meaning of the term 'in' (εἰς)? Does it mean "with reference to" or "with respect to," which would indicate the first interpretation, or does it mean "into" or "resulting in," which would indicate the second interpretation? If we were talking about Classical Greek the answer would be clear, for the first meaning was carried by εἰς and the second by εἰς. However, in the Koine period this distinction blurred (eventually εἰς will disappear from the language), so that commentators agree that εἰς could carry either meaning even if the first meaning is less common. Second, how technical is the term for knowledge (epignosis)? Does it mean only the coming to know Christ that occurs at conversion, or can it also indicate coming to know Christ more deeply? While not convinced that knowledge must be only the knowledge of Christ gained in conversion, the fact that 2 Peter does use "in" with the sense of "with respect to" and the type of contrast that the first interpretation makes over against v. 9 weighs our decision toward that interpretation. Thus 2 Peter is pointing out that if one grows in virtue, the knowledge of Christ referred to in v. 3, that is, the coming to know Christ that happens in Christian conversion/initiation, will not be unproductive or unfruitful." [Davids, 185]

ΤΟΥ ΚΥΡΙΟΥ (κύριος = lord, Lord || Noun: Masculine Genitive Singular). Objective Genitive or Genitive of Source (cf. Lenski, 271). Cf. the Genitive of source in v. 2. The fruit of faith comes from a true knowledge of Christ. The errorists have thorns and thistles as fruit and are thus unfruitful. Cf. Jude 12 which may be in Peter's sights (and is in chapter 2).

The phrase "in the true knowledge of our Lord Jesus Christ" has been understood in two ways. Some, like Mounce, take the preposition "in" to mean "in respect to" and understand the meaning to be that they will be neither useless nor barren in regard to their knowledge of Christ as believers. Others prefer to retain the usual meaning of the preposition eis ("unto") as denoting the goal toward which their growth looks. Knowledge of Jesus Christ is "the aim toward an ever greater measure of which they are continually to advance." –D.E. Hiebert, BSac 141:561 (Jan 84) p. 49

"Knowledge" is not the simple form used in verse 6 but the compound form used in verses 2 and 3. It implies an intimate and growing knowledge of One whom they already know. It is knowledge "of," not merely "about," the Person whom Peter and his readers acknowledge as "our Lord Jesus Christ." It is a part of the divine nature which has been bestowed on them, but by its very nature it can never be fully apprehended in this life. This knowledge is both the root and the goal of the Christian life. "The best evidence that can be given of 'knowing' the Lord is to 'follow on to know' Him." –D.E. Hiebert, BSac 141:561 (Jan 84) p. 49

1:9 EXEGESIS

GREEK TEXT:

ὥ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν·

ὥ γὰρ (ὅς = this, that, who, which, what || Relative Pronoun: Masculine Dative Singular).

μὴ πάρεστιν (παρειμι = to be present, have at one's disposal || Verb: Third Person Singular Present Indicative Active). Gnostic Present.

ταῦτα (οὗτος = this || Near Demonstrative Pronoun: Neuter Nominative/Accusative Plural).

τυφλός (τυφλος = blind || Adjective: Masculine Nominative Singular). Predicate Nominative.

ἐστιν (έιμι || Verb: Third Person Singular Present Active Indicative).

μυωπάζων (μυωπαζω = to be short-sighted || Masculine Nominative Singular Present Active Participle). Predicate Nominative.

λήθην (ληθη = forgetfulness || Noun: Feminine Accusative Singular). Accusative of Direct Object.

λαβὼν (λαμβάνω = to take, to receive || Masculine Nominative Singular Present Active Participle).

τοῦ καθαρισμοῦ (καθαρισμος = cleansing, purification || Noun: Masculine Genitive Singular). Descriptive Genitive.

τῶν (ἡ || Definite Article: Feminine Genitive Plural).

πάλαι (παλαι = long ago, formerly || Adverb).

αὐτοῦ (αὐτος = He || Third Person Independent Personal Pronoun: Masculine Genitive Singular).

ἁμαρτιῶν (ἁμαρτια = sin || Noun: Feminine Genitive Plural).

ENGLISH TRANSLATION:

For he who is lacking these is blind or shortsighted, being forgetful of the purification of his former sins.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For he who is lacking these is blind or shortsighted, (ὥ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων,)

Another use of γὰρ giving further explanation. Note the 3PP which is ignored by some translations. This is not referring to those of v. 8 but looks forward to the apostates of chapter 2.

μὴ πᾶρεστιν (παρειμι = to be present, have at one's disposal || Verb: Third Person Singular Present Indicative Active). Gnostic Present.

Lacks - This is actually a combination of the Greek negative "me" (3361) and the verb παρειμι (3918) which means to be near at hand or to be present at a particular time and place.

παρειμι is in the present tense so literally Peter is saying these things (ταυτα) are not continually near by at hand. Rotherdam translates it

The forgetfulness / blindness is an accompanying symptom. It's not the issue. The issue is blindness, spiritual blindness.

μυωπάζων (μυωπαζω = to be short-sighted || Masculine Nominative Singular Present Active Participle). Predicate Nominative. Only use in the N.T. From μυω ("to close") and ὤψ ("the eye").

Used by Aristotle of a near-sighted man (so ATR). "Myopic." However, some (G. Green) see more than myopia here, a more serious condition (ophthalmia). "The malady produced a discharge from the eyes and could even be caused by carion flies." [198]

The cause is the disease and the effect is blindness. They are not illuminated (1 Peter 2:9).

"Perhaps the idea is that those who are nearsighted actually shut their eyes, so that they cannot see anything at all. If this is the case, then the second term emphasizes their decision to shut their eyes. Bauckham objects that people who are nearsighted screw their eyes nearly shut to see more clearly and are therefore not blind. Perhaps it is best to understand the participle as "short-sighted," that is, as clarifying in what sense people become blind. They are blind in that they fail to see what they should see. They have become so shortsighted that they have forgotten the most important reality of all. The metaphor, then, could be used for rhetorical effect, not to convey a new thought. This may fit with the next clause, which says that such a person has "forgotten that he has been cleansed from his past sins." [Schreiner, 303]

"Blind, diseased of the eye."

"Peter drops the personal "you" and changes to the third person singular "he whom." He does not even think that his readers could lose their true knowledge; he only points to some errorist who has lost it. . . . "Myopic" is exactly the proper word, for this is not a pagan who never heard the Word and is therefore blind; this is a person who knows about the Word but has only a useless glimmer left in his heart." [Lenski]

"The use of the term "blind" for those not "seeing" the truth, including moral truth, is relatively common in the NT (Matt 15:14 [Pharisees]; 23:16, 24 [Pharisees]; Luke 6:39; John 9:39-41 [Pharisees]; 12:40; Rom 2:19 [moral blindness]; 2 Cor 4:4 [blind = unable to "see" the gospel]; 1 John 2:11 [moral blindness]; Rev 3:17 [the moral blindness of Laodicea]. Likewise enlightenment was at times used for the process of Christian initiation (Heb 6:4; 10:32). . . . Most translations take

it as a parallel term to "blind," but that ignores the grammar. The text reads, "They are blind, being nearsighted," or, more colloquially, "so short-sighted that they cannot see" (GNB)." [Davids, 186]

Chrysostom: "These things, as well as those already mentioned, namely, virtue, knowledge, continence, patience, godliness, brotherly love and charity, must not only be present in us, they must be present to overflowing. For if their presence is a good thing, how much more their abundance! What advantage do these things have, and what will it mean to have assurance on the day of our Lord Jesus Christ? Peter is speaking here of his second coming, when Christ will come to judge the living and the dead. Before the great and terrible judgment seat of God, what a good and wonderful thing it will be to have assurance of being acquitted!" [Catena]

Cf. Isaiah 59:1ff.

being forgetful of the purification of his former sins. (λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν).

λήθην λαβὼν = "Having received forgetfulness." ληθη = an old word meaning "forgetfulness." Used only here. A similar phrase is used in 2 Tim. 1:5 - ὑπομνησιν λαβων = "having received remembrance."

In the ancient world one of the marks of gratitude, even duty, of a beneficiary toward his or her benefactor was to remember past benefits.

τοῦ καθαρισμοῦ (καθαρισμος = cleansing, purification || Noun: Masculine Genitive Singular).
Descriptive Genitive. Expiatory as in Hebrews 1:3; cf. 1 Peter 1:18; 2:24; 3:18. Used in the Gospels in a Jewish sense (see uses).

See other uses in NT ==>

MAR 1:44 and He *said to him, "See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a testimony to them."

LUK 2:22 And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord

LUK 5:14 And He ordered him to tell no one, "But go and show yourself to the priest, and make an offering for your cleansing, just as Moses commanded, for a testimony to them."

JOH 2:6 Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each.

JOH 3:25 There arose therefore a discussion on the part of John's disciples with a Jew about purification.

HEB 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;

2PE 1:9 For he who lacks these {qualities} is blind {or} short-sighted, having forgotten {his} purification from his former sins.

53.28 m: to cleanse from ritual contamination or impurity—‘to cleanse, to purify, purification.’ ‘do not consider unclean what God has made clean’ Ac 10:15. In Ac 10:15 the cleansing obviously involves not physical cleansing, but ritual cleansing, that is to say, the elimination of so-called negative taboo or ritual defilement. ‘his leprosy was cleansed’ Mt 8:3. The cleansing or healing of leprosy involved religious, physiological, and sociological implications. Since leprosy was regarded as a defilement and hence made a person ritually unacceptable, it also meant excommunication from normal social life. The removal of leprosy was regarded as an important religious matter, and the healing had to be verified by the priests before an individual was regarded as ritually cleansed. In a number of languages, however, it is quite impossible to speak of ‘cleansing a leper,’ for this would mean only ‘giving a bath to a leper.’ Accordingly, it may be essential to say ‘to heal a leper’ or ‘to cure a leper’ or even ‘to make a person’s leprosy disappear.’ In such instances it is usually essential to have some kind of marginal note or glossary explanation so as to indicate the religious implications of leprosy and the resulting ritual defilement. ‘for if blood ... sprinkled on the people who are ritually unclean, dedicates them to the service of God in order to make them ritually acceptable (literally ‘for the purification of their bodies’), how much more ...’ He 9:13. ‘then some of John’s disciples began arguing with a Jew about the matter of purification’ Jn 3:25. The set of terms having the stem - appears to focus upon the elimination of ritual impurities. From an anthropological standpoint, this means the elimination of ritual contamination, or, in other words, negative taboo. This series of terms with the stem ?a?a?- appears to contrast with ? and ???‘to purify’ (53.30), which involve not only the elimination of ritual defilement, but imply a positive state of dedication to God or ritual acceptability. Terms such as ??, and ??? (53.44–46) focus upon a positive state of consecration and dedication to God and may be regarded as reflecting the acquisition of so-called positive taboo, that is to say, a state of holiness. [Louw, J. P., & Nida, E. A. (1996). Vol. 1: Greek-English lexicon of the New Testament : Based on semantic domains (electronic ed. of the 2nd edition.) (534–535). New York: United Bible societies.]

Jewish texts often spoke of moral defilement from which one must be purified. [BBC]

A reference to baptism? Moo thinks that there is no clear reference to baptism. Schreiner thinks there is (Schreiner, 303):

"The cleansing (*Katharismou*) from past sins refers to baptism, where the baptismal waters symbolize the washing away of sins and hence the forgiveness of sins. Moo thinks that forgiveness of sins is intended without any clear reference to baptism. There is no need to divorce forgiveness and baptism since in the early church virtually all converted believers were baptized immediately. They would naturally recall their baptism when they thought about being "cleansed" from sin, and the water of baptism would remind them that they were cleansed from their sins through the death and resurrection of Jesus Christ (cf. Acts 22:16; 1 Cor 6:11; Eph 5:2b; Titus 3:5). The terminology used here is rooted in the cultic language of

the Old Testament (Le 16:30; Job 7:21; Ps 51:2; cf. Sir 23:10; 38:10). Peter observed that those who are not practicing these virtues have forgotten their baptism and their forgiveness of sins. In other words, they are not living as forgiven sinner: They are behaving like unconverted people. In Peter's theology the priority of grace is maintained since forgiveness of sins comes first, and a godly life is evidence that they are truly forgiven. If members of the church are living immoral lives, they bear witness that forgiveness of sins means little to them. Those who treasure being forgiven live in a way that pleases God." [303-04]

Cf. Davids, 186-87: ". . . our image here refers, not to ongoing cleansing but to initial cleansing, that is, that accomplished symbolically in baptism: Acts 22:16 ("And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name") . . . That is, in the act of Christian initiation, by which we mean that complex of repentance from our past independence of God (including our specific acts of rebellion), commitment to Christ as Lord, the expression of this commitment in baptism, and God's sealing of this commitment through the gift of the Holy Spirit, the sins of our pre-Christian life are forgiven. (For the initial readers of this letter our author assumes a pagan pre-Christian life.) This is a benefit that we should be grateful for, and out of this gratitude arises the desire to grow to be more like the one who cleansed us. If we neglect this growth and instead turn back to our former lives, then we have forgotten what was done for us and are, so to speak, slapping our divine patron in the face (cf. Paul's expression of this idea in Rom 6:1-14; 1 Cor 6:9-11)."

"Being "forgetful" of gifts, especially those given at such cost to the Giver (i.e., the death of the Son to make "purification from former sins," 1:9), was regarded very negatively in the first century. Cicero writes that "all people hate forgetfulness of benefactions thinking it to be an injury against themselves since it discourages generosity and thinking the ingrate to be the common enemy of the needy" (*De officiis* 2.63). Seneca writes that "the most ungrateful of all is the person who had forgotten a benefit... Who is so ungrateful as the person who has so completely excluded and cast from his mind the benefit that ought to have been kept uppermost in his thoughts and always before him?" (*De beneficiis* 3.1.3- 3.2.1)."

If the believers make the appropriate use of God's gifts, however, they will also enjoy further benefaction in the form of "entrance into the eternal kingdom" (1:10-11). Among first-century Mediterranean people, failure to respond well to a gift could jeopardize one's chances of receiving aid in the future. Speaking to a civic assembly on this topic the first-century statesman Dio Chrysostom warns, "those who have insulted their benefactors will not be thought worthy of a favor by anyone" (*Oration* 31.38, 65). An appropriate response, however, would make it likely that one would receive future favors from that benefactor and others as well (*Dio, Or.* 31.7).. The author is tapping into these cultural "rules" to encourage the believers to focus their lives on making the best possible response to God's gifts."

One of the specific provisions from God is the means by which the Christians might come to share in "the divine nature" (1:4), by which the author means moral perfection, completeness, and immortality. The author of *Wisdom of Solomon*, a Hellenistic Jewish text from the turn of the era, similarly describes the destiny of the righteous as sharing in God's eternity: "for God created us for incorruption. And made us in the image of his own eternity" (*Wis. Sol.* 2:23; see also *4 Mace.* 18:3). This is a very "Greek" way of describing salvation. Namely as

the escape from mortality and the decay inherent in this world. A similar conception appears in the writings of Philo, a Jewish philosopher living in Alexandria during the first half of the first century a.d.: ‘Depart therefore from the earthly parts that envelop you, my friend, escaping from that shameful and defiled prison of the body and from the prison guards, the pleasures and desires of the body’ (Mig. 9).

Like Philo, the author departs from traditional Greek philosophy by seeing this decay not as something inherent in matter or the material, physical world, but as the result of the effects of “desire” on the world and its inhabitants. This is very close to the thought of James, for whom desire leads to sin, and sin to death (and thus decay, corruption; James 1:14- 15), and to the thought of Paul, who warns that sowing to the “flesh,” particularly acting out its “passions and desires,” leads to death, and decay, whereas following the Spirit’s leading brings one to immortality (Gal. 6:8-9; cf 5 Gal. 5:16, 24). In each of these texts, the Christian teacher taps into the familiar Greco-Roman ethical topic of mastering the passions of the flesh, the primary impediments to the virtuous life and its rewards (see comment on 1 Peter 2:11).” [BKBC]

Although "purification"(tou katharismou) commonly recalls a religious ritual or ceremonial act (Mark 1:44; Luke 2:22; 5:14; John 2:6; 3:25; 2 Mace. 2:16; Josephus, Ag. Ap. 1.31 §282; m. Tohar., in toto), the link with 'sins' here points to a moral purification (Heb. 1:3; Job 7:21; and the verbal form in Acts 15:9; 2 Cor. 7:1; Eph. 5:26; Titus 2:14; Heb. 9:14; James 4:8; 1 John 1:7, 9). The reference is most likely to their baptism, which, as the Christian rite of initiation/conversion, is viewed as the moment of divine cleansing (AAccts 22:16; Rom. 6:1-14; 1 Cor. 6:9-11; Eph. 5:26; Col. 2:11-13; Titus 3:5; Heb.] 10:22; Bauckham 1983:189; deSilva 2000:304-6). The expectation of early Christians was that the moral change attends conversion. Old ways?s are left behind while new patterns of morality are embraced. "Purification," understood as a general category, had social entailments as well. The one purified became a member of the community, and conv<versely, the impure person was separated and excluded (Lev. 15:26,31; 22:5-7; 1 Mace. 4:43; 2 Cor. 6:17; Eph. 5:5; and Ferguson 1993: 175; J. H. Elliott 1993; Neyrey 1996; Malina 2001: 161-97).

The big question relates to how justification, perseverance and assurance factor into this verse.

Bede on 2 Peter 1:10: "The calling of all those who come to faith is certain, but those who consistently add good works to the sacraments of faith which they have received are the ones who make their calling and election certain in the eyes of those who observe them. The opposite is also true, for those who go back to their crimes after they have been called and who die in their sins make it clear to everyone that they are damned." [Commentary on 2 Peter]

John Gill:

"But he that lacketh these things,Or in, and with whom, they are not; that is, these virtues, as the Arabic version reads, as faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; where the principles of those things are not, and they are not exercised and performed, such an one,

is blind: let him boast ever so much of his light and knowledge, and value himself upon it, and expect to be saved by it, let him live as he will; for he has no true knowledge of God, as in Christ, as the God of all grace, as his covenant God and Father; nor does he know what it is to have communion with him in Christ; he only professes to know him in words, while in works he denies him; nor has he any right knowledge of Christ, only notional and general, not spiritual, experimental, particular, and practical; he does not see the Son, so as truly to believe in him; he has no true sight of his beauty, suitableness, and fullness, and of him for himself; nor any experience of the work of the Spirit of God upon his heart, whom he neither receives, sees, nor knows spiritually, any more than the world itself does; nor does he see the plague of his own heart, the corruptions of his nature, and the exceeding sinfulness of sin; nor has he any true spiritual light into the Gospel, and the doctrines of it, only a form of godliness, without the power of it: and therefore, whatever natural understanding of things he has, he is spiritually blind,

and cannot see afar off: at least, not the good land that is afar off, the kingdom of heaven; the invisible glories of the other world; things that are not seen, which are eternal, which one that has true faith has a glimpse and sight of; nor Christ, who is in heaven at the right hand of God, and the things of Christ, his blood, righteousness, and sacrifice, carried within the vail; nor even what is within himself, the sins of his heart, the pollution of his nature, and the evil that dwells there; he sees not that he is poor, and wretched, and miserable, but fancies himself to be rich, and in need of nothing; he sees nothing but outward things, the things of time and sense, worldly and earthly things, which are near him, and all around him, which he minds, on which his heart is set, and he pursues with rigor. The Vulgate Latin version renders it, "trying with the hand," as blind men do, feeling and groping to find the way; (see Acts 17:27).

and hath forgotten that he was purged from his old sins; not by baptism, from the sins committed before it, for that does not purge from any sins, old or new, but that which it leads the faith of believers to, for pardon and cleansing, even the blood of Christ; but this also, and purification by it, is not meant here, though generally interpreters give this as the sense, and understanding it of the sin of ingratitude in such a person, who had received so great a benefit by Christ, and was unmindful of it; since it cannot be thought that one so described as above should ever have had his conscience purged by the blood of Christ from his old sins, or those before conversion, unless it be by profession; and then the sense is, that he has forgotten that he once professed to have been purged from all his sins by Christ; which, if he had, would have made him zealous of good works, and put him upon glorifying Christ both in body and spirit. The Ethiopic version renders it, "and he hath forgot to purge himself from old sins;" which he would have been concerned for, had he had a true and spiritual knowledge of Christ, and his Gospel, and an application of the exceeding great and precious promises of it, or had been made a partaker of the divine nature through them; (see 2 Cor. 7:1), but the words are better rendered agreeably to the original text, "and hath forgotten the purification of his old, or former sins;" or "sins of old;" as they are rendered by the Vulgate Latin, Syriac, and Arabic versions; that is, he does not consider, nor think of it, that he was a sinner of old, a sinner in Adam, that he was conceived and shapen in sin, and went astray, and was called a transgressor from the womb; he does not think that he stands in any need of being purged from former sins; and is entirely unmindful of, and neglects, the purification of them by the blood of Christ."

D. Edmond Hiebert writes:

"For" points to the blighting effort of the failure to grow as a further incentive for growth. "For he who lacks these qualities" ("he to whom these things are not present," Rotherham) states the tragic condition of the one who claims to have faith without resultant works. The switch to the third person, "he who," makes the picture abstract. While the negative $\mu\tau\omicron$ places it in the realm of thought. Peter does not think of his readers as being in this condition. "Lacks" ($\mu\tau\omicron$ $\tau\omicron$ $\tau\omicron$, "are not present") forms a sharp contrast to "existing and abounding" in verse 8. Such a believer shows no evidence of a productive faith.

Peter describes the true status of such an individual by using an adjective and two participles. "Blind" ($\tau\omicron$ $\tau\omicron$?) metaphorically describes his moral and spiritual condition. The absence of the spiritual qualities just set forth shows that personally he has no eyes for them. Two participles further define his condition. "Shortsighted" ($\mu\tau\omicron$ $\tau\omicron$?) clarifies his true condition. The term, occurring only here in the New Testament, portrays him as so shortsighted as to be indeed blind to the spiritual qualities under consideration. They are beyond the scope of his earthbound vision.

Peter has been understood to picture a man who shuts his eyes and will not see. This implication of willful blindness is drawn from the fact that a nearsighted person usually blinks his eyes when trying to see something at a distance. But such a man does not close his eyes because he does not want to see; his defective eye condition constrains him to blink in trying to see something distant. The thought of a deliberate refusal to see is probably not in Peter's picture. Rather, Peter is saying that his spiritual condition leaves him unable to see the need for these spiritual realities.

"Having forgotten his purification from his former sins" points out that an inner change has taken place. The unique expression, "having forgotten" ($\tau\omicron$ $\tau\omicron$ $\tau\omicron$ $\tau\omicron$ $\tau\omicron$ $\tau\omicron$, "forgetfulness having received"), pictures him as subject to spiritual amnesia. The failure of his "faith" to produce any of these spiritual qualities has effectively dimmed and blotted out the memory of "his purification from his former sins." The reference is to his public initiation into the Christian life through baptism, which symbolized cleansing from his sins and the beginning of a new life. But his failure to cultivate the qualities of the new life has caused him to forget the implications of that event.

Is this the picture of a saved man who has lost his salvation, or is it the picture of a "converted" but unregenerated man who fails to live up to his baptismal commitment? The problem of the true status of such an individual has agitated the thinking of the Christian church from earliest times. Peter is apparently thinking of the false teachers who have professed to receive new life but continue to live in open sin. BSac 141:561 (Jan 84) p. 50

Seems to be a gradient between the qualities that are evident in the lives of believers and the absence (v. 9) leading to doubt and the false teachers (chapter 2). There may be periods of unfruitfulness (cf. Titus 3:14). Better, unproductivity. Or, possibly a reference to 2:1 – ?

"The next statement respecting the man who neglects to comply with the apostle's injunction is couched in somewhat remarkable language,— 'he has forgotten that he was purged from his old sins.' The words, literally rendered, are 'he has become forgetful of the purification of his old sins.' The person spoken of is supposed to have had, in some sense or other, his old sins purified—to have

once know this, but to have now forgotten. The phrase, purification of a man's sins, admits of a variety of interpretations. Our sins were purged or purified or expiated by the Son of God, 'through' the sacrifice of 'Himself,' before 'He sat down on the right hand of the Majesty on high.' His atoning sacrifice may then be called the purging or the purification of our sins. What takes place on believing may be also called the purging or purification of our sins. Then we are united to the Purifier—then we are interested in the purifying power of His blood and Spirit—then we are 'washed, sanctified, and justified in the name of the Lord Jesus by the Spirit of our God.' Baptism also may be called the purification of our sins, as it is an emblematical representation of the manner in which sin is purged, and as it is when submitted to by an adult, a solemn profession of that faith which interests us in the atonement and Spirit of Christ, by which we are purified from sin. 'Arise and be baptized,' said Ananias to Saul, 'and wash away thy sins.'

It is doubtful how the phrase should be understood here. It may mean that the man who lacks the virtues Peter enumerates, acts of if he had forgotten the expiation or purging of sins by Jesus Christ, through the sacrifice of Himself—for he neglects the great purpose of that sacrifice. 'He gave Himself for us that He might redeem us from all iniquity, and purify to Himself a peculiar people zealous of good works.' If he had kept this, as he ought to have done, in remembrance, he would have added to his faith virtue, and all the other Christian graces. Or it may mean—the man has, in consequence of not being diligent in adding to faith virtue, etc., lost sight of his personal interest in the atoning and sanctifying influence of the sacrifice and Spirit of Christ. Or—he acts as if he had forgotten his baptism—the truth which it emblematically exhibited and confirmed, and the solemn self-dedication and engagements which it involved. The use of the expression 'his old sins,' i.e. his sins previously to his faith, or profession of faith, seems to confine our choice to the last two senses—and I rather think that the first of these exhibits the apostle's meaning. The Christian who does not add to faith virtue, etc., is sure to lose sight of his being a forgiven and sanctified person, and fall into doubts whether he has been purged from his old sins by the sacrifice and Spirit of Christ. Like a man recovered from sickness, but falling back again into bad health, he will begin to doubt of his recovery and to think of it as a dream.

There is no retaining, in a course of spiritual declension, a well-grounded assurance of our own forgiveness. The self-deceiver, and even the declining Christian, often attempt to unite the two things, and some very mistaken hyper-Calvinist divines seem as if they were inclined to help them in this happily vain attempt. But God has so constituted human nature and the plan of salvation, that it is only living faith, a faith which proves its life and energy by its effects, that can give and sustain the 'good hope through grace.' Surely the thought that our not adding faith virtue, etc., is certain to shake our assurance of salvation, and excite painful doubts and fears, is a strong motive to add to faith virtue and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity.'" [John Brown, D.D. Digital version of Parting Counsels: An Exposition of the First Chapter of the Second Epistle of the Apostle Peter with Four Additional Discourses. Edinburgh: William Oliphant and Sons. 1861, pp. 144-45]

But he that lacketh these things. He now expresses more clearly that they who profess a naked faith are wholly without any true knowledge. He then says that they go astray like the blind in darkness, because they do not see the right way which is shewn to us by the light of the gospel. This he also confirms by adding this reason, because such have forgotten that through the benefit

Christ they had been cleansed from sin, and yet this is the beginning of our Christianity. It then follows, that those who do not strive for a pure and holy life, do not understand even the first rudiments of faith. But Peter takes this for granted, that they who were still rolling in the filth of the flesh had forgotten their own purgation. For the blood of Christ has not become a washing bath to us, that it may be fouled by our filth. He, therefore, calls them old sins, by which he means, that our life ought be otherwise formed, because we have been cleansed from our sins; not that any one can be pure from every sin while he lives in this world, or that the cleansing we obtain through Christ consists pardon only, but that we ought to differ from the unbelieving, as God has separated us for himself. Though, then, we daily sin, and God daily forgives us, and the blood of Christ cleanses us from sins, yet sin ought not to rule in us, but the sanctification of the Spirit ought to prevail in us; so Paul teaches us in 1 Corinthians 6:11, "And such were some of you; but ye are washed," etc." [John Brown on 2 Peter 1 (comment on v.9)]

John Brown (July 12, 1784 – October 13, 1858), Scottish divine, grandson of John Brown of Haddington[1], was born at Whitburn, Linlithgowshire. Wikisource has the text of the 1911 Encyclopædia Britannica article Brown, John (Scottish divine 1784-1858).

He studied at Glasgow university, and afterwards at the divinity hall of the Burgher branch of the Secession church at Selkirk, under the celebrated George Lawson. In 1806 he was ordained minister of the Burgher congregation at Biggar, Lanarkshire, where he labored for sixteen years. While there he had an interesting controversy with Robert Owen the socialist.

Transferred in 1822 to the charge of Rose Street church, Edinburgh, he at once took a high rank as a preacher. In 1829 he succeeded James Hall at Broughton Place church, Edinburgh. In 1835 he was appointed one of the professors in the theological hall of the Secession church, and, great as was his ability as a preacher and pastor, it was probably in this sphere that he rendered his most valuable service.

He had been the first in Scotland to use in the pulpit the exegetical method of exposition of Scripture, and as a professor he illustrated the method and extended its use. To him chiefly is due the abandonment of the principle of interpretation according to the analogy of faith, which practically subordinated the Bible to the creed. Brown's exegesis was marked by rare critical sagacity, exact and extensive scholarship, unswerving honesty, and a clear, logical style; and his expository works have thus a permanent value. He had a considerable share in the Apocrypha controversy, and he was throughout life a vigorous and consistent upholder of anti-state-church or voluntary views.

He eagerly supported the separation of church and state. In Edinburgh an impost called the annuity tax was levied for the support of the city's Church of Scotland ministers. This he finally refused to pay, whereupon in 1838 his goods were twice seized and sold. His two sermons on The Law of Christ respecting civil obedience, especially in the payment of tribute, called forth by this grievance and the controversy it engendered, were afterwards published with extensive additions and notes, and are still regarded as an admirable statement and defence of the voluntary principle. The part he took in the discussion on the Atonement, which agitated all the Scottish churches, led to a formal charge of heresy against him by those

who held the doctrine of a limited atonement. In 1845, after a protracted trial, he was acquitted by the synod.

Thought: Maybe Peter is thinking in Jewish terms of the baptismal rite which symbolized the purification from the past life of sin. The reality of whether a person is genuinely born again is not in view here.

This would fit the context of chapter 2 – see esp. 2:1,15,20-22 – and retain the idea of God's sovereignty in v.10.

Four Options as to interpretation.

- 1) A true believer who is lacking in fruitfulness and thus has no assurance (MacArthur).
- 2) An apostate who once was a true believer, but who is now lost (Arminians).
- 3) An apostate who never was a true believer.
- 4) A person who may or may not be an apostate; he's in danger of being one so may be born again or may not be.

"He was purged," yet he is granted an ungodly person. Now how can a reprobate be said to be purged from his sins? For this is a sure ground, if God remit some sins, he retains none: if no sin be remitted, that man is not purged. If he be purged, how can he have forgotten it? If he have forgotten it, how was he purged?" If this wicked man had been so purged he could have never have forgotten it. But he had only the baptism of water not of the Spirit. And is not this a most miserable and damnable sin to forget a man's baptism? not to remember that his name is Christian? It is pity that ever the water of baptism was spilt and upon his face. Wert thou born in sin, non prius natus quam damnatus a stranger to the life of God? [Thomas Adams]

An excerpt from ==>

Journal: Journal of the Evangelical Theological Society
Volume: JETS 30:4 (Dec 1987)
Article: Petrine Redemption: Its Meaning And Extent
Author: Douglas W. Kennard

[Note esp. the last para]

A contextual appeal to 2 Peter surfaces three groups who have actually experienced the change of life normally resulting from Petrine redemption. The first is that body of believers who are growing in the qualities of salvation (2 Pet 1:4–6). For example, this group escaped lusts through moral excellence and godliness. Second, the theoretical possibility of a second group is admitted by Peter in the context. They may have begun with these changed qualities and then left them, having forgotten

their purification from their former sins (1:9–11). Peter condemns these apostates as doubly blind, unfruitful and in danger of missing the kingdom. Peter then develops this theoretical group as two actual groups: the false teachers, and those who barely escape lusts, only to be enticed back into their former lifestyles (2:18–22). These two groups experience the lifestyle change that the knowledge of Christ produces. For example, those who barely escape from the ones who live in error still actually escape for a time (2:18). The repetition of *apophygontes* in vv 18, 20 identifies the possibility of some people barely escaping, only to be overcome again. The context of v 20, however, primarily has to do with the false teachers, who are the third group. This is demonstrated contextually since the false teachers are those who entice by fleshly desires, promising freedom while they themselves are slaves overcome by judgment (2:18–19). Furthermore the use of “for” (*gar*) in vv 19–20 connects this immediately preceding material with what follows, so that false teachers remain the primary subject. The false teachers are indicated as the subject through the repetition of “overcome” (*he?tto?ntai*) in v 20, emphasizing the judgment that “overcomes” (*he?ttetai*) the false teachers in v 19. Since v 20 primarily has to do with the false teachers, they also had actually escaped the defilements of the world by the knowledge of Christ. They have experienced the change of life normally resulting from Petrine redemption (1 Pet 1:18; 2 Pet 2:20).

The false teachers have been redeemed soteriologically under Peter’s concept of redemption. (1) They have been redeemed soteriologically because Christ has bought (*agorazo*) them in a soteriological manner (2 Pet 2:1). (2) The soteriological redemption was not hypothetically applied but actually accomplished, since the false teachers have experienced the results of Petrine redemption: a changed life (2:20). Thus where the results of the work have been present one should consider the work of redemption as having been accomplished. (3) Redemption results were accomplished by the knowledge (*oida*) of Christ, which further identifies the redemption as having been soteriologically accomplished. For example, the divinely-given, true knowledge of Christ is within the precious and magnificent salvation promises (1:3–4). This soteriological knowledge is a commitment to truth that leads to salvation and the kingdom (1:8–11; 3:18). So the one who diligently continues in soteriological knowledge shall arrive at kingdom salvation. It is then best to see the false teachers as actually having begun by Petrine soteriological redemption, which resulted in their transformed lives through Christ’s death.

The false teachers have in turn, however, exchanged their knowledge and moral living for an ignorant life of rampant sin and certain condemnation. Having come to know (*epiginosko*) the way of righteousness and experiencing (*epiginosko*) it, they have then rejected it (2:21), which in turn has plunged them into an ignorant life (*agnaeo*, 1:12). Such ignorance is akin to the unbeliever’s condition of practicing sinful lust and persecuting Christ (Acts 3:17; 1 Pet 1:14; 2:15). These false teachers, however, are worse off than if they had remained unredeemed ignorant unbelievers (2 Pet 2:21). (1) They know the commandment that they must live righteously. In being overcome by the entanglements of the world they know judgment will follow their obedience. (2) Their true bent demonstrates clearly that they are fools (2:22). Proverbial statements such as a dog returning to its vomit and a washed sow returning to the mire recall the contextual use in Prov 26:11 signifying a fool returning to his folly. These false teachers cannot say they never knew better. They have committed high-handed sin, knowingly rejecting both Christ and the way they must live. Such an unrighteous life will be kept by the Lord under impending punishment for the day of judgment (2:9).

Such a concept renders Petrine redemption superabundant rather than impotent. First, the elect are redeemed, accomplishing for them a transformation of life that leads toward their guaranteed salvation (1 Pet 1:1–5, 18). In Peter’s terminology salvation is identified with the resurrection and the kingdom (1:5, 9, 10). Things can be considered presently soteriological, however, if they normally lead toward that salvation even if they do not fully accomplish it (3:21; 4:18; 2 Pet 3:15). Redemption as a soteriological work of Christ is effective in its transformation of the lives of the elect on their journey toward salvation. Second, redemption is no less effective where it accomplishes its full work of life transformation among some, like the false teachers who are not recipients of other soteriological works, which are needed if they would be saved. One should not fault a work of Christ that does more than is soteriologically necessary. A work of Christ may go beyond the limits of the elect to benefit others for a time. This redemption is not, however, hypothetical universalism because it is actually applied to all those who are transformed. Petrine redemption should then be conceived of as a limited redemption, which nevertheless extends beyond the limits of the elect. It also includes all who experience the transformation of life by means of Christ’s death, even for a time.

"This is the admonition which Peter gives to us who believe, to agitate and perform those works by which we shall in this one conviction, namely, that faith alone justifies. Where this then is present, there works must follow." [Luther, 240]

John MacArthur:

Where you have the increase of moral virtue, you have the evidence of salvation. Where you have the absence of the increase of moral virtue, you have the lack of assurance of salvation. One's assurance of salvation is directly related to what's going on in his life. Those people who do not see the virtues on the increase in their life will not remember that they have been purged....the failure to diligently pursue spiritual virtues produces spiritual amnesia. The failure to pursue moral excellence in one's life, the failure to pursue these seven virtues will dim one's vision of his own spiritual condition. And there will be no memory of salvation at some point. And one will not know whether he's really saved. Oh he may remember some external activity that he might have gone through at the moment that he was saved, but he will not have the confidence of salvation....Now mark this, that kind of forgetfulness leads to repeating the old sins. So there you have two options....A believer who has these qualities and virtues increasing will enjoy assurance because he'll see the fruit and the usefulness in his own life. And he'll see that he's in the true knowledge of our Lord Jesus Christ. On the other hand, a believer who does not pursue these virtues and lacks these qualities increasing will forfeit assurance."

Matthew Henry:

"This present evil world he can see, and dotes upon, but has no discerning at all of the world to come, so as to be affected with the spiritual privileges and heavenly blessings thereof. He who sees the excellences of Christianity must needs be diligent in endeavors after all those graces that are absolutely necessary for obtaining glory, honour, and immortality; but, where these graces are not obtained nor endeavored after, men are not able to look forward to the things that are but a very little way off in reality, though in appearance, or in their apprehension, they are at a great distance, because they put them far away from them; and how wretched is their condition who are thus blind as to the awfully great things of the other world, who cannot see any thing of the reality and certainty, the greatness and nearness, of the glorious rewards God will bestow on the righteous, and the dreadful punishment he will inflict on the ungodly! But this is not all the misery of those who do not add to their faith virtue, knowledge, etc. They are as unable to look backward as forward, their memories are slippery and unable to retain what is past, as their sight is short and unable to discern what is future; they forget that they have been...laid under the obligations to holiness of heart and life...engaged in a holy war against sin, and are solemnly bound to fight against the flesh, the world, and the devil. Often call to mind, and seriously meditate on, your solemn engagement to be the Lord's (holy bride), and your peculiar advantages and encouragements to lay aside all filthiness of flesh and spirit (having escaped the corruption which is in the world by lust)."

Identity Crisis - Several years ago I read about a young husband who forgot that he was married. According to the newspaper account, the day after the newlyweds returned from their honeymoon, the husband was 3 hours late getting home from the office. Dinner was burned--and his bride was burning mad. He had absentmindedly gone to his mother's house! That's a funny story. But when people who belong to the Savior suffer from a similar memory problem, it's not very humorous. The apostle Peter reminded those of us who have entered into a relationship with Jesus that we are not what we used to be. As God's people, we should always keep in mind that we have been cleansed from our old sins (2Pe 1:9) and that we have a new purpose in life. We who are united to Christ need to remind ourselves continually that we belong to Him, and we are to choose to live for His glory. By studying the Scriptures, communing with the Father, and fellowshiping with His children, we can avoid the spiritual identity crisis of forgetting who we are. Believer, you have been spiritually reborn into God's family. Failing to remember this will result in something far more serious than a burned dinner (2Pe 1:8, 9, 10, 11). --M R De Haan II (Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. All rights reserved)

See my sermon notes for how I finally reconciled this difficult verse.

1:10 EXEGESIS

GREEK TEXT:

διὸ μάλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιείσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητε ποτε·

διὸ (διὸ = wherefore).

μάλλον (μαλλον = more || Adverb).

ἀδελφοί, (ἀδελφος || Noun: Masculine Vocative Plural). Vocative of Direct Address.

σπουδάσατε (σπουδαζω = to be zealous, make every effort, hasten || Verb: Second Person Plural Aorist Imperative Active). Imperative of Command. Ingressive Aorist (indicates an entrance into a state or condition, "be" or "become"). As in 2 Tim. 2:15 and 2 Peter 1:15.

βεβαίαν (βεβαιος = certain, firm, secure || Adjective: Feminine Accusative Singular). A legal term in Gk. lit. referring to something that is valid, ratified, or confirmed.

ὑμῶν (συ = you || Second Person Independent Personal Pronoun: Genitive Plural).

τὴν κλήσιν (κλησις = calling || Noun: Feminine Accusative Singular). Accusative of Direct Object.

καὶ ἐκλογὴν (ἐκλογη = election || Noun: Feminine Accusative Singular). Accusative of Direct Object.

ποιείσθαι· (ποιεω = to make, do || Verb: Present Middle Infinitive). Descriptive Present. Reflexive Middle.

ταῦτα γὰρ (οὗτος = this || Near Demonstrative Pronoun: Neuter Nominative/Accusative Plural).

ποιοῦντες (ποιεω = to make, do || Nominative Masculine Plural Present Active Participle). A Circumstantial/Conditional use of the participle, and hence translated: "for if you do these things."

οὐ μὴ (Double Negative Particles). Used with the Subjunctive of Emphatic Negation (see below).

πταίσητε (πταιω = to stumble, trip || Verb: Second Person Plural Aorist Subjunctive Active). Subjunctive of Emphatic Negation. "The aorist subjunctive with the double negative οὐ μὴ is used to strongly deny that something will happen. The word 'never' may be used in the translation." [Brooks and Winbery, 119]

ΠΟΤΕ (ποτε = once, formerly; w. negative = ever || Adverb).

ENGLISH TRANSLATION:

Therefore, brethren, be diligent to make your calling and election sure, for in doing these things you will never fall.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Therefore, brethren, (διὸ μᾶλλον, ἀδελφοί,)

A link back to v. 9.

be diligent to make your calling and election sure, (σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιείσθαι)

ΣΠΟΥΔΑΣΑΤΕ (σπουδαζω = to be zealous, make every effort, hasten || Verb: Second Person Plural Aorist Imperative Active). Imperative of Command. Ingressive Aorist (indicates an entrance into a state or condition, "be" or "become"). As in 2 Tim. 2:15 and 2 Peter 1:15. See the noun form in verse 5.

βεβαίαν (βεβαίος = certain, firm, secure || Adjective: Feminine Accusative Singular). A legal term in Gk. lit. referring to something that is valid, ratified, or confirmed.

ΠΟΙΕΪΣΘΑΙ (ποιεω = to make, do || Verb: Present Middle Infinitive). Descriptive Present. Reflexive Middle. "for themselves." "This is man's side of the coin. This isn't something someone else can do. Other's can't say "Oh, I know you're a true Christian."

This is our responsibility. The call takes place in time, election in eternity.

Hebrew warnings / 3:12. Note that there is one article with the two nouns. Calling and election are viewed as a unit, not separate. Calling is grounded in election. Both are God's sovereign work. Both cannot be undone. Yet our being sure relates to whether we are or are not true Xns.

Note the foundation of "faith" as the starting point v. 5.

"[The Lutheran Rudolph] Besser expounds admirably; 'I know that the God of all mercy has called me to his eternal glory. unto which he chose me in Christ Jesus before the foundation of the world, and I am certain that he will keep me firm unto the end, unto the entrance into the eternal kingdom of our Lord Jesus Christ (v. 11). Whence comes this blessed firmness and certainty for me? From some special revelation concerning God's secret counsel? No; but from the common revelation of the divine will of grace in the gospel of Jesus Christ in whom I believe. Because I know in whom I believe, namely in the God who has saved me and called me with a holy calling according to his own purpose and grace, therefore I am persuaded that he is able to guard that which I have committed unto him against that day, II Tim. 2:9-12. When the God of all grace perfects, establishes, strengthens me in faith, I Pet. 5:10, then is my calling and election sure.' [cited in Lenski, 275-76]

John Gerhard states it briefly:

"As certain as you are of your faith and perseverance, so certain are you of your election."
[cited in Lenski, 276]

βεβαίαν (βεβαίος = certain, firm, secure || Adjective: Feminine Accusative Singular). A legal term in Gk. lit. referring to something that is valid, ratified, or confirmed.

"The phrase "be eager" is the main verb, one liked by 2 Peter (also in 1:15; 3:14) and related to the term for "effort" in v. 5 (indicating that vv. 5-11 are all one unit). It is a term for zeal, effort, and the expenditure of energy. For example, Timothy is to make an effort to come before winter (2 Tim 4:21), and, more to the point. Christians are to make effort to enter into God's rest in Heb 4:11 or to keep the unity of the spirit in Eph 4:3. Thus this term indicates making something a high priority for which one will expend physical or moral effort."
[Davids, 187]

Note the distinction between calling and election. This relates to an objective state, not just subjective assurance.

"Many persons want to know their election before they look to Christ, but they cannot learn it thus, it is only to be discovered by "looking unto Jesus." If you desire to ascertain your own election;—after the following manner, shall you assure your heart before God. Do you feel yourself to be a lost, guilty sinner? go straightway to the cross of Christ, and tell Jesus so, and tell him that you have read in the Bible, "Him that cometh unto me, I will in no wise cast out." Tell him that he has said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Look to Jesus and believe on him, and you shall make proof of your election directly, for so surely as thou believest, thou art elect. If you will give yourself wholly up to Christ and trust him, then you are one of God's chosen ones; but if you stop and say, "I want to know first whether I am elect," you ask you know not what. Go to Jesus, be you never so guilty, just as you are. Leave all curious inquiry about election alone. Go straight to Christ and hide in his wounds, and you shall know your election. The assurance of the Holy Spirit shall be given to you, so that you shall be able to say, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him." Christ was at the everlasting council: he can tell you whether you were chosen or not; but you cannot find it out in any other way. Go and put your trust in him, and his answer will be—"I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." There will be no doubt about his having chosen you, when you have chosen him." [Spurgeon, Morning and Evening, July 17]

Bede on 2 Peter 1:10: "The calling of all those who come to faith is certain, but those who consistently add good works to the sacraments of faith which they have received are the ones who make their calling and election certain in the eyes of those who observe them. The opposite is also true, for those who go back to their crimes after they have been called and who die in their sins make it clear to everyone that they are damned." [Commentary on 2 Peter]

Calling and Election (review these doctrines). Note, calling and election are both God's sovereign works. God calls the sinner to salvation because he has elected him from eternity. Yet, we are to be sure about our calling and election. How so? This challenge has nothing to do with turning the hand of God's providence, as if we were in charge of the eternal decree. It has everything to do with being assured of where you are. If you are a believer, to be assured of that. If you are not, if you are counterfeit, to be sure of that—and to repent of your pretension at being a Christian. This is

others, a true Christian will fall away, if he do not add to faith virtue, etc.; and 'if any,' as the apostle says, 'after they have escaped the pollution of the world, through the knowledge of the Lord and Savior Jesus Christ, are again entangled therein and overcome, the latter end is worse with them than the beginning.' 'If they thus fall away, it is impossible to renew them again to repentance.' They are in danger of falling into hell. If men will live after the flesh they must die. It is only by mortifying the deeds of the body through the Spirit that they shall live. He who stands still is not likely soon to reach heaven. He who turns back turns back to perdition. It is only by a constant continuance in well-doing that men can obtain glory, honor and immortality." [John Brown, 145-46]

Jude 24. Cf. the parallel in thought in 1 Peter 1:3-9.

PSA 37:24 When he falls, he shall not be hurled headlong; Because the \Lord\ is the One who holds his hand. (NASB)

PSA 62:2 He only is my rock and my salvation, My stronghold; I shall not be greatly shaken. (NASB)

PSA 62:6 He only is my rock and my salvation, My stronghold; I shall not be shaken. (NASB)

PSA 112:6 For he will never be shaken; The righteous will be remembered forever. (NASB)

PSA 121:3 He will not allow your foot to slip; He who keeps you will not slumber. (NASB)

MAT 7:24 "Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the rock. (NASB)

MAT 7:25 "And the rain descended, and the floods came, and the winds blew, and burst against that house; and {yet} it did not fall, for it had been founded upon the rock. (NASB)

LUK 6:47 "Everyone who comes to Me, and hears My words, and acts upon them, I will show you whom he is like: (NASB)

LUK 6:48 he is like a man building a house, who dug deep and laid a foundation upon the rock; and when a flood rose, the torrent burst against that house and could not shake it, because it had been well built. (NASB)

LUK 6:49 "But the one who has heard, and has not acted {accordingly,} is like a man who built a house upon the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great." (NASB)

HEB 6:11 And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, (NASB)

HEB 6:19 This hope we have as an anchor of the soul, a {hope} both sure and steadfast and one which enters within the veil, (NASB)

2PE 3:17 You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, (NASB)

1JO 1:7 but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. (NASB)

1JO 3:19 We shall know by this that we are of the truth, and shall assure our heart before Him, 1JO 3:20 in whatever our heart condemns us; for God is greater than our heart, and knows all things. (NASB)

1JO 3:21 Beloved, if our heart does not condemn us, we have confidence before God; (NASB)

The Exhortation to Spiritual Growth (v. 10a)

“Therefore” (????, “for this reason”) marks the exhortation in verse 10a as logically arising out of the incentives just cited. “Brethren” (????????), the only occurrence of this term of address in the Petrine Epistles, adds intimacy and affection to the appeal. It recalls the brotherhood to which they mutually belong as believers.

“Be all the more diligent” (???????...?????????) carries a sense of urgency. If taken with the verb, the adverb “more” urges greater diligence than they have been showing. But the adverb may be taken, with the force of “rather,” to mark a contrast to the careless life just described in verse 9 .17 The word order seems to give a slight preference to this view. “Be diligent” urges the readers to be eager or zealous, thus safeguarding themselves against the spiritual blight just pictured.

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In urging his readers “to make certain about His calling and choosing you,” Peter is not merely urging them to engage in more strenuous activities on their part. He is rather concerned about their personal assurance that they are the called and chosen of God. The middle infinitive “to make” (????????), standing emphatically at the end, underlines their own interest in the matter, while the present tense suggests that it is a lifelong responsibility. “To make certain” indicates that their personal assurance of being called and chosen must be based on the appropriate evidence in their own lives. Believers’ robust spiritual growth confirms that God has called and chosen them. The blighted condition pictured in verse 9 destroys such assurance.

The two nouns “calling and choosing” (???? ??????? ???? ?????????) are united under one article as intimately connected. Since it is implied that the calling and election can be rendered insecure, some suggest that “both words should be taken of the entering into communion with God in this world.”¹⁸ Thus viewed, the calling came through the preaching of the gospel and the election came through the admission of the converts into the church. This would explain Peter’s order here. But elsewhere the two terms relate to the divine side of salvation. The calling is certainly the act of God; the union of

the two under the one article demands that the election must also be the divine act. Chronologically divine election precedes the call (Rom 8:30), but Peter's order here is in accord with his concern for the believer's certainty of the divine initiative in salvation. One's consciousness of God's calling is mediated through the preaching of the gospel; only after a person responds to His call can he begin to understand God's pretemporal election (Eph 1:4). Election becomes a certainty to believers after they have experienced His transforming call (cf. 2 Thess 2:13–14). Green remarks,

Make your calling and election sure is an appeal that goes to the heart of the paradox of election and free will. The New Testament characteristically makes room for both without attempting to resolve the apparent antinomy. So here; election comes from God alone—but man's behaviour is the proof or disproof of it.¹⁹

The Results of Spiritual Growth (vv. 10b-11)

Peter names two results that will follow, the first relating to the present life (v. 10b), the second to the eschatological future (v. 11). The repeated “for” (????) again marks the logical connection.

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The Assured Stability in the Present Life (v. 10b)

“For as long as you practice these things” again recalls the tie between divine grace and human responsibility. The forward position of “these things” (?????) is best understood as referring back to the qualities mentioned in verses 5–7. A flourishing spiritual life is the safeguard against failure. “As long as you practice” renders a present tense participle (?????????) which again (cf. ??????????) points to the continuing process of nurturing and developing these Christian qualities. “Obedience is not optional in any consideration of Christian safety.”²⁰

“You will never stumble” (??? ??? ?????????? ?????) declares their assured stability. The double negative with the aorist subjunctive has the force of a categorical and emphatic denial.²¹ “Stumble” is metaphorical, denoting a fall or failure. The aorist tense here points to a stumbling that is final, a fall from which there is no arising (cf. Rom 11:11). This does not mean that they will “never sin,” but that, kept from an irretrievable fall, they will complete their journey to their destination. They are assured spiritual “surefootedness” on their way to the eternal kingdom.

The Triumphant Entry into the Eternal Kingdom (v. 11)

“For in this way the entrance into the eternal kingdom...will be abundantly supplied to you.” The adverb rendered “in this way” (?????) is parallel to “as long as you practice these things” (v. 10b) and once more recalls the necessary human response. The human activity does not earn the entry; it is the way that leads into the eternal kingdom.

“Will be abundantly supplied” (?????????????????) picks up the verb used in verse 5; God will reciprocate to their activity of diligently supplying the necessary development of Christian character by supplying them an abundant entry into the eternal kingdom. “Abundantly” (?????????, “richly”) suggests a warm welcome, as of a son returning in triumph. The underlying picture may be that of the return of a victor in the Olympic games; he would be welcomed home with honor and escorted into the city through a specially prepared entrance through the city wall.²² The passive voice of the

verb indicates that this entry will be God's generous provision, but provided in response to their faithfulness in the use here of God's gifts.

"The eternal kingdom" (???? ?????????? ??????????) names the goal of their pilgrimage. Both terms are common in the

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New Testament, but this combination occurs nowhere else in the New Testament or the Apostolic Fathers, except in the Apology of Aristides of Athens (ca. A.D. 129) where this verse is cited.²³ But Luke 16:9 and 2 Corinthians 5:1 offer close parallels. This kingdom has the quality of being "eternal," which means more than endless duration. "Eternity will not be endless sequence as much as it will be the presence of the One in whom time ceases to have significance."

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As "partakers of the divine nature" (v. 4), Peter's readers had already entered into the kingdom about which Jesus spoke to Nicodemus (John 3:3, 5). This present phase of the kingdom involves suffering for those who enter it (2 Thess 1:3–5). For believers the future aspect of the kingdom is associated with reward (Matt 25:31–33; Acts 14:22). Peter views this kingdom, conceived under messianic forms, as belonging to Christ (cf. Luke 1:33), its Ruler.

The risen Christ is now enthroned at the Father's right hand (Heb 1:3; 8:1; 10:12; 12:2; Col 3:1); when He returns to earth, His kingdom will be visibly manifested (Matt 13:40–43; 25:31). His return will inaugurate the earthly messianic phase of the kingdom (Rev 20:1–6).

In this mediatorial capacity, Christ must reign till He has put all enemies under His feet (1 Cor 15:25), and when that glorious end shall have come, He will relinquish His mediatorial character, delivering up the kingdom to God, even the Father; but the kingdom itself will continue forever.²⁵

It will be the eternal kingdom "of God and of the Lamb" (Rev 22:1).

Believers now acclaim this sovereign Ruler as "our Lord and Savior Jesus Christ." This familiar double designation occurs only in this epistle (2 Pet 1:11; 2:20; 3:2, 18). "Our" is confessional. Believers acclaim Him as "Lord" of their lives since He first came into their lives as "Savior."
[<http://www.galaxie.com/article/5114>]

Calvin asks:

"Now a question arises, Whether the stability of our calling and election depends on good works, if it be so, it follows that it depends on us. But the whole Scripture teaches us, first, that God's election is founded on his eternal purpose; and secondly, that calling begins and is

completed through his gratuitous goodness. The Sophists, in order to transfer what is peculiar to God's grace ourselves, usually pervert this evidence. But their evasions may be easily refuted. For if any one thinks that calling is rendered sure by men, there is nothing absurd in that; we may however, go still farther, that every one confirms his calling by leading a holy and pious life. But it is very foolish infer from this what the Sophists contend for; for this is a proof not taken from the cause, but on contrary from the sign or the effect. Moreover, this does not prevent election from being gratuitous, nor does it shew that it is in our own hand or power to confirm election. For the matter stands thus, — God effectually calls whom he has preordained to life in his secret counsel before foundation of the world; and he also carries on the perpetual course of calling through grace alone. But as he has chosen us, and calls us for this end, that we may be pure and spotless in his presence; purity of life is not improperly called the evidence and proof of election, by which the faithful may not only testify to others that they are the children of God, but also confirm themselves this confidence, in such a manner, however, that they fix their solid foundation on something else. At the same time, this certainty, mentioned by Peter, ought, I think, to be referred to the conscience, as though the faithful acknowledged themselves before God to be chosen and called. But I take it simply of the fact itself, that calling appears as confirmed by this very holiness of life. It may, indeed, be rendered, Labor that your calling may become certain; for the verb ποιεισθαι is transitive or intransitive. Still, however you may render it, the meaning is nearly the same. The import of what is said is, that the children of God are distinguished from the reprobate by this mark, that they live a godly and a holy life, because this is the design and end of election. Hence it is evident how wickedly some vile unprincipled men prattle, when they seek to make gratuitous election an excuse for all licentiousness; as though, forsooth! we may sin with impunity, because we have been predestinated to righteousness and holiness!" [Calvin, commentary]

1:11 EXEGESIS

GREEK TEXT:

οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·

οὕτως γὰρ (οὕτως = thus, in this way || Adverb).

πλουσίως (πλουσιως = richly, abundantly || Adverb). Same word used in Col. 3:16.

ἐπιχορηγηθήσεται (ἐπιχορηγεω = to supply, provide || Verb: Third Person Singular Future Passive Indicative).

ὑμῖν (συ = you || Second Person Independent Personal Pronoun: Dative Plural).

ἡ εἴσοδος (εἴσοδος = entrance, access || Noun: Feminine Nominative Singular). Subject Nominative.

εἰς τὴν αἰώνιον (αἰωνιος = eternal || Adjective: Feminine Accusative Singular).

βασιλείαν (βασιλεια = kingdom || Noun: Feminine Accusative Singular). Accusative of Direct Object.

τοῦ κυρίου (κυριος = lord, Lord || Noun: Masculine Genitive Singular). Genitive of Possession.

ἡμῶν (ἐγω = I || First Person Independent Personal Pronoun: Genitive Plural).

καὶ σωτῆρος (σωτηρ = savior, Savior || Noun: Masculine Genitive Singular). Genitive of Possession.

Ἰησοῦ Χριστοῦ· (Ἰησου Χριστος || Noun: Masculine Genitive Singular).

ENGLISH TRANSLATION:

For in this way the entrance to the eternal kingdom of our Lord and Savior, Jesus Christ, will be abundantly supplied to you.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Relates to the inheritance of 1 Peter 1:4.

For in this way (οὕτως γὰρ)

That is, by following the path of virtue.

"This personal assurance is to rest on the true evidence, namely the evidence already described in v. 5-7 ; on the very evidence that Christ himself will hold up publicly to the entire universe at the last day (Matt. 25:34-40). It is never to rest only on our own claim and assertion that we are the called and elect." [Lenski, 274]

the entrance to the eternal kingdom of our Lord and Savior, Jesus Christ, will be abundantly supplied to you. (πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ)

πλουσίως (πλουσιως = richly, abundantly || Adverb). Same word used in Col. 3:16.

ἐπιχορηγηθήσεται (ἐπιχορηγεω = to supply, provide || Verb: Third Person Singular Future Passive Indicative). Passive; it is God who opens and provides.

Kingdom of . . . Jesus Christ == His deity.

Some commentators believe that Peter is referring to rewards that go above and beyond eternal life. However, Peter was not concerned with rewards, but the actual salvation of his readers. Cf. Matt. 5:20, 7:21, 18:3, 19:23; Mark 10:23-25; Luke 18:17,24-25; John 3:5; Acts 14:22.

May be that the false teachers denied the concept of future judgement (cf. 3:3-7). Cf. universalists.

Triumphal welcome home. The metaphor of entry into the kingdom may go back to one of the honors paid to a victor in the Olympic Games. His home city, out of joy and pride in his success, would welcome him back, not through the usual gate, but through a part of the wall specially broken down to afford him entrance. [Michael Green, 84]

Where does laxity end and apostasy begin? We don't know, but that's why we have to contend and can't be lax.

On the tension between justification by grace through faith and the necessity of works, see my previous study related to fruitfulness.

Matt. chapt 7 (13ff.)

Jesus is giving a warning ==>

13 "Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. 14 "For the gate is small, and the way is narrow that leads to life, and few are those who find it.

What's the lesson? All roads don't lead to heaven. In fact, not all roads branded "Xn" lead to heaven. There's only 1 way to eternal life, that way is narrow, that way comes through JC, and few are those who find it.

He goes on in v. 15 ==>

15 “Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves. 16 “You will know them by their fruits.

He gives an illustration: Grapes are not gathered from thorn bushes, nor figs from thistles, are they?

No, if you want grapes you look where? Grape vine. Grape vines produce grapes, thorn bushes produce thorns.

Verse 17 ==>

17 “Even so, every good tree bears good fruit; but the bad tree bears bad fruit.

In fact ==> 18 “A good tree cannot produce bad fruit, nor can a bad tree produce good fruit.

The fruit isn't the issue. The tree's the issue.

19 “Every tree that does not bear good fruit is cut down and thrown into the fire. [judgement] 20 “So then, you will know them by their fruits.

Again, t/fruit (works/deeds) aren't the issue.

In fact, a bad tree (unregenerate heart) cannot bring forth good deeds (good fruit). So it's not a matter of being religious enough, or good enough, or doing the right things.

In fact, there will always be those who look religious on the outside, but are yet unregenerate bad trees on the inside.

What does Jesus say in v. 21? ==>

21 “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. 22 “Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’ 23 “And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’

Isn't that interesting? Here are those who call Him Lord // prophesied in his name, cast out demons, did miracles. Yet, Jesus refers to them as those who produce "bad fruit" - those who (v. 23) "practice lawlessness."

What's the diff. between t/one who does good and t/one who does evil? Can you tell by the fruit? Yes. But not always w/absolute certainty.

It goes back to v. 23 & Jesus words "I never knew you."

To know JC is to be known by Him. It's to be called // elect // justified // regenerate // heir. Again, it goes back to t/nature of t/tree. Bad trees are those whom J. never knew. Good trees are those whom J. knew from all eternity, those whom He called.

Judas was a "bad tree." Remember, in John 13 Jesus washes t/disciples feet. An act of great service & humility. Then, Jesus says ==>

17 'If you know these things, you are blessed if you do them. 18 'I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.'

Jesus never knew Judas. Judas was a false prophet, a counterfeit believer, a worker of lawlessness. In t/end his deeds confirmed t/state of his heart.

There's the call. Then there's conduct. The call is God's work. It's t/call to eternal life. That call was worked out in eternity when God t/Father decreed to send God t/Son as payment for those whom He would later purchase in time. And God t/Spirit would come & quicken t/hearts of those men & women who were spiritual corpses, so that they would believe t/Gospel & be saved. That's t/call.

But there's also conduct. BTIM - those whom God has truly called and who are converted will demonstrate that conversion by their conduct, by what they believe & how they behave.

Conduct Confirms Calling. How you behave & what you believe is a barometer of spiritual birth. See that t/o Scripture.

John t/Baptist warned t/Pharisees to bring for deeds in keeping w/true repentance. James warned his readers that if their faith had no works, that faith was dead. It gives evidence of a dead, unregenerate heart. 1 John is filled w/admonitions to those who profess X, that their profession must be orthodox & that their behavior was indicative of their heart.

What does the barometer of God's Word say to your beliefs & your behavior? How do you act? How do you act toward friends? Even more telling, how do you act toward those who have rubbed you the wrong way, or those who you perceive as being some sort of adversary.

How does your behavior & belief line up when things aren't going well, when you're going through tough times // you don't get what you want.

Those whom God has called are inherently different than those whom He has not called. They will embrace t/Gospel w/their hearts as well as their heads. They will demonstrate different attitudes than t/lost. Attitudes of love for one another & forgiveness for those who hurt them.

John Brown:

"The course prescribed by the apostle naturally leads to a peaceful, happy death, and a joyful introduction into the glories of immortality. [on this, see Peter's own impending death in v. 14, TAB] . . . They who do the things enjoined by the apostle shall have 'an abundant entrance ministered to them.' The figure has, it is supposed, been borrowed from the entrance of a ship into the harbor with all her sails set—with the full advantage of a fair wind and a rising tide; naturally enough, by contrast, suggesting the idea of those Christians who have been criminally lacking—have possessed, but not abounded, int these things—and who (through want of comfort, and by forebodings which, in such a case, are likely to haunt the deathbed; and, it may be, too, by something but darkly shadowed forth in the world beyond

death), are like Paul's companions in shipwreck, who escaped all safe to land, but after a sad struggle, 'some on boards, and some on broken pieces of ship.'" [Brown, 150-51]

Cf. Mead on a happy death.

Love this illustration John Brown gives ==>

"Or, you may take another illustration from a vessel returning after a long voyage, and being received and welcomed by expectant friends. She has been absent for years—toiling and trafficking in every sea—touching at the ports, and trading in the markets of many lands. Thus approaching at last her desired haven—the harbor from which she set out, whence loving thoughts went with her as she started on her perilous way, and where anxious hearts are now wishing and waiting for her return. She is descried in the distance; the news spread; all is excitement; multitudes assemble—pier and quay, beach and bank, are crowded with spectators as the little craft pushes on, and every moment nears her destination. There she is, worn and weather-beaten, it is true—covered with the indications of sore travail and long service, and with many signs of having encountered both battle and breeze. But all is safe. Her goodly freight is secure and uninjured; her profits have been large; the merchandise she brings is both rare and rich. She is coming along a sunny sea—leaping and dancing, as if she were alive. Her crew are on the deck, and, with straining eyes and palpating hearts, are looking towards the shore. A soft wind swells the sails; the blue heavens are bending over the bark, as if smiling on her course, while the very waves seem to run before her, turning themselves about as if with conscious joy, clapping their hands and murmuring a welcome. How she bounds forward! She is over the bar. She is gliding now in smooth water—passing into port, and preparing to moor, and drop her anchor for the last time. While she does, there comes a shout from the assembled spectators—the crowds that witness and welcome her approach, loud as thunder, musical as the sea. Gladness and greeting are on every hand—eloquent voices fill the air. The vessel has received an abundant entrance: her crew have been met with sympathetic congratulations; are surrounded by eager and glad friends, hailed with enthusiasm, embraced with rapture, and accompanied to their homes with exultation and song. How different if she had come in a wreck, or struck on a rock, lost her cargo, and her crew saved only with difficulty and peril and all this the consequence of some grave neglect—ignorance, or incapacity, carelessness, or presumption, which attach on them the blame of the disaster. Even in this case, they would have reasons for gratitude, deep gratitude, that they were saved at all. Stripped as they were, their friends would welcome them with love and joy; but pity and sadness would mingle with that welcome—congratulation would sound like rebuke, or seem unserved; and the poor mariners would require them to be reconciled to themselves. Some such difference may exist in the circumstances and feelings of the saved." [Brown, 151-53]

Brown concludes:

How powerful, then, are the motives to comply with the apostles's injunction! All things are ready; he who does not comply must suffer loss; to him who does comply is secured a useful, honorable, happy life—a peaceful, probably a triumphant, death—and, after death, an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." [153]

"Is it not worthy of every effort to escape from spiritual barrenness and blindness—from falling into sin—from falling into hell? Is it not desirable to be spiritually fruitful and far-sighted, to be preserved faultless, and at last presented to the Father Judge, by the Brother Redeemer, without spot, with great joy? If these things do not deserve our giving all diligence to obtain them, what can?" [Brown, 154]

Walking the dangerous thin line.

"These marks will mislead, if they are not considered as addressed solely to those 'who have obtained like precious faith' with the apostles. They only can give diligence towards the attainment of these blessings. Virtue, knowledge, temperance, patience, brotherly kindness, and charity, cannot exist as Christian graces without faith; and the salvation of the soul—the entrance into, and enjoyment of, the everlasting kingdom—can be obtained only through faith and patience; it is 'the end of our faith.' To those who are impenitent and unbelieving, our call—the call of our Lord, is, 'Repent and believe the Gospel.' Come into the way of holiness, that ye may walk along it; for it is the only way to true peace here—to perfect happiness hereafter. Nothing prevents your coming into the way but your own ignorance, unbelief, depravity, and wilfulness. . . . Listen to the call of mercy, believe the testimony of God, embrace the promise of salvation, 'receive the reconciliation,' and the, under the influence of the Holy Ghost shed forth abundantly, 'through Jesus Christ the Savior, on all who believe,' 'give diligence to make your calling and election sure . . ." [155]

Eternal Kingdom is a phrase which hardly occurs in the NT or even in the Apostolic Fathers. This in spite of how often the words 'kingdom' and 'eternal' are found. A close parallel is afforded in the 'eternal dominion' (aionios arche) of the Stratonicean inscription and the phrase here may well be an implicit rejection of the claims to 'eternal rule' made by imperial Rome. [Michael Green]

Peter has three things to say about this kingdom. First, it is eternal. It belongs to what Jewish thought had named the 'Age to Come'. Jews were disillusioned with 'this Age', and longed for the time when God would break in. He has in the Person of Jesus Christ who has invaded 'this Age'. Striking contrast to Hellenistic ideas of divinization, entry into this kingdom is still seen as a future. The Christian is called to a city which has foundations, whose builder and maker is God (Heb. 11:10). By saying that we are already partakers of the divine nature (v. 4), and that we have nevertheless still to enter the lasting kingdom, Peter retains in his own characteristic fashion the tension between what we have and what we still lack, between realized and future eschatology. Thirdly, this kingdom is characterized as belonging to our Lord and Savior Jesus Christ. It is His kingdom (Mt. 16:28; Jn. 18:36; Ps. 2:6). Peter may have the scoffers in mind (3:3) as he makes these three points about the heavenly K.D. [cf. M. Green]

"Heaven is not a reward *pro meritis* but *de congruo*. It accords with the nature of a good and generous God towards those who trust and obey him. This passage agrees with several in the Gospels and Epistles in of degrees of felicity, and that these are dependent upon how faithfully we have built a structure of character and service upon the foundation of Christ. Bengel likens the unholy Christian in the judgment to a sailor who just manages to make shore after shipwreck, or to a

man who barely escapes with his life from a burning house, while all his possessions are lost. In contrast, the Christian who has allowed his Lord to influence his conduct will have abundant entrance into the heavenly city, and be welcomed like a triumphant athlete victorious in the games. This whole paragraph of exhortation is thus set between two poles: what we already are in Christ and what we are to become. The truly Christian reader, unlike the scoffers, will look back to the privileges conferred on him, of partaking in the divine nature, and will seek to live worthily of it. He will look forward to the day of assessment, and strive to live in the light of in the light of it." [Michael Green, 85-86]

"How have our deceivers written, taught, and spoken against this text. Yet whoever has even the least measure or only a spark of faith, shall be saved when he comes to die. If you however put off believing and in this way think to attain much faith quickly and suddenly, you will then have waited too long. Yet you are to understand well, that they who are strong have enough to do, although we are not to despair even of such as are weak. For it may indeed easily happen that they shall endure to the end, yet it will be difficult and hard, and will cause much worry. But whoever carefully sees to it in his life that his faith be exercised and strengthened by good works, he shall have an abundant entrance. With a calm spirit and confidence, he will enter upon the future life, so that he will die comfortably, despise this life, and go on, even triumphantly, and with gladness be ushered into the eternal kingdom. But those who take another road shall not enter thus with joy: The door shall not stand open to them so wide; moreover, an entrance shall not be supplied so richly unto them. But it shall be narrow and hard for them, so that they tremble, and would rather their whole life should be spent in weakness than that they should die even once." [Luther, 242]

Cf. Pilgrim's Progress as illustrative material on this verse/passage.

Rom. 7 / do you struggle with sin / does sin make you feel sick? / Besetting sins? / Already not yet tension / Sin is the kiss of death to assurance (lust unforgiveness anger pride selfishness etc.)