

Second Peter 1:9-21

1:9 - For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.

[3739-1063](#) ω γαρ But in whom [3361](#) μη are not [3918](#) παρέστι at hand
[3778](#) ταύτα these things [5185-1510.2.3](#) τυφλός εστιis blind
[3467](#) μυωπάζων 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.

Peter contrast those who are growing in the character of God as they increase their knowledge with those who are NOT growing because they have listened to the false teachers.

“Blind” is **tuphlos** refers to a diseased eye. This could refer to the unsaved false teachers that will be eternally condemned in chapter two. “Blind” (tupholos) is often used in the NT as a metaphor for ignorance, lack of insight or under the control of the worldly system. More likely, the blindness refers to the believers’ blindness to their heavenly calling and the important things that are far away. Thus, they are blind to the distant things, but “nearsighted” to the present things that they can see.

“Nearsighted” is **myopazon**. This is a rare Greek word. Probably referring to their living the lives while focused on the near things that are important in this present life instead of being able to see and focus on the things in the distant future. This word could be referring to born again believers who are in the body of Christ, but have been distracted by false teachers, bad doctrine and the things of this world.

- This NIV and the ESV reverse the Greek order of “Blind and Nearsighted” to “nearsighted...blind”. There is no reason to switch the order. Nothing is gained or revealed.

These nearsighted believers have forgotten they have been delivered from sin. They have forgotten they have begun a new life designed for growth and production.

“cleansing is **katharismou**. This refers to the cleansing of salvation. And, it could also possibly refer to the symbolic ritual of baptism. As is seen in NT Scripture the new believers were immediately baptized. They did not go through a period of training and preparation as was instituted within the first 100 years.

“Forgotten” is **lethen labon** and can only mean to forget intentionally. This means they have NOT lost salvation, but they have forgot about their salvation. They are living like unbelievers as they follow false teachers or follow false philosophies or worldly passions.

The Christian life begins with salvation, which is followed by growth and holy production. Not the other way around.

Refusal to grow in the salvation symbolized at baptism is a breach in the covenant the believer entered into.

1:10 - Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall.

[352](#) διό Therefore [3123](#) μάλλον rather [80](#) αδελφοί brethren [4704](#) σπουδάσατε hurry
[949](#) βέβαιαν firm [1473](#) υμών your [3588](#) την [2821](#) κλήσιν calling
[2532](#) και and [1589](#) εκλογήν selection [4160](#) ποιείσθαι to make
[3778-1063](#) ταύτα γαρ for these things [4160](#) ποιούντες doing
[3766.2](#) ου μῆνιν no way [4417](#) πταισῆτέ should you fail [4218](#) ποτεατ some time or other.

“Therefore” is *dio* and means instead of NOT showing signs of knowledge, growth and godliness, begin to demonstrate your knowledge, growth and godliness.

Peter encourages his readers to **spoudasate**, which is translated “hurry” or “be all the more diligent”, recalls Peter’s use of **spouden** in 1:5 which meant:

- “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.

This word *spoudasate* is in the aorist tense often is considered a single, one-time action, but the aorist tense can also mean a decisive action that is taken, but must continue to be repeated. The focus is on human effort responding to the work of God that has already manifested in the new life the born again believer has received.

“Sure” or “firm” or “confirm” is the Greek word **bebaian** is a legal term in Greek used to communicate the thought that a contract, covenant or agreement was valid, ratified and confirmed. And, so believers are told to contrast the impression that they have “forgotten” their baptismal covenant that washed away their sins and instead confirm their salvation.

The “fall” that is referred to is not a reference to never sinning, but should be understood to refer to falling into apostasy as those in chapter two. The avoidance of apostasy will include growth and production.

1:11 - For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

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

“For in this way” from **outo gar** means in the way of growing virtue and godliness

“Entrance” into the kingdom can be considered to be the focus and not merely the attainment of a rich entrance.

This “entrance”:

1. is NOT the born again experience, since the readers of this letter have already entered the kingdom (John 3:1-15) since Peter identifies them as already being “partakers of the divine nature.”
2. Does not occur at the point of death.
3. This is a future eschatological event that is spoken of in the next few verses and again in chapter 3 and denied by the false teachers.

In these first 11 verses Peter has established Jesus as the center of Christian faith, which is contrary to the false teachers who will even deny the Lord (2 Peter 2:1). For example Peter has already expressed his focus on Jesus in these ways:

1. 1:1 – Peter is servant and apostle of Jesus Christ
2. 1:1 – Jesus is our God and Savior”
3. 1:1 – the righteousness of our God and Savior
4. 1:2 – Jesus is our Lord
5. 1:2 – focus is on the knowledge of God and of Jesus our Lord
6. 1:3 – it is Jesus’ divine power
7. 1:3 – it is Jesus who called us
8. 1:8 – importance of the knowledge of our Lord Jesus Christ
9. 1:8 – again states that it is our Lord Jesus Christ
10. 1:11 – it is the eternal kingdom of our Lord and Savior Jesus Christ

2 Peter 1:12-15 – Peter expresses his concern for the believers being led astray by the false teachers.

2 Peter 1:16-21 – Peter establishes his confidence and objective experience with the Christian message that is in the Scripture.

1:12 - *Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have.*

[1352](#) δῖό Therefore [3756](#) οὐκί shall not [272](#) ἀμελήσω neglect
[1473](#) ὑμᾶς you [104](#) αἰεί continually [5279](#) ὑπομιμνήσκειν to remind
[4012](#) περὶ concerning [3778](#) τούτων these *things* [2539](#) καίπερ though
[1492](#) εἰδότας knowing [2532](#) καί and [4741](#) ἐστηριγμένους being fixed firmly
[1722](#) ἐν in [3588](#) τῇ the [3918](#) παρούση at hand [225](#) ἀληθεία truth

Peter is ready to remind his readers of these qualities and the true teaching.
Peter recognizes his readers know and are established.

“I intend always to remind you of these qualities”

- **Hupomimneskein** (“to cause to remember”) refers to a repeated reminder.
- **aei** (“always”) indicates that his intention is to provide a permanent reminder
- This seems to indicate that Peter is thinking of the letter he is writing
- Peter also knew from first-hand experience the necessity of being reminded and repeatedly told the truth

“you know” (**eidotas**) refers to knowledge in their mind, but not necessarily experiential knowledge (**ginoskontes**).

“are established (**esterigmenous**) refers to knowledge that has been tested, tried, confirmed and strengthened through the readers’ personal experience.

“the truth that you have” or “in the present truth” is a reference to the established apostolic doctrine. This view is supported by these references:

- Colossians 1:4-7 – “we heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel, which has come to you, as indeed in the whole world it is bearing fruit and increasing—as it also does among you, since the day you heard it and understood the grace of God in truth, just as you learned it from Epaphras our beloved fellow servant.”
- Acts 2:42 – “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer.”
- Jude 3 – “Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.”
- Titus 1:1-3 - “Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God’s elect and their knowledge of the truth, which accords with godliness, in hope of eternal life, which God, who never lies, promised before the ages began and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior.”
- Titus 2:1 – “You must teach what is in accord with sound doctrine.”

1:13 - I think it right, as long as I am in this body, to stir you up by way of reminder,

1342-1161 δίκαιον δε	But justly	2233 ηγούμαι	esteem it	1909 εφ’	for
3745 όσον	as long as	1510.2.1 ειμι	am	1722 εν	in
3778 τούτω	this	3588 τω		4638 σκηνώματι	tent
1326 διεγείρειν	to awaken	1473 υμάς	you	1722 εν	by
				5280 υπομνήσει	recollection

“I think it right” – refers to Peter’s personal understanding of his calling and personal responsibility to keep presenting the truth to these believers and to counter the false-teachers.

This could stem from the commission given to him by Jesus in Luke 22:32, “I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers.”

“to stir you up (**diegeirein humas**) – this is intensive in fore and means “to arouse thoroughly” and refers to either:

- waking them up from slumber
- keeping them alert and ready to act or in action

Peter will fulfill his commission and keep his readers vigilant “by putting them in remembrance (**en hupomnesei**)

1:14 - since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me.

1492 ειδώς	knowing	3754 ότι	that	5031 ταχινή	quick
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1510.2.3 ΕΣΤΙΝ is 3588 η the 595 απόθεσις getting rid
3588 του 4638-1473 σκηνώματός μου of my tent
2531 καθώς as 2532 και also 3588 ο 2962-1473 κύριος ημώνour Lord
Ιησούς Jesus 5547 χριστός Christ 1213 εδήλωσέ manifested 1473 μοι to me

1:15 - And I will make every effort so that after my departure you may be able at any time to recall these things.

4704-1161 σπουδάσω δε But I will hurry 2532 και also 1539 εκάστοτε always
2192-1473 έχειν υμάς for you to have 3326 μετά after 3588 την
1699 εμήν my 1841 έξοδον exodus 3588 την the
3778 τούτων of these things 3420 μνήμην remembrance 4160 ποιείσθαι making

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

3756-1063 ου γαρ For not 4679 σεσοφισμένοις discerning 3454 μύθοις fables
1811 εξακολουθήσαντες following after 1107 εγνωρίσαμεν did we make known
1473 υμίν to you 3588 την the 3588 του
2962-1473 κυρίου ημών of our Lord Ιησού Jesus 5547 χριστού Christ
1411 δύναμιν power 2532 και and 3952 παρουσίαν arrival 235 αλλ' but
2030 επόπται spectators 1096 γενηθέντες having been 3588 της
1565 εκείνου of that ones' 3168 μεγαλειότητος magnificence

1:17 - For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased,"

2983-1063 λαβών γαρ For having received 3844 παρά from 2316 θεού God
3962 πατρός the father 5092 τιμήν honor 2532 και and 1391 δόξαν glory
5456 φωνής voice 5342 ενεχθείσης having been brought 1473 αυτώ to him
5107 τοιάσδε such a 5259 υπό by 3588 της the
3169 μεγαλοπρεπούς majestic 1391 δόξης glory saying 3778 ούτός This
1510.2.3 ΕΣΤΙΝ is 3588 ο 5207-1473 υιός μου my son 3588 ο the
27 αγαπητός beloved 1519 εις in 3739 ον whom 1473 εγώ I
2106 ευδόκησα take pleasure in

1:18 - we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.

2532 και And 3778 ταύτην this 3588 την 5456 φωνήν voice
 1473 ημείς we 191 ηκούσαμεν heard 1537 εξ from 3772 ουρανού heaven
 5342 ενεχθείσαν brought 4862 συν with 1473 αυτώ him 1510.6 όντες being
 1722 εν on 3588 τω the 3735 όρει mountain 3588 τω 39 αγίω holy

The reason for Peter writing this letter at this time was that he was almost out of time. Peter both “knew” and was “told” that his death was near. Peter could see the circumstances for his time of death developing. But, this had been confirmed by the Lord’s own word (either in the past or more recently by revelation.)

Peter intensifies the nearness of his death by placing “quick” at the front of the sentence.

John 21:18 is where Jesus told Peter he would live to be old, but then would suffer martyrdom.

1:19 - And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts,

2532 και And 2192 έχομεν we have 949 βεβαιότερον more firm
 3588 τον the 4397 προφητικόν prophetic 3056 λόγον word
 3739 ω which 2573 καλώς well 4160 ποιείτε you do
 4337 προσέχοντες heeding 5613 ως as 3088 λύχνα lamp
 5316 φαίνοντι shining forth 1722 εν in 850 αυχηρώα dismal
 5117 τόπω place 2193 έως until 3739 ου which
 2250 ημέρα day 1306 διαυγάση should shine through 2532 και and
 5459 φωσφόρος the morning star 393 ανατείλη should arise 1722 εν in
 3588 ταις 2588-1473 καρδίαις υμών your hearts

1:20 - knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation.

τούτο This 4412 πρώτον first 1097 γινώσκοντες knowing
 3754 ότι that 3956 πάσα every 4394 προφητεία prophecy
 1124 γραφής of scripture 2398 ιδίας by private 1955 επιλύσεως explanation
 3756 ου does not 1096 γίνεται take place

1:21 - For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

3756-1063 ου γαρ For not 2307 θελήματι by will 444 ανθρώπου of man
 5342 ηνέχθη was borne 4218 ποτέ at some time or other 4394 προφητεία¹ prophecy
 235 αλλά but 5259 υπό by 4151 πνεύματος spirit 39 αγίου holy
 5342 φερόμενοι being borne 2980 ελάλησαν spoke 3588 οι the 39 άγιοι holy
 2316 θεού of God 444 άνθρωποι men