

2 Peter 1:3-11

1:3

5613 ως as **3956** πάντα all things **1473** ημίν to us
3588 της **2304** θείας [divine **1411** δυνάμεως power
1473 αυτού of his, **3588** τα the things **4314** προς for
2222 ζώην life **2532** και and **2150** ευσέβειαν piety,
1433 δεδωρη μένης being presented **1223** διά through
3588 της the **1922** επιγνώσεως full knowledge **3588** του of the one **2564**
καλέσ αντος having called **1473** ημάς us
1223 διά by **1391** δόξης glory **2532** και and
703 αρετής virtue,

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

1223 δι’ by 3739 ων which 3588 τα the *things*
5093 τίμια esteemed, precious, valuable, great worth
1473 ἡμῖν “for us”, or “to us” 2532 και and
3173 μέγιστα literally “greatest”, also means “exceeding great”, “very great”
1862 επαγγέλματα declarations, promises
1433 δεδώρηται he has presented (perfect tense)
2443 ἵνα that 1223 διὰ through 3778 τούτων these
1096 γένησθε you should become 2304 θείας divine
2844 κοινωνοί partners of 5449 φύσεως nature
668 αποφυγόντες having escaped (aorist, active) 3588 της the
1722 εν in 2889 κόσμω *the world*
1722 εν by 1939 επιθυμία lust 5356 φθοράς corruption

“Through these”

- “Through these” is **di hon** which means “by these things” or “by which”.
- 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 (*timia*, τιμια) promises (*epangelmata*, επαγγέλματα)”

- This is written in the style and language of decrees found in contemporary culture on inscriptions and in documents.
 - δι ων (**di on** “by which”) appears in ancient decrees to identify the expenses a wealthy citizen had personally made.
 - Honorific decrees included:
 - The great promises of the benefactor (“many and great”) that were promised and fulfilled
 - The purpose for the benefactor’s promises/ deeds/benevolence. In 2 Peter the purpose of God’s provisions was that we may partake of the divine nature
 - God has made promises of his investments (his expenses out of his own estate) which are identified in 2 Peter 1:3 as “glory” and “goodness.”
- “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

- “*timia kai magista*” means “honorable and extraordinary”
 - These promises (*epangelmata*) are “very great” and “precious” because of the content of the promises.
 - These “promises” are mentioned again in 2 Peter 3:13 in an eschatological reference to our ultimate glorification.
- “PROMISES” *epangelmata* επαγγελματα
- Peter is writing 2 Peter to assure the believers that God has promised to provide more as they continue to grow and when the kingdom comes:
 - God will provide more as they continue to grow and mature into the divine nature
 - At the return of Jesus
- Peter coinfirmes the promises in:
 - 3:4 – Christ’s coming
 - 3:13 – New Heaven and New Earth
 - 1:11 – Entrance into the eternal kingdom
- Promises discussed in NT: 2 Corinthians 1:15-22; Romans 9:8; Romans 15:8; 2 Corinthians 7:1; Galatians 3:17, 21; Hebrews 4:1; Hebrews 6:12, 15, 17; Hebrews 8:6; Hebrews 9:15; Hebrews 10:36; 1 John 2:25

“so that through them”

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

- “You” refers to all who have heard and believed the promise. “You” is those who have faith. These are those who are going to be told to “add to their faith...”
- “you may participate” is *genesthe* which is the aorist, subjunctive middle of *ginomai* meaning “to become” and “to be” and “you may become”.
- “**Genesthe**” identifies a process. The verb indicates ongoing growth that characterizes the believer. The aorist tense prevents this verb from being pushed into some future eschatological fulfillment since it has begun (or, *should* be happening) now!
- The promises are found in the Word (which is Jesus, the Gospel, the Scripture) that is used to communicate the divine life to us (See 1 Peter 1:23)
- We do not become gods, but as humans we grow, develop, possess, partake of Christ himself in our human state. This is confirmed in:
 - Colossians 1:27 – “To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.”
 - Colossians 3:10 – “have put on the new self, which is being renewed in knowledge after the image of its creator.”
 - John 1:12-13 – “But to all who did receive him, who believed in his name, he gave the right to become children of God, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”
 - 1 John 1:2-3 – “the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us— that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ.”
 - Galatians 2:20 – “I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.
 - Ephesians 4:23-24 – “...and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.”
 - Hebrews 3:14 – “For we have come to share in Christ, if indeed we hold our original confidence firm to the end.
 - Hebrews 12:10 – “he disciplines us for our good, that we may share his holiness.”

- 1 Peter 1:22-23 – “ Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God.”

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

- “escape” is *apophugontes* is aorist active of *apopheugo* and means “to escape completely”.
- The aorist of “escape” matches the aorist of “may become” or “may participate.” The two are connected or hinged.
- This is one of the facts that is denied by the false teachers of chapter 2 of Second Peter:
- “corruption” contains the idea of decomposing as in a rotting corpse.

Mood – refers to the manner in which an action is conceived by the speaker The four moods show the way an action is to be regarded: fact, potential action, command, wish.

Indicative Mood – is the mood of reality

- It indicates that the verb really happened, at least in the mind of the speaker.
- As in John 1:1, “In the beginning was the word.”

Subjunctive Mood – is the mood of potential

- It indicates that the verb could potentially happen
- John 14:31, “Come now, let us leave.”
- “Jesus died (indicative mood) that all might (subjunctive mood) saved.

Imperative Mood – is the mood of command

- Verbs in the imperative mood carry the force of a command
- As in First Corinthians 11:24, “Do this in remembrance of me.”
- persecute you.”

Optative Mood – is the mood expressing a wish or desire

- As in Second Thessalonians 3:5, “May the Lord direct your hearts into God’s love and Christ’s perseverance.”
- It is a polite request without any connotation of anticipated realization.
- It has an air of perplexity or possibility.

DETAILS: http://www.generationword.com/notes/greek_notes.htm-verbs

1:5

2532 και also 1473-3778 αυτό τούτο for this same *reason* 1161 δε And
4710 σπουδήν diligence 3956 πᾶσαν all 3923 παρεισενέγκαντες adding
2023 επιχορηγήσατε supply 1722 εν in 3588 τη the
4102 πίστει belief (aorist imperative) 1473 υμῶν of yours 3588 την the
703 ἀρετήν virtue 1722-1161 εν δε and in 3588 τη the
703 ἀρετήν virtue 3588 την the 1108 γνώσιν knowledge

“For this very reason”

- The logical conclusion of 1:3-4 is now stated. We are responsible to develop what has been given. We are the ones who will maintain the process of growth into the image of the divine nature (or, the Son)

“make every effort to add to your faith goodness”

- ESV – James 2:20, “Do you want to be shown, you foolish person, that faith apart from works is useless.”
- “make every effort” is σπουδην πασαν (**spouden pasan**) means “diligence all”
- “diligence” (**spouden**) indicates “quick movement” and “make haste with zeal.” And, **spouden** here is done for the best interest of the person and the cause.
- Opposite of **spouden** (“diligence”) is sloth, sluggishness and self-indulgence.
- “pasan” (πασαν means “all” ...so, there is no room left to neglect the development of this salvation.
- “adding” (**pareisenengkantes** means “bringing in alongside of”
 - So, you the believer is to “bring in alongside” (“adding”) of what God has done in 1:3-4 this commitment to growth and development.
 - This is HUMAN EFFORT, but do note:
 - It follows what God has done
 - The participial construction indicates subordination to what went before or came first (as in Philippians 12:13 where we are told to “work out your own salvation with fear and trembling for it is God who works in you.”)
 - Aorist tense requires effective action by the believer
- “Adding Supply”
 - “Supply” is **epichoregesate** aorist imperative:
 - Originally referred to a wealthy patron lavishly providing everything for the training and performing of a great chorus
 - Imperative means command
 - Here it means we are the patrons that join alongside with God and lavishly provide our support in the production of the Christ-like transformation
- Faith is secure. Faith has accessed the life and divine nature of 1:3-4, but now “supply” or “add to” faith the growth. Faith is a seed. The Word is a seed. Now create growth.

“and to goodness, knowledge”

- The Seven Qualities
 - Each quality is introduced with “en” (en) translate “in” which means in connection with” the preceding character.
 - Each quality is preceded by the definite article “τη” or “the” which make the seven qualities very specific attributes of the divine nature and not general personality traits
 - The virtue
 - The knowledge
 - The self-control
 - The endurance
 - The piety
 - The brotherly affection
 - The love

<u>1722-1161</u> εν δε and in	<u>3588</u> τη the	<u>1108</u> γνώσει knowledge
<u>3588</u> την the	<u>1466</u> εγκράτειαν self-control	
<u>1722-1161</u> εν δε and in	<u>3588</u> τη the	<u>1466</u> εγκρατεία self-control
<u>3588</u> την the	<u>5281</u> υπομονήν endurance	
<u>1722-1161</u> εν δε and in	<u>3588</u> τη the	<u>5281</u> υπομονή endurance
<u>3588</u> την the	<u>2150</u> ευσέβειαν piety	

“and to knowledge self-control”

“and to self-control, perseverance;

“and to perseverance, godliness”

1:7

<u>1722-1161</u> εν δε and in	<u>3588</u> τη the	<u>2150</u> ευσεβεία piety
<u>3588</u> την the	<u>5360</u> φιλαδελφίαν brotherly affection	
<u>1722-1161</u> εν δε and in	<u>3588</u> τη the	<u>5360</u> φιλαδελφία brotherly affection
<u>3588</u> την the	<u>26</u> αγάπην love	

“and to godliness, brotherly kindness”

“and to brotherly kindness, love.”

1:8

3778-1063 ταύτα γαρ For these *things* 1473-5224 υμίν υπάρχοντα being in you
2532 και and 4121 πλεονάζοντα being superabundant 3756 ουκ not
692 αργούς idle 3761 ουδέ nor 175 ακάρπους unfruitful
2525 καθίστησιν they stand 1519 εις in 3588 την the
3588 του 2962-1473 κυρίου ημών of our Lord Ιησού Jesus
5547 χριστού Christ 1922 επίγνωσιν full knowledge

“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.”

1:9

3739-1063 ω γαρ But in whom 3361 μη are not 3918 πάρεστι at hand
3778 ταύτα these *things* 5185-1510.2.3 τυφλός εστis blind
3467 μωπάζων losing sight 3024 λήθην forgetfulness
2983 λαβών having taken 3588 του of the
2512 καθαρισμού cleansing 3588 των
3819-1473 πάλαι αυτού of his earlier 266 αμαρτιών sins

“But if anyone does not have them”

“he is nearsighted and blind”

“and has forgotten that he has been cleansed from his past sins.”

1:10

<u>1352</u> διό Therefore	<u>3123</u> μάλλον rather	<u>80</u> αδελφοί brethren
<u>4704</u> σπουδάσατε hurry	<u>949</u> βέβαιαν firm	<u>1473</u> υμών your
<u>3588</u> την	<u>2821</u> κλήσιν calling	<u>2532</u> και and
<u>1589</u> εκλογήν selection	<u>4160</u> ποιείσθαι to make	
<u>3778-1063</u> ταύτα γαρ for these <i>things</i>		<u>4160</u> ποιούντες doing
<u>3766.2</u> ου μη in no way	<u>4417</u> πταισητέ should you fail	
<u>4218</u> ποτε at some time or other		

“Therefore, my brothers....”

“be all the more eager to make your calling and election sure.”

“For if you do these things”

“you will never fall.”

1:11

<u>3779</u> - <u>1063</u> ούτω γαρ For thus	<u>4146</u> πλουσίως richly
<u>2023</u> επιχορηγηθήσεται shall be supplied	<u>1473</u> υμίν to you
<u>3588</u> η the <u>1529</u> είσοδος entrance	<u>1519</u> εις into
<u>3588</u> την the <u>166</u> αιώνιον eternal	<u>932</u> βασιλείαν kingdom
<u>3588</u> του <u>2962-1473</u> κυρίου ημών of our Lord	
<u>2532</u> και and <u>4990</u> σωτήρος deliverer	
Ιησού Jesus	<u>5547</u> χριστού Christ.

“And you will receive a rich welcome into the eternal kingdom”

“of our Lord and Savior Jesus Christ.”