

## Second Peter 1:3-4

### 1:3

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

Verses 3-4 assures the believer that everything they need to grow as a Christian has been given to them. Again, the focus is on maturing towards Christ's nature and away from the worldly patterns.

Young attempts a literal translation that keeps the sequence of the Greek words in Peter's writing:

***“As all things to us His divine power (the things pertaining to life and godliness) has given.”***

“all things” – is “**to panta**” is emphatic in the lead position of the Greek sentence. This stresses the completeness of God's provision for the believer in life (pertaining to growth, **NOT \$\$\$, FAME, POWER, AUTHORITY**, etc.!!!!)

**“has given us everything we need”**

- “given us” – is “**hemin**” referring to the readers, Peter, Jews, Apostles and believers of all time.

**“His divine power”**

- “his divine power” – is “**tes theias dunameos**”. The giver is God. This is the “divine” giving something absolutely. The deity referred to as “his” refers back to Jesus Christ in 1:2.

**“for life and godliness”**

- The word “godliness” (**eusebeian** from “**eu**”=“well” and “**sebomai**” meaning “to be reverent” or “to be devout” or “to worship”) is used 4x in Second Peter. This “godliness” refers to both an attitude and a behavior that is focused on pleasing God.
- NOTE the order in the Greek is important: First, comes “life” to the believer from God, then “godliness” can follow. We receive “life” and become “godly”. This is the opposite of becoming “godly” in order to receive “life” as a reward.
- “life and godliness” (**zoen kai eusebeian**) are not human, but are **dedoremenes** or “granted” to humans when they are placed in union with Jesus
- The uses of the perfect tense participle after “life and godliness” means these are permanent gifts. This book is not about losing salvation, but about failing to develop salvation.

**“through our knowledge of him who called us”**

- This “life” and “godliness” comes through our knowledge of Him.

**“by his own glory and goodness.”**

- We are called to the Lord by perceiving these two things manifest by him:
  - “glory” – John 1:14 – “The Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”
  - “goodness” – Matthew 16:16 – “Simon Peter replied, ‘You are the Christ, the Son of the living God.’ ”

**1:4**  
δι' ὧν τὰ τίμια ἡμῖν καὶ μέγιστα ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐπιθυμίας φθορᾶς

**“Through these”**

- “Through these” is *di hon* which means “by these things”.
- This can refer back to either:
  - “all things that pertain to life and godliness”
  - “his own glory and goodness”

**“he has given us his very great and precious promises”**

- “has given” (*dedoretai*) is in the perfect tense which means it is permanent.
- The Giver was God, Glory, Good.
- Since we have been given the knowledge, the promise, the life, the divine nature we are on the fast track to growth, maturity and Christlikeness

**“so that through them”**

**“you may participate in the divine nature and escape the corruption in the world”**

- “you may participate” is *genesthe* which is the aorist, subjunctive middle of *ginomai* meaning “to become” and “to be”. “*Genesthe*” identifies a process and by nature of the verb it indicates an ongoing growth that characterizes the believer! The aorist tense prevents this verb from being shoved off into some future eschatological fulfillment, but means it has begun (or, should be happening) now!

**“escape the corruption in the world cause by evil desires.”**

- “escape” is *apophugontes* is aorist active of *apopheugo* and means “to escape completely”.
- “corruption” contains the idea of decomposing as in a rotting corpse.

**1:5**  
καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν

**“For this very reason”**

**“make every effort to add to your faith goodness”**

**“and to goodness, knowledge”**

**1:6**

**“and to knowledge self-control”**

**“and to self-control, perseverance;**

**“and to perseverance, godliness”**

**1:7**

**“and to godliness, brotherly kindness”**

**“and to brotherly kindness, love.”**

**1:8**

**“for if you possess these qualities in increasing measure”**

**“they will keep you from”**

**“being ineffective and unproductive”**

**“in your knowledge of our Lord Jesus Christ.”**