

## THE 2<sup>ND</sup> EPISTLE OF PETER

### SALUTATION

#### EXEGESIS VERSE 1:

<sup>GNT</sup> 2 Peter 1:1 Συμεών Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ,

<sup>NAS</sup> 2 Peter 1:1 **Simon Peter, a bond-servant and apostle of Jesus Christ**, *Συμεών* (*n-nm-s*; "Simon"; Heb. of "Simeon") *Πέτρος* (*n-nm-s*; "Peter"; lit. little rock) *δοῦλος* (*pred.n-nm-s*; "a bond-servant") *καί* (*cc*) *ἀπόστολος* (*pred.n-nm-s*; "Apostle") *Ἰησοῦ Ἰησοῦς* (*n-gm-s*) *Χριστοῦ Χριστός* (*n-gm-s*; gens. of relationship) **to those who have received a faith of the same kind as ours**, *τοῖς ὁ λαχοῦσιν λαγχάνω* (*d.a. + subs. ptc./a/a/dm2p*; lit. what comes to someone always apart from his own efforts; "to those having received a portion/obtained by lot/by grace obtained"; used 4x; Luk.1:9; Joh.19:24; Act.1:17) *πίστιν πίστις* (*n-af-s*; "a faith") *ἰσότιμον ἰσότιμος* (*a--af-s*; lit. equally valuable; "of the same kind of value as"; compound of "ἴσος - isos/equal" and "τιμή - time/honor"; hapax) *ἡμῖν ἐγώ* (*npd-1p*; "ours"; ref. Peter and associates) **by the righteousness of our God and Savior, Jesus Christ:** *ἐν* (*pI*; "by means of") *δικαιοσύνη δικαιοσύνη* (*n-If-s*; "the righteousness") *ἡμῶν ἐγώ* (*npg-1p*; ref. Peter, associates and recipients) *τοῦ ὁ θεοῦ θεός* (*d.a. + n-gm-s*) *καί* (*cc*) *σωτῆρος σωτήρ* (*n-gm-s*; "Savior/Deliverer"; used 24x; 5x in 2Pet.) *Ἰησοῦ Ἰησοῦς* (*n-gm-s*) *Χριστοῦ, Χριστός* (*n-gm-s*)

#### ANALYSIS VERSE 1:

1. In contrast to 1<sup>st</sup> Peter, **Peter** here elaborates on his name, service and title officially introducing himself as, “**Simon Peter, a bond-servant and apostle of Jesus Christ**”.
2. Any implications of an informal or comfortable setting between himself and his audience that might have been perceived in the 1<sup>st</sup> letter are largely removed.
3. This hints that sometime after the sending of the 1<sup>st</sup> letter **Peter** assumed would be openly received, there is now need to cogently (clearly) re-establish his identification.
4. This looks to the occasion for writing this epistle that is designed to address those that have infiltrated the Church espousing heretical teachings.
5. These that he pinpoints as false prophets and teachers (2:1) have assumed pseudo-authority over believers (2:2a).
6. **Peter** addresses his readers in such a way as to remind the recipients of his true position of authority and pertinent qualifications as such.
7. The use of his full name “**Simon Peter/Συμεών Πέτρος – Sumeon Petros**” is unique in the NT epistles to 2Pet.
8. Outside the gospels and book of Acts, only **Peter** here refers to himself so formally.

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9. This is designed to have a two-fold impact:
  - A. To remove any doubt or false accusation as to the real author of the letter.
  - B. To establish a sense of seriousness or formality to the letter.
10. The formality of the letter is designed to bring to bear that the letter serves as a formal indictment against the false-teachers.
11. A forger would hardly have added “**Simon**” and it is a stretch that one would add the self-acclaimed quality of “**bond-servant**” to Peter as an “**apostle**”.
12. He would have copied the introduction to 1<sup>st</sup> Peter and at the very least only appealed using one of Peter’s names that was normally used by writers of the other NT epistles.
13. The pronomen (family name) “**Simon**” is the Greek equivalent of the Hebrew “Simeon”.
14. The cognomen (nick-name) “**Peter**” is the name given him by Christ, which means “little rock/stone” not to be confused with the “big rock/πέτρα – petra” used of **Jesus** in Mat.16:18 cf.1Cor.10:4.
15. These aspects of his name also have a two-fold emphasis:
  - A. “**Simon**” indicates he wants to emphasize his Jewish antecedents.
  - B. “**Peter**” indicates he wants to emphasize his past personal association with **Jesus**.
16. Both names contribute weight to his office as an **apostle** as being of Jewish descent and hand-picked by **Jesus**, two requirements validating the original 12 apostles.
17. His names fortify the legitimacy of his authority on behalf of his readers in the face of opposition and contradiction by the heretical false-teachers.
18. The inserted designation as “**a bond-servant (slave)/δοῦλος – doulos**” is not reference to his office as the noun “**apostle/ἀπόστολος – apostolos**” does that.
19. This designation places **Peter** on the same level of requirement, as with all of his readers, to the necessity of submitting to the directive will of the Divine Master that bought him and them (from the **slave** market of sin) to be His own (1Cor.6:20; 7:23).
20. The idea of “**bond-servant**” here is not that of involuntary service, but unconditional submission to **Jesus Christ** the Master.
21. The background is the institution of slavery within the Roman world.
22. **Peter** employs this concept to emphasize that which is necessary to remain qualified to serve **Christ** as an **apostle** and by implication necessary for all others.
23. To deviate from BD is to be disobedient to the Lord and provides the evidence of those that are false-teachers.
24. **Peter** is one from many **slaves** that the Lord has commissioned as an **apostle** responsible for shepherding the flock of **God** during his time on earth. Cf.1Pet.5:1-4
25. The predicate nominatives of the nouns “**bond-servant**” and “**apostle**” in association with Peter’s name indicate that his very reputation stands upon maintaining fidelity to BD and his ministry.
26. A reputation that finds its roots all that way back to his relationship with **Jesus Christ** at the 1<sup>st</sup> Advent.
27. Peter’s opening immediately puts to rest any doubts that he is the “real M<sup>C</sup>Coy” as an **apostle** and bonafide authority over his readers.
28. This in turn provides an immediate deterrent to the growing apostasy and a polemic for those sincere in their faith.
29. Further, its forceful nature reflects the personality of the **Peter** in the Gospels; assertive and ready for action.

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30. This sets the tone for the epistle as a “no holds barred” approach (without fear or favor) in openly dealing with these false-teachers.
31. **Peter** next addresses his recipient readers with the dative as used in common letter form, “**to those who have received a faith of the same kind as ours**”.
32. It is noted by commentaries that for reasons unknown to us that **Peter** does not add any list of geographical locale as he did in 1Pet.1:1.
33. However, 3:2 makes clear it is the same saints to whom he wrote the first letter.
34. While specific reasons for omitting their areas of residence are not stated, implicitly the void suggests strongly that the second letter was issued very shortly after the first.
35. That he has already identified his target audience recently; there would be no doubt and thus any need to re-establish those falling under his apostolic jurisdiction.
36. Further, the omission gives a sense of “blanket” urgency for the entire region and is designed to extend beyond these local churches if applicable, yet without violating apostolic canon. Cf.2Cor.10:15
37. It appears that not long after issuing his first letter, **Peter** received word of heretical teaching contradicting his own and now without delay fires off a response.
38. The substantival participle “**to those who have received**/ὁ λαγχάνω – ho logchano” indicates that which one receives without any effort on their part.
39. It is used 3 other times of choosing by lot or being assigned a portion. Luk.1:9; Joh.19:24; Act.1:17
40. The idea in our verse is “*obtaining by grace*”.
41. What the readers **have received by grace** is “**faith**/πίστις – pistis” used here without the definite article referring to passive **faith** i.e., the truth of BD.
42. It is inclusive of all doctrine pertaining to salvation Ph<sub>1,2</sub> and 3.
43. Active **faith** is not a matter of “fate” (Calvinism), but a deliberate exercise of volition that all individuals possess.
44. The cosmic idea of “luck” is nothing more than a Satanic counterfeit to **grace**.
45. **Peter** describes their **faith** as “**the same kind as ours**/ἰσότημος ἐγώ - isotimos ego”.
46. The hapax compound adjective “**the same kind**” means “that of equal value/honor”.
47. The personal pronoun “**ours**” associates this “*valuable faith*” as the **same** that **Peter** and those in Rome and other of his associations **have received**.
48. **Peter** is emphasizing the character and content of doctrinal **faith** that has been imparted **by grace** to all **those** that have accepted the teaching of **Christ** and as passed down through the commissioned apostles during the apostolic era (cf.3:15,16).
49. **God** values the doctrinal integrity of the recipients just as highly as He does that of **Peter** and all other like-minded believers.
50. The saints in Asia Minor are to do the same.
51. The implication, as the body of the letter shows, is that the readers must preserve and guard this **faith** in the face of contradictory propaganda.
52. The letter is designed to fortify that **faith** having been previously **received**.
53. There is no distinction between what **Peter** and company possess and what the readers have heard; there is equality of content.
54. **Peter** in essence directs his attention to like-minded believers of these churches as the target audience for support in defending the **faith**.
55. Only like-minded +V believers have the proper content of **faith** to battle the heresy or help the targets of their attacks.

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56. He does not take the time or effort, apart from continued teaching of BD and exposing the m/o of those distorting the truth, to “win” these over.
57. **Peter** fully recognizes that the truth of BD is all sufficient to draw out any latent +V otherwise in the souls of these heretics.
58. The final phrase “**by the righteousness of our God and Savior, Jesus Christ:**” defines the primary quality necessary to receive *by grace* the truth of God’s word.
59. The phrase 1<sup>st</sup> and foremost recognizes that sound teaching is built on the bedrock of God’s perfect or absolute **righteousness**/δικαιοσύνη – dikaiosune”.
60. BD proclaims **righteousness** (2:5).
61. Further, no less important, +R is the means **by** which BD is imparted and **received by grace**.
62. **Jesus Christ** is the agent through whom the believer has access to +R. Cp.2Cor.5:21
63. This made possible through His work on the cross.
64. +R is imputed to the believer at saving faith under positional sanctification (cf.Rom.4:5) **received** in the essence of the human spirit (cf.1Pet.1:23,25; Eph.4:24).
65. This opens the doors for the believer to then operate under +R experientially in their Ph<sub>2</sub>. Cf.1Pet.2:24
66. Christ’s work on the cross allows the believer to isolate the STA in time via the R<sub>B</sub> technique (1Joh.1:9) and operate under God’s +R via FHS (cf.Rom.14:17).
67. It is the H.S. that enlightens believers into all truth. Cf.Joh.14:26; 16:13
68. That BD is grounded in the bedrock of +R, it should go without saying that it is designed to be obtained and understood under the same standard.
69. Truth and **righteousness** are Siamese twins not to be separated. Cf.1Kgs.3:6; Psa.119:160; Zec.8:8; 2Cor.6:7; Eph.4:24; 5:9; 6:14
70. **Christ** who possessed +R, *by grace* makes available the truth of BD undistorted by the STA.
71. It is in this way that all adjusted like-minded +V believers **have received the same** doctrinal content of sound teaching over the history of the CA.
72. Any that advocate an alternative approach for the assimilation of BD are to be considered “hazardous to your spiritual health”.
73. The compound title “**God and Savior**” is to be attributed to **Jesus Christ** following the Granville Sharp rule (one definite article governs both nouns).
74. For a parallel reference to **Christ** see Tit.2:13.
75. It seems **Peter** likes to employ this grammatical construction as it is found similar throughout the epistle (cp.2Pet.1:11; 2:20; 3:2,18).
76. The pronoun “**our**” compliments the bond of relationship that like-minded believers possess based on +R.
77. The noun “**God**/θεός – theos” draws the attention to Jesus’ Deity.
78. This is retort to Gnostic distortions of the hypostatic union denying the Master (2:1).
79. The noun “**Savior**/σωτήρ – soter” emphasizes His work on the cross delivering mankind from the slave market of sin.
80. This in retort to the Gnostic lies that sin is not an issue in the Christian life or other perversions relating to the STA (2:2).
81. **Peter** in his opening greeting has immediately put on the table the primary issues at hand to which he will address in detail in the body of the letter.
82. He is locked and loaded ready to battle the enemy that has infiltrated these churches.

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### BENEDICTION

#### EXEGESIS VERSE 2:

<sup>GNT</sup> 2 Peter 1:2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.

<sup>NAS</sup> 2 Peter 1:2 (Revised) **Grace and peace be multiplied to you** χάρις (*n-nf-s*; "Grace") καί (*cc*) εἰρήνη (*n-nf-s*; "peace") πληθυνθείη πληθύνω (*vOptap--3s*; "may be multiplied /increased/be made full"; same as 1Pet.1:2; used 12x) ὑμῖν σύ (*npd-2p*; ref. readers) **by the knowledge of God and of Jesus our Lord**; ἐν (*pI*) ἐπιγνώσει ἐπίγνωσις (*n-If-s*; "the full knowledge/complete knowledge"; used 20x;) τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s*) καί (*cc*) Ἰησοῦ Ἰησοῦς (*n-gm-s*) ἡμῶν. ἐγώ (*npq-1p*; ref. Peter and recipients) τοῦ ὁ κυρίου κύριος (*d.a. + n-gm-s*)

#### ANALYSIS VERSE 2:

1. Following the formal address (author to recipients vs.1), Peter now extends the greetings with a 3<sup>rd</sup> part in the form of benediction (a desire/wish for the recipients).
2. The wish is expressed in the optative mood of the verb “**be multiplied**/πληθύνω – plethuno” also used in 1Pet.1:2d.
3. Jude follows suit in benediction using the same optative in Jud.1:2.
4. An inconsistency in translations is apparent here as the NAS reflects the desire with the auxiliary verb “*may*” in 1Peter and Jude, yet omitted here.
5. With the optative, the wish is not implicit, but explicit and the opening clause is better translated, “**May grace and peace be multiplied to you**”.
6. The entirety of the optative phrase in our verse is an exact copy of 1Pet.1:2d.
7. The explicitness in translation of this optative verb is important as it provides a grammatical tie between Peter’s two epistles.
8. Further, as the only other use of the optative verb “**be multiplied**” is used in Jude’s opening benediction lends support to the conservative view that his epistle draws from Peter’s (*see Introduction*).
9. Peter makes clear that his desire of goodwill for these saints has not diminished since his previous writing.
10. However, the pronoun “**to you**/σύ - su” now limits his wish specifically “*to those*” that embrace sound BD under GAP as the addressees in vs.1, in contrast to a more general desire for all the saints in 1<sup>st</sup> Peter.
11. Peter is intentionally inserting a wedge of separation between the +V saints and –V heretics seeking to infiltrate these churches.
12. This parallels the formal introduction also designed to set himself apart from these types in vs.1a.
13. Peter’s desire is withheld from those that advocate false teaching as they in their present state of distorting/rejecting BD could not find fulfillment otherwise.

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14. This because the caveat behind realizing vs.2a is dependent upon the realization of vs.2b, “**by the knowledge of God and of Jesus our Lord**”.
15. Peter gives evidence that he assumed in practice the principle of Jesus’ teaching to withhold “blessing” to those that reject BD. Cp.Mat.10:5ff esp.vss.13,14; Mar.6:11
16. This is a far cry from the ecumenical atmosphere of Christendom today expressing “God’s blessing” on those otherwise negative to BD, believer and unbeliever alike.
17. The dual nouns of blessing, “**grace and peace**/χάρις καί εἰρήνη – charis kai eirene”, captures the essence of what God’s plan of salvation provides.
18. The verb “**be multiplied**” means to “increase” or be found “in a fullest of ways”.
19. It indicates Peter’s desire for these believers to find maximum capacity to enjoy and experience these things.
20. “**Grace**” refers to **grace** orientation with all of its tentacles of applications Ph<sub>1</sub>, 2 & 3.
21. It finds its foundation under saving **grace** and further realized under the R<sub>B</sub> and MAJG Ph<sub>2</sub> (living, dying, greater **grace**) and ultimately revealed in surpassing **grace**.
22. Peter ends the epistle reiterating the importance of spiritual advance in association with **grace** in 1Pet.3:18.
23. It reflects the fact that God’s plan is a plan of **grace**.
24. That Peter’s desire for **grace** is to be maximized obviously places attention on Ph<sub>2</sub>.
25. The noun “**peace**” looks to the established reconciliation between the believer and **God** as a result of making the 3 adjustments (SAJG, R<sub>B</sub>AJG, MAJG).
26. This provides experiential “inner **peace** (RMA; relaxed mental attitude)” that **Jesus** promised His disciples in Joh.14:27 and 16:33.
27. As **Jesus** makes clear, there is a pseudo-**peace** of the world that comes to those that reject BD.
28. Inner **peace** is part of an effective prayer life. Cp.Phi.4:6-7
29. If RMA is absent in the believers life, the checkpoints to find out why is R<sub>B</sub>, your prayer life and MPR.
30. As with **grace**, maximum **peace** is fed through GAP.
31. This is made clear in the following prepositional phrase, “**by the knowledge**”.
32. Only **by** means of the truth of BD is **grace and peace** found and realized at maximum capacity.
33. Hence, the importance of verse-by-verse teaching under face-to-face instruction.
34. The “**knowledge**” Peter has in mind here is the content of the Scripture/BD.
35. The noun “**knowledge**/ἐπίγνωσις – epignosis” means “**full knowledge**” that is further reserved to be “true” or “accurate”. Cf.Rom.3:20; 10:2; Eph.1:17; 4:13; Phi.1:9; Col.1:9,10; 2:2; 3:10; 1Tim.2:4; 2Tim.2:25; 3:7; Tit.1:1 Phm.1:6; Heb.10:26; 2Pet.1:2,3,8; 2:20
36. Of the 4x this noun is used in 2Peter, 2x the NAS translate it as “**true knowledge**” to highlight its secondary sense (1:3,8).
37. The stem of the noun “gnosis/γνώσις” refers to simply receiving information that can be either true or false; *epignosis* is always used in the N.T. of correct information.
38. So *epignosis* is **knowledge** that is understood, complete and accurate.
39. The **full knowledge**/BD is synonymous to the “*faith*/BD” in vs.1
40. *Epignosis* further defines the “*faith*” as the entire content of the WOG.
41. Further, it reflects “sound/pure” teaching in this vein. Cf.1Tim.1:10; 4:6; 6:3; 2Tim.1:13; 4:3; Tit.1:9; 2:1,7-8

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42. Together the terms denote the basis for their GAPing BD and now the blessings associated with GAP.
43. Just as their “*faith/BD*” was only obtained by means of righteousness (FHS), so **grace and peace** is only maximized by means of pursuing the *true knowledge* and entire counsel of God’s word (Cf.Act.20:27).
44. This because BD is “**of God and of Jesus our Lord**”, the Architect and Executioner of God’s plan.
45. The added designation of “*the Lord*” (with the d.a.) following the noun “**Jesus**” here makes distinct the Father from the Son.
46. The subjective genitives “**of God and of Jesus**” indicate that together they co-sponsor God’s word (produce the **knowledge**).
47. The Father is the originator/planner of the Plan (cp.Eph.1:11) and His Son as the Word is the perfect and complete Exegete of the Plan (Joh.1:14,17,18).
48. To know the Father and His Son through the instrument of BD is to share in their provisions of **grace and peace** the Plan provides.
49. The final words “**our Lord**” further defines the Son as the Master Whom **God** placed over believers for the purpose of providing **grace and peace**. Eph.1:22,23; Col.1:18 cp.Joh.1:17; 16:33; Rom.5:1
50. It is the same Slave-owner of whom belong all *bond-servants* irrespective of authority and position in the POG (cf.vs.1).
51. **Grace and peace** are contingent upon orientation to BD and not partial to persons, rank, privilege, etc.
52. Many commentaries recognize Peter’s alluding to BD as “**knowledge**” is the counter to the assault of the false-teachers that are harassing the recipients.

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### PREFACE VSS.3-4

#### EXEGESIS VERSE 3:

#### THESIS ESTABLISHED

<sup>GNT</sup> 2 Peter 1:3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπίγνωσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ,

<sup>NAS</sup> 2 Peter 1:3 **seeing that His divine power has granted to us** Ὡς ὡς (*cs; used as adverb of manner; "Thus/In this way/Seeing that"*) αὐτοῦ αὐτός (*nprgm3s; closest antecedent = Jesus our Lord*) τῆς ἡ θείας θεῖος (*d.a.; governs both adj. and noun + a--gf-s; as related to God by nature; "divine"; used 3x, Act.17:29; 2Pet.1:3,4*) δυνάμεως δύναμις (*n-gf-s; "power/strength"; saw it used in 1Pet.1:5; 3:22*) δεδωρημένης δωρέομαι (*gen. abs. ptc./PF/d/gf-s; "has granted/bestowed"; used 3x, Mar.15:45; 2Pet.1:3,4*) ἡμῖν ἐγώ (*npd-1p; ref. Peter and recipients*) **everything pertaining to life and godliness,** πάντα πᾶς (*a--an-p +*) τὰ τό (*danp; "all the things/everything"*) πρὸς (*pa; "pertaining to/towards"*) ζωὴν ζωή (*n-af-s; "life"*) καὶ (*cc*) εὐσέβειαν εὐσέβεια (*n-af-s; "godliness"; as the manner of life; used 15x; used 4x in 2Pet.1:3,6,7; 3:11*) **through the true knowledge of Him who called us by His own glory and excellence.** διὰ (*pg; "through"*) τῆς ἡ ἐπίγνωσεως ἐπίγνωσις (*d.a. + n-gf-s; "the full/true knowledge"; same as 1:2*) τοῦ ὁ καλέσαντος καλέω (*d.a. + subs. ptc./a/a/gm-s; "of the One having called"*) ἡμᾶς ἐγώ (*npa-1p; "us"*) ἰδίᾳ ἴδιος (*a--lf-s; "by His own"*) δόξῃ δόξα (*n-lf-s; "glory"*) καὶ (*cc*) ἀρετῇ, ἀρετή (*n-lf-s; denoting moral virtue; "excellence/goodness"; used 5x; 4x in Peter's writings, 1Pet.2:9; 2Pet.1:3,5[2x]*)

#### ANALYSIS VERSE 3:

1. The Greek text shows vs.3 as a start of a new paragraph. *The Greek New Testament; Third Edition (corrected)*; edited by Aland, Black, Martini, Metzger and Wikgren, pg.805; Cf. *Novum Testamentum Graece*; edited by Nestle, Aland, Black, Martini, Metzger, Wikgren, pg.608b; etc.
2. Yet, the opening conjunction “**seeing that/ὡς – hos**” bridges vs.3 with the preceding vss.1-2 indicating a continuing flow of thought.
3. As awkward as the grammatical style may seem starting a new paragraph, there is a distinct purpose for this clean break.
  - A. It makes distinct the formal introduction (vss.1-2) separate from the preface and the beginning of the instructional body of the epistle.

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- B. It highlights the introductory verses as establishing the primary theme of the importance of sound BD as the catalyst of polemic with respect to false teaching (*faith and epignosis/full knowledge*).
  - C. In this vein, it establishes the requirement of +R under the GAP system as the means to assimilate sound doctrine (vs.1).
  - D. It further emphasizes the need of a continued pursuit of sound doctrine to maximize under the blessings of God's plan (vs.2).
  - E. Intrinsically, it isolates Peter and +V recipients as separate from the false-teachers and those that align with them establishing the letter as a polemic against heresy.
  - F. This in turn implies that only those that are +V following sound doctrine will ultimately benefit from the letter.
4. Vss.3-4 constitute one sentence in the Greek and form a preface to the main body of the epistle.
  5. They draw upon the doctrine presented in the introduction establishing a fundamental thesis as the core of his ongoing polemic.
  6. This sets the standard of *epignosis* of doctrine built upon doctrine.
  7. The thesis highlights Christ's part in providing everything necessary for spirituality in the Christian experience.
  8. This prepares the basis for the following exhortation on the believer's part in vss.5-7.
  9. The idiomatic translation of "**Seeing that**" both looks back (vss.1-2) and forward (vs.3b-4) and could be translated "*In the same way*".
  10. The conjunction here is more adverbial, rather than comparative, following the instrumental cases of means in vss.1-2 (*by righteousness vs.1; by knowledge vs.2*).
  11. It is designed to capture the manner in which BD is designed to be understood and used to exploit God's plan as stipulated in vss.1-2.
  12. The idea now carried forward into vs.3 is that it is exactly *in this way* that God has decreed to reveal His plan to believers.
  13. That BD remains the center focus is noted in the repetitive use of "**knowledge**" in vs.2 and now again in vs.3.
  14. An expanded translation of vs.3a,b might be "*By means of GAP and continued pursuit of sound teaching we see that His divine power has granted to us everything pertaining to life and godliness*".
  15. The use of the conjunction stipulates that true spiritual insight can only be realized by the means in which God supplies (the ideas of BD, +R, grace and peace combined).
  16. The expression "**Seeing that**" brings out the idea of spiritual insight well.
  17. The doctrinal insight Peter now focuses on is the recognition of **divine power** providing **everything** necessary in the Christian experience.
  18. "**His divine power**/αὐτός ἡ θεῖος δύναμις – autos he theios dunamis" images the force behind all that is provided being of heavenly origin.
  19. The adjective "**divine**" (used 3x) emphasizes a nature or essence as God. Cp.Act.17:29; 2Pet.1:4
  20. The noun "**power**" explicitly highlights **His** omnipotence.
  21. That the **power** is **divine** harks back to the +R of Christ (vs.1) that governs all that **His** omnipotence does (+R is the "watchdog" of all other God's attributes).
  22. It is through **divine power** that God's plan of salvation with its facets of BD, +R, grace and peace, are provided for us.

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23. While the consecutive genitives “**His divine power has granted**” are equally applicable to the Father and Son (both gen. cases vs.2), the closest antecedent to the pronoun “**His/αὐτός** – autos” is Jesus.
24. Peter is emphasizing Jesus as God (vs.1) having the fullness of the Godhead in Him.
25. It highlights His role as the Executioner of God’s plan.
26. As the pre-incarnate Creator of all things (cf.Joh.1:3), He is the ultimate provider for +V **everything** necessary for **life** to exist.
27. Condescending into the Personage of the Son incarnate, He is the ultimate provider for +V **everything** necessary spiritually (**godliness**).
28. These combined facts are a succinct expression of **His divine power**.
29. While the believer cannot tangibly see His omnipotence, they can and are to look at physical creation as the evidence of that **power**. Rom.1:20
30. The logic is that since He is the originator and creator of all things physical, then of necessity He is the source of all things spiritual.
31. This is polemic to any heresy that says spirituality is derived from any other source than provided by the Son.
32. The genitive absolute participle “**has granted/δωρέομαι** – doreomai” is designed to further bring out the uniqueness of Christ within the Godhead.
33. It picks up on “*the knowledge of God and of Jesus our Lord*” presented in tandem in vs.2 (co-sponsors of BD) as Jesus now being the aside thought (a mark of gen.abs.).
34. The idea of thought combined with vs.2 is “as grace and peace are by means of the Father and Son, *it is particularly* the Son’s **divine power that has granted to us...**”
35. The perfect tense of the participle emphasizes an absolute past action with continuing results.
36. This highlights the agreement of the Son in eternity past with the Father to execute God’s plan for salvation (in both physical and spiritual realms).
37. The meaning of the verb “**has granted**” is a derivative of “**δώρημα** – dorema” meaning “to present a gift” (cf.Jam.1:17).
38. It is only used 3x, 2x in 2Pet.1:3,4 and Mar.15:45.
39. It has been noted that as this word is unique to only Peter and Mark’s writings is further evidence provided for Petrine authorship.
40. It provides somewhat of a singular fact in view of their intimate relations in 1Pet.5:13 and of the impress of Peter upon Mark’s gospel.
41. To bestow upon believers a gift is exactly what Christ’s **power** has done.
42. Inherent in the verb “*has a present to give*” is the very thought of grace (vs2).
43. It emphasizes our relationship and inheritance as God’s children as a matter of grace.
44. The phrase “**to us**” looks to the recipients of this grace as Peter and believers.
45. The direct object of the verb is the accusative neuter plural of the adjective and definite article “**everything/πάντα τὰ** - pas ta”, or literally “**all the things**”.
46. The preposition “**pertaining to/πρὸς** – pros” with the accusative means “**with reference to**” something.
47. “**Life**” and “**godliness**” share a single definite article (Granville Sharp construction).
48. Therefore, there is a certain equality shared by the two concepts.
49. That equality is that **life** is based on spiritual realities (**godliness**) interfaced with the physical (co-joined together).
50. “**Life/ζώνη** - zoe” refers to believers’ existence during our stay on this earth.

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51. The Son **has granted us** temporal **life** and eternal **life**.
52. This includes everything required to sustain both spiritual and physical **life**.
53. Our allotment of living grace is included in Christ's gift **to us**.
54. Protection and preservation are included in this encompassing "**everything**".
55. It includes many above-and-beyond Ph<sub>2</sub> blessings that are reward for faithfulness.
56. "**Godliness**/εὐσέβεια – eusebeia" defines the Ph<sub>2</sub> (post-salvation) goal.
57. It is evidence of our spirituality as new creatures in Christ (2Cor.5:17) and being God's children (cp.Rom.8:16).
58. "**Godliness**" denotes a particular manner of life characterized by respect for the directive will of God.
59. It is a result of establishing *peace* (via the adjustments; vs.2) that grace provides.
60. The noun occurs 15x in the N.T, 4x in 2Pet.: Acts.3:12 (*piety*); 1Tim.2:2; 3:16; 4:7,8; 6:3,5,6,11; 2Tim.3:5; Ti.1:1; 2Pet.1:3,6,7; 3:11.
61. The term points to behavior.
62. "**Godliness**" is used as a synonym for spiritual advance with emphasis on *modus operandi* and *modus vivendi* (cf.1Tim.4:8).
63. Adjustment to BD (**godliness**) is the key that unlocks the door to **all things** physical and spiritual in Ph<sub>2</sub> and <sub>3</sub> blessing.
64. It is the behavioral aspect of a spiritual believer that is the evidence of grace, peace and **knowledge** being a reality of **life**.
65. Peter then reiterates the importance of BD, "**through the true knowledge of Him who called us by His own glory and excellence**".
66. *Epignosis* ("**true knowledge**") is the agency **through** which believers become familiar with "**the all things**" granted "**us**" in Christ under the divine decrees.
67. *Epignosis* refers in the N.T. to **knowledge** that is complete and accurate.
68. That we as believers cannot tangibly see the spiritual realities associated with our **life**, there is only one source otherwise provided for this insight; an accurate and full understanding of God's word/the Bible.
69. This noun is repeated from vs.2 to denote that just as it is the means by which we come into our allotment of grace and peace (the way), it is the vehicle (power) necessary for true spirituality and insight into the POG.
70. That Peter attributes both means and agency to *epignosis*, he is declaring that the way to *epignosis* is dependent upon using it as the vehicle of understanding.
71. If we remove the genitive absolute from the vs.3 (another mark of the gen.abs. is it can be removed and the sentence still makes sense), the dual use of *epignosis* is captured: "*Grace and peace be multiplied to you by the **knowledge** of God and of Jesus our Lord. Likewise, everything pertaining to life and godliness is through the true knowledge of Him who called us...*"
72. The preposition "**through**/διὰ - dia" with the genitive is correctly translated.
73. Again, agency denotes the vehicle we are to use to arrive at our destination compared to the avenue or way emphasized by the instrumental of means.
74. Again, that Peter uses both ideas of agency and means together indicate the necessity to hang tight to BD in the CWL.
75. *Epignosis* informs us both as to "the what" as well as "the how" of our Ph<sub>2-3</sub> inheritance and relationship as believers.
76. First comes *epignosis*, then **godliness**, then the "**all things**" revealed.

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77. Ignorance and unwillingness to apply short-circuit these blessings.
78. The source of this **knowledge** is “**the One who called us**” (cf. subjective gen. vs.2) making *epignosis* so solid and reliable.
79. Our call is through *epignosis* gospel.
80. The doctrine of calling refers to our initiation into God’s plan.
81. Calling occurs in time effectuating a positive response by those that hear Christ’s voice inherent in the gospel. Cp.Joh.10:16, 27
82. Peter says we were called “**by His own glory and excellence**”.
83. The phrase is clearly instrumental: “**by His own glory**” (means), and not “**to His own glory**”, etc.
84. The Son’s **glory** refers to the fullest expression of **His** Person incarnate including His **divine** attributes that are all operative in our salvation.
85. The path of the Son demanded the incarnation.
86. It points to the fact that salvation is based on Who and what Christ is, not man.
87. The noun translated “**excellence**/ἀρετή - arete” is used 5x and means a good quality of any kind. Cf.Phil.4:8; 1Pet.2:9; 2Pet.1:3,5
88. Here, it emphasizes Christ’s moral goodness and uprightness and is another reflection back on His +R (vs.1).
89. The Ph<sub>1</sub> gospel is a call to obtain God’s +R that is only available by means of Christ’s Person. Cp.2Cor.5:21
90. This opens the door for the believer to then pursue the moral virtues of spirituality acceptable by God.
91. It further emphasizes that grace and peace is not a compromise of +R (retort to Gnostics).
92. The thrust of what Peter has to say here about God’s gift to believers is of utmost importance against the occasion for this letter.
93. The thesis is two-part with the foundation of apologetics established:
  - A. If Ph<sub>1</sub> salvation originates from God under the divine decrees to be fulfilled through the Son based on His Person, how can experiential Ph<sub>2</sub> salvation come from any other source or by any other means?
  - B. If **knowledge** of these principles regarding the gospel is only through the agency of BD, what other source is available to draw upon?
  - C. Together, the points state that **all things** reference to **life** intertwining the physical and spiritual is only from the source of the Son and only realized through BD.
94. The 2<sup>nd</sup> pronoun “**us**/ἐγώ - ego” is again reference to Peter and company as recipients of the gospel message.
95. By inference, Peter is reminding his readers that the gospel message is the same message that has been handed down by Christ sustained **through** apostolic teaching.
96. How can his readers, who have this *epignosis* in acceptance to his call for salvation ever entertain the pseudo *gnosis* of the antinomian teachers that these things come from any other source or by any other means?
97. Peter creates a “razor edge” to immediately recognize false-teachers that would suggest otherwise.
98. This **knowledge**, and this **knowledge** alone, when learned and applied, will ensure their portfolio of entrance into the kingdom of God is not lacking (cf. vs.11).
99. That spirituality is the thrust of the thesis in made clear in vs.4.

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### CONCLUSION OF THESIS

#### EXEGESIS VERSE 4:

<sup>GNT</sup> 2 Peter 1:4 δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

<sup>NAS</sup> 2 Peter 1:4 (Revised) **through which He has granted to us His precious and magnificent promises**, δι' διὰ (pg; "through"; denotes agency) ὧν ὅς (rel. pro./gn-p; "which things"; ref. to true knowledge of the gospel with its antecedents vs.3) δεδώρηται, δωρέομαι (viPFd--3s; "He has granted"; same as vs.3) ἡμῖν ἐγώ (npd-1p; ref. Peter and recipients) τὰ τό τίμια τίμιος (d.a. + a--an-p; "the precious/valuable"; used in 1Pet.1:19) καί (cc) μέγιστα μέγας (superlative adj.-an-p "greatest/magnificent") ἐπαγγέλματα ἐπάγγελμα (n-an-p; "promises"; used 2x, 2Pet.3:13) **in order that by them you might become partakers of the divine nature**, ἵνα (cs; purpose) διὰ (pg; agency) τούτων οὗτος (near dem. pro./gn-p; "these things [by them]") γένησθε γίνομαι (vsad--2p; "you might become") κοινωνοὶ κοινωνός (n-nm-p; "sharers/partakers/partners"; used in 1Pet.5:1) θείας θεῖος (a--gf-s; "divine"; same as vs.3) φύσεως φύσις (n-gf-s; "nature"; used 14x) **having escaped the corruption that is in the world by lust**, ἀποφυγόντες ἀποφεύγω (temp. circ. ptc./a/a/nm2p; "having escaped"; used 3x all in 2Pet. in 2:18,20) τῆς ἢ φθορᾶς. φθορά (d.a. + n-gf-s; obj. gen.; "the corruption/depravity/decay"; used 9x, 4x in 2Pet.2:12 [2x], 19) ἐν (pL) τῷ ὁ κόσμῳ κόσμος (d.a. + n-Lm-s) ἐν (pI; "by means of") ἐπιθυμία ἐπιθυμία (n-If-s; "lust/desire"; used in 1Pet.1:14; ref. STA)

#### ANALYSIS VERSE 4:

1. The opening prepositional phrase “**through which**/διὰ ὅς – dia hos” cohesively continues the thoughts of the established thesis in vs.3.
2. That is, the provision of salvation is only by means of the power and Person of Jesus Christ (via His attributes as God fulfilled in hypostasis).
3. The phrase itself further mimics the “dia” phrase “**through true knowledge**” in vs.3.
4. This maintains the thought that insight into the realities of salvation is only through an accurate and complete understanding of the *epignosis* gospel.
5. Through these arrangements and order of completion, the thesis stands.
6. The combination of these doctrinal tenets fulfills the neuter gender plural of the relative pronoun “**which things**”.

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7. The preposition “**dia**” itself points to these dual agencies as the 2 primary sources from **which** salvation Ph<sub>1</sub> is imparted and received.
8. Hence, they are the sources from **which** also “**He has granted to us His precious and magnificent promises**”
9. Peter repeats his use of the verb “**has granted**/δωρέομαι – doreomai” from vs.3.
10. He now changes from its perfect tense participial form to its perfect finite form.
11. The emphasis now transcends from the provision of salvation as determined by the divine decrees to its actual imparting at the point of saving faith.
12. Peter is emphasizing that salvation has occurred exactly as God decreed it would as it pertains to himself and his readers.
13. Further, it is equally applied to all believers Ph<sub>1</sub>.
14. Again, the subject of the verb “**He has granted**” looks to Christ’s role in salvation.
15. Whereas His granting in vs.3 was as it pertained to life and godliness, the presentation of gift here pertains to the **promises** associated with saving faith.
16. The noun “**promises**/ἐπάγγελμα – epangelma” is only used here and in 2Pet.3:13.
17. A promise is an assurance on the part of another of some good from which we are dependent upon him.
18. Here, the **promises** looks to the assurance of all that the believer inherits simply based on saving faith.
19. This would include eternal life (from the source of Jesus’ deity), deliverance from the slave market of sin, new birth, future resurrection body, eternal security, IHS, etc.
20. These are things that the believer in time cannot see with the naked eye, but yet are real under the doctrine of positional truth.
21. The only way that the believer can comprehend their reality is through BD.
22. Peter describes these **promises** as “**precious and magnificent**/τό τιμία καί μέγας – to timia kai megas”.
23. The adjective “**precious**” mean that which is considered as valuable.
24. Peter used this word in 1Pet.1:19 to describe Jesus spiritual death via His work on the cross.
25. No doubt he is reminding his readers of the redeeming qualities of salvation loosing the believer from the absolute constraints of the STA and its destructive forces (cf.3:1).
26. Further, it’s a reminder of the +R that Christ sacrificed so that we as believers could have that attribute.
27. This term is designed as a lead in to the following purpose clause referencing **the divine nature** of believers in contrast to the ISTA.
28. The 2<sup>nd</sup> adjective “**magnificent**” is superlative and could be translated as “greatest, extraordinary or outstanding”.
29. This adjective characterizes all the **promises** associated with possessing eternal life as the canopy and singular greatest gift of salvation.
30. These **promises** fall into the category of the greatest potential assets that can be realized.
31. There is nothing that can even come close to God’s **promises**.
32. His **promises** are found throughout the Bible and are a part of the body of *epignosis*.
33. These **promises** are for both time and eternity.
34. The burden lies on the individual whether they will believe and claim the **promises**.

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35. The Son as God, who cannot lie, stands behind all His **promises**.
36. The bottom line is that Jesus has given us His word that these promises of salvation are true and real.
37. His word again equates to the content of Scripture.
38. This leads to Peter's concluding thought of thesis, "**in order that by them you might become partakers of the divine nature**".
39. The prepositional phrase "**by them/διά οὗτος** – dia outos" refers to the Jesus' **promises** associated with salvation.
40. The preposition "dia" again connects Jesus' words of promise with the content of *epignosis*.
41. Peter now concludes that since BD is the only vehicle of which the believer can understand the **promises** of salvation, it is thus the only agency **though which** true spirituality can be realized and understood.
42. This provides the impetus behind the purpose i.e., "*making it possible*".
43. **Through** Jesus' words of promise for eternal life as revealed in the *epignosis* gospel, it makes possible for those that hear the calling to come to saving faith and sharers of God's essence.
44. The subjunctive mood of the main verb of the sentence, "**you might become/γίνομαι** – ginomai" indicates that the only thing needing coupling with *epignosis* is faith.
45. This establishes union with Christ under the terms of "**partakers of the divine nature**".
46. The noun "**partakers/κοινωνός** – koinonos" means to share something in common and illustrates partnership (Mat.23:30; Luk.5:10; 2Cor.8:23), a common participation (1Cor.10:18,20 2Cor.1:7; Heb.10:33; 1Pet.1:5) and friendship (Phi.1:17).
47. What believers share in at the point of salvation is the "**divine nature/θεῖος φύσις** – theios phusis".
48. The adjective "**divine**" is also a repeat of vs.3 in reference to Jesus' attribute of power as God.
49. The repetitive words from vs.3 found in vs.4 (**granted/divine**) are all a reminder that this is all only made possible in our relationship with Christ or by means of His Person.
50. An emphatic implication is implied: What was decreed in eternity past is destined to be fulfilled in time.
51. The noun "**nature**" means that which is natural and when used of God looks to His essence as spirit.
52. As a foreigner is naturalized, so we are fully transplanted into God's kingdom.
53. Peter is making reference here to the new birth (regeneration) as he explained by other words highlighting BD's role in 1Pet.5:23.
54. When the individual believes in Christ an eternal union is established.
55. This via the imputation of +R and eternal life.
56. The receipt of that imputation is in the essence of the new man or human spirit unique to all believers. Cp.1The.5:23; Eph.4:24; *See Doctrine of Regeneration*.
57. Via the human spirit, we are one spirit in Christ. 1Cor.6:17
58. As new creatures in Him, we have obtained a new spiritual dimension of existence.
59. It is by this means that spirituality is effectuated.
60. Again, if it was not for *epignosis*, we could not discern this reality.

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61. Peter then gives the concluding result of the new birth, “**having escaped the corruption that is in the world by lust**”.
62. The participle “**having escaped**/ἀποφεύγω – apopheugo” is used 3x and is unique to 2Peter (1:4; 2:18,20).
63. The verb has a double nuance of “fleeing to avoid” and/or “to obtain complete freedom” i.e., engaging in escaping or **having** totally **escaped**.
64. The action of the aorist participle can also be viewed in two ways; either durative throughout time or punctiliar over time (action is continuous or time is continuous in which the action occurs).
65. In other words, either the sense of “**having escaped** completely” or “**having escaped** temporally during time” could be understood.
66. The objective genitive “**the corruption**/ἡ φθορᾶς – he phthoras” means that which is depraved, decaying or destined for destruction. Cp.Rom.8:21; 1Cor.15:42,50; Gal.6:8; Col.2:22; 2Pet.2:12,19
67. Contextually it looks to the moral depravity as a result of the ISTA (cp.Gal.6:8) of which all the above meanings accurately describe.
68. That the STA is clearly in view is made certain in the final phrase “**that is in the world by lust**”.
69. The universal **corruption** that characterizes Satan’s world is spawned “**by lust**”.
70. The instrument of means “**by lust**/ἐν ἐπιθυμίᾳ – en epithumia” looks to the path that the ISTA takes man that if left unbroken (SAJG) brings about eternal death/condemnation. Cp.Eph.2:3
71. Spiritual death makes man a target for the wrath of God and his mortality makes it certain that he will perish apart from saving grace.
72. Individuals that have not “**escaped**” its absolute or complete rulership will perish forever in the lake of fire.
73. Faith in Christ provides the “complete” **escape** under positional truth.
74. Further, the STA’s expression as personal sin by the believer experientially brings about temporal death. Cf.Jam.1:14-15
75. After salvation the believer still falls prey to the **lust** pattern. Rom.7:5,8-11; Gal.5:17; Jam.4:2; 1Pet.2:11
76. The mechanics of the R<sub>B</sub>AJG (1Joh.1:9) provide the temporal **escape** for the believer in time.
77. A distinction must be maintained between what we are positionally and what we are experientially.
78. Positionally we have died to the cosmos, but experientially we may still adhere to its anti-*epignosis* precepts (cf.Col.2:20ff).
79. The phrase “**in the world**/ἐν ὁ κόσμος – en ho kosmos” looks to the origination of ISTA and its affect upon mankind.
80. It was the woman’s **lust** for the wrong kind of knowledge that caused her to sin, and it was the man’s **lust** for the woman that drew him into disobedience. Cf.Gen.3
81. All the descendants of Adam are facsimiles of their ancestor based on the imputation of AOS/Adam’s original sin (cf.Rom.5:14) and on STA-sponsored **lust**.
82. Peter’s choice of verb and grammatical use as a participle “**having escaped**” is no less than genius.
83. It effectively defines the parameters in conclusion of his thesis:

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- A. The thesis re-established (vs.3): Salvation originates from God and is fulfilled through the Son and can only be understood through BD.
  - B. Conclusion (vs.4): In this way eternal life with its **promises** is imparted and understood.
  - C. This based on the integrity of Christ keeping His word as recorded in the content of Scripture.
  - D. Scripture is therefore the vehicle that leads the believers to eternal life.
  - E. This is all for the purpose of bringing the individual to saving faith that effectuates the new birth.
  - F. It is therefore the human spirit (product of the new birth) that establishes the parameters as polemic for true spirituality:
    - a. Positionally providing eternal life under the doctrine of redemption producing a new spiritual creature.
    - b. Therefore experientially, true spirituality of necessity must fall under the terms and conditions that govern the new man (only understood through *epignosis*).
84. Again, the thesis must be understood against the background and occasion for writing; addressing the infiltration of Gnostic false-teaching.
85. This as a form of mystical teaching that introduced alternative means and agencies not in line with the *epignosis* gospel as that which construes true spirituality.
86. The “big **escape**” took place at saving faith and regeneration.
87. The “continuing escapes” take place when the “new man” is employed experientially.
88. It cannot go unnoticed here how Peter has logically used a Ph<sub>1</sub> reality to build his case for Ph<sub>2</sub> doctrine.
89. This indicates Peter’s use of logic and strongly recalls the same kind of logic used in 1Pet.2:4-8 using the metaphor of “living stones” (Ph<sub>2</sub>) built on the “foundation stone” (Ph<sub>1</sub>).
90. Another singular mark of Petrine authorship.
91. That experiential doctrine of spirituality is of issue becomes clear in vss.5-11.
92. *Review Doctrine of the Adjustments to the Justice of God.*

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### EIGHT VIRTUES NECESSARY FOR THE CHRISTIAN WAY OF LIFE (CWL) VSS.5-7

#### EXEGESIS VERSES 5 – 7:

<sup>GNT</sup> 2 Peter 1:5 καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

<sup>NAS</sup> 2 Peter 1:5 (Revised) **Now for this very reason also, applying all diligence, δέ (ch) αὐτὸ αὐτός (ap-an-s; emphatic +) τοῦτο οὗτος (near dem. pro./an-s; "this very reason/this very purpose"; the construction "auto touto" is used 9x; Rom.9:17; 13:6; 2Cor.5:5; 7:11; Gal.2:10; Eph.6:22; Phi.1:6; Col.4:8) καί (adjunct.; "also") παρεισενέγκαντες παρεισφέρω (circ. ptc./a/a/nm2p; lit. "to bring in beside"; "applying on your part"; hapax) πᾶσαν πᾶς (a--af-s; "all") σπουδὴν σπουδὴ (n-af-s; "exertion/diligence/zeal/earnestness"; used 12x) by your faith supply moral excellence, then by moral excellence, knowledge; ἐν (pI; "by means of") ὑμῶν σύ (npg-2p; ref. believers) τῇ ἢ πίστει πίστις (d.a. + n-If-s; "faith") ἐπιχορηγήσατε ἐπιχορηγέω (vImpaa--2p; "supply/provide"; used 5x) τὴν ἢ ἀρετὴν, ἀρετὴ (d.a. + n-af-s; "the moral excellence"; same as 1:3) δέ (cc; "then/and") ἐν (pI) τῇ ἢ ἀρετῇ ἀρετῇ (d.a. + n-If-s; "the moral excellence") τὴν ἢ γνῶσιν, γνῶσις (d.a. + n-af-s; "the knowledge"; emphasizes the assimilating of information)**

<sup>GNT</sup> 2 Peter 1:6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατεία τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

<sup>NAS</sup> 2 Peter 1:6 (Revised) **then by knowledge, self-control, then by self-control, perseverance, then by perseverance, godliness; δέ (cc) ἐν (pI) τῇ ἢ γνώσει γνῶσις (d.a. + n-If-s; "knowledge") τὴν ἢ ἐγκράτειαν, ἐγκράτεια (d.a. + n-af-s; lit. mastery over a person or thing; "self-control"; used 4x, Act.24:25; Gal.5:23) δέ (cc) ἐν (pI) τῇ ἢ ἐγκρατεία ἐγκράτεια (d.a. + n-If-s; "self-control") τὴν ἢ ὑπομονήν, ὑπομονή (d.a. + n-af-s; "perseverance/endurance"; used 32x) δέ (cc) ἐν (pI) τῇ ἢ ὑπομονῇ ὑπομονή (d.a. + n-If-s; "perseverance") τὴν ἢ εὐσέβειαν, εὐσέβεια (d.a. + n-af-s; "godliness"; same as 1:3)**

<sup>GNT</sup> 2 Peter 1:7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.

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<sup>NAS</sup> 2 Peter 1:7 (Revised) **then by godliness, brotherly kindness, then by brotherly kindness, love.** *δέ (cc) ἐν (pI) τῇ ἡ εὐσεβείᾳ εὐσέβεια (d.a. + n-If-s; "godliness") τῇ ἡ φιλαδελφίαν, φιλαδελφία (d.a. + n-af-s; "brotherly kindness"; used 6x; used in 1Pet.1:22) δέ (cc) ἐν (pI) τῇ ἡ φιλαδελφίᾳ φιλαδελφία (d.a. + n-If-s; "brotherly kindness") τὴν ἡ ἀγάπην. ἀγάπη (d.a. + n-af-s; "love")*

### ANALYSIS VERSES 5 – 7:

1. With the thesis established that true spirituality is only made possible through God's plan for salvation, Peter **now** begins the exhortative portion of the letter.
2. He obviously expects his readers to implement the primary pillars and parameters of the *epignosis* gospel as basis for his continuing thoughts:
  - A. Salvation is dependent upon what the Son has provided (vs.3).
  - B. The plan for salvation is only understood through BD (vs.4a).
  - C. Spirituality is realized by being sharers of the divine nature (vs.4b,c).
3. Vss.5-7 **now** expose the process by which spirituality is expressed and demonstrated in the believer's Ph<sub>2</sub>.
4. The process is underwritten by the participle "**applying**" and defined in terms of 8 virtues, all nouns of the feminine gender singular person declension.
5. The first 7 virtues are initiated with the preposition "ἐν – en" as an instrumental case of means translated with the English "**by**".
6. The instrumental cases characterize the CWL in principle.
7. They are then followed by a noun in the accusative case denoting the object of what the means is designed to provide carrying forth the sense of the imperatival verb "**supply**" throughout the list.
8. The final 8<sup>th</sup> virtue "**love**" in the accusative case singularly ends the list denoting the consummation of all of the preceding virtues as a whole.
9. This compared to the instrumental noun "**faith**" singularly beginning the list making the remaining virtues as a whole dependent upon this asset.
10. Each of the following 6 "sets" of two virtues after the initial opening "set" are further introduced with the conjunction "δέ - de".
11. This is designed to establish the virtues in an order of sequence and is best translated "**then**".
12. Each of the virtues are designed to be dependent upon each other and applied with uniformity.
13. Yet, there is a matter of logical sequence to visualize the priority of virtues and how they are employed to bring about the desired results.
14. The opening phrase "**Now for this very reason also**" is a call for Peter's +V recipients to set themselves forth as doctrinal examples as to proper spirituality.
15. The opening conjunction "**Now/δέ - de**" is designed to visualize their application in the present setting contrasting the false-teachers.
16. The adjunctive use of the conjunction "**also/καί - kai**" is designed to correlate their application within the parameters established in the thesis.

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17. The phrase “**for this very reason**/αὐτός οὗτος – autos houtos” highlights their purpose for application being in witness of the *epignosis* gospel.
18. The same exact phrase in the Greek is used 9x and is always translated similarly. Rom.9:17; 13:6; 2Cor.5:5; 7:11; Gal.2:10; Eph.6:22; Phi.1:6; Col.4:8
19. The phrase emphasizes the intentions behind “the **very reason/purpose/thing**” in view.
20. The emphatic use of the personal pronoun “autos” could be translated “**same**” indicating a likeness of thought.
21. The thought itself is brought out with the near demonstrative pronoun “houtos” tying together the preceding context with the immediate.
22. The idea of the opening phrase could be rendered “**Now**, (*in contrast to anti-epignosis*), *with the intent of witness to epignosis*, proceed **also**”.
23. How these believers are to proceed is then expressed in terms of properly disclosing through application the virtues addressed in the remainder of vss.5-7.
24. Peter first turns their attention to the necessity of “**applying all diligence**” and **then** will outline the protocol.
25. The participle “**applying**/παρεισφέρω – pareisphero” is better used here as circumstantial rather than imperatival (“**while applying**”).
26. It is used adverbially modifying the main imperatival verb “**supply**”.
27. The aorist tense of the participle of “**applying**” is designed to match the affect of the aorist tense of the verb “**supply**”.
28. The participle emphasizes the continuous action of “**applying**” that is to be attached to the command to “**supply**” that is to be reminiscent of the believer’s life.
29. The idea is to sustain spirituality in witness that demands consistency and not just sporadic attempts.
30. It is one thing to get into a “state” of spirituality (via R<sub>B</sub>); quite another to maintain its effectiveness throughout life.
31. The verb “**applying**” is a hapax and literally means “*to bring in beside*”.
32. Here it has the connotation to “**applying on your part**” indicating the responsibility of believers.
33. It is used in legal terms of amending an old law with something new.
34. This implicitly harks back to the divine nature of which believers are partakers, in contrast to the cosmic antithesis of control by lust (vs.4b).
35. The verb suggests the spiritual warfare of the A/C. Eph.6:12
36. It implies that pursuing spirituality can expect opposition from within and without.
37. The noun “**diligence**/σπουδή - spoude” literally means “*haste or speed*” (cp.Mar.6:25; Luk.1:39).
38. It is used metaphorically for “*earnestness, zeal* or **diligence**” demanding intense exertion to complete a task or goal (cp.Rom.12:8,11; 2Cor.7:11,12; 8:7,8,16; Heb.6:11; Jud.1:3).
39. That believers are to use **all** means at their disposal to provide due **diligence** in application is brought out with the adjective “**all**/πᾶς – pas”.
40. The phrase “**applying all diligence**” means believers are to engage their Christian life with serious and unceasing effort mustering **all** that is necessary to exemplify “*Him who called us by His own glory and excellence*” (vs.3b).

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41. This unceasing commitment to the CWL is to underwrite the very process of spirituality that the believer is to have in their witness to those around them.
42. This in light of living in a world of such intense opposition (within and without) that they can ill afford to let their spiritual guards down as it can mean the difference between failure and success. Cp.1Joh.5:19
43. Soul fainting and/or a lethargic approach otherwise will diminish if not kill the momentum of spiritual adjustment and advance.
44. While we are to live in the world, we must maintain the constant drive and aspiration to not be of the world. Cp.Phi.2:15
45. This includes rejecting human viewpoint that is foolishness before God. 1Cor.3:19
46. Peter then gives the command to “**supply**/ἐπιχορηγέω – epichoregeo” meaning “*to make provision*” that is to be entwined with their lifelong commitment.
47. The verb is placed forward in the Greek before the proper listing of virtues to emphasize what the believer is to provide in witness.
48. The command specifically is to **supply** the means of one virtue to meet the objective of the next virtue, building virtues upon virtues throughout the list.
49. The listing can be rightly viewed as Ph<sub>2</sub> edification schematics for spirituality or the edification process for the CWL.
50. The first coupling of virtues on the list for the believer to employ is “**by your faith supply moral excellence**”.
51. Only with the noun “**faith**” in the listing of virtues does Peter include the personal pronoun “**your**/σύ - su”.
52. This is to emphasize that in the listing of virtues, only **faith** is something the believer possesses independent of what salvation otherwise provides.
53. The noun “**faith**/ἡ πίστις – he pistis (with the d.a.) is here active **faith** in contrast to Peter’s reference to passive **faith** (noun without the d.a.) in vs.1.
54. That it is active and not passive is seen in that the content of Scripture is addressed in the list by the noun “**knowledge**”.
55. The impact of the definite article points to the kind of **faith** that commends us to God.
56. “**The faith**” in view is that which we would refer to as positive volition (+V).
57. These are those that are otherwise referred to in the Bible as “seekers”. Cp.Heb.11:6
58. +V begins at the point of saving **faith** where the object of **faith** is the Person of Christ.
59. The issue of **faith** remains as believers where the object of **faith** then becomes BD and its application.
60. Those that are +V Ph<sub>2</sub> are those that continue to come to the light of BD and are willing to submit themselves to God’s directive will as believers. Cf.Joh.3:21
61. So the first thing to tap into on the list of virtues is +V to bring about the result of all of the following virtues.
62. It is +V that is the driving force of the believer in the continuous action of “**applying all diligence**” as well as “making provision for” the remaining virtues.
63. That only through BD can the believer understand the requirements for spirituality, Peter makes clear that apart from the virtue of +V the path to understanding is void.
64. In this vein, we are to use our +V to immediately bring about “**moral excellence**/ἡ ἀρετή - he arete”.

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65. This is the same noun used of the Son Incarnate in vs.3 emphasizing His attribute of +R making salvation possible.
66. To provide “**moral excellence**” is Peter’s way of saying to activate or utilize the human spirit that was created with the attribute of +R. Eph.4:24
67. “**Moral excellence**” is the result of exercising our “*divine nature*” (vs.4).
68. Peter’s choice of terms to describe regeneration is designed to refute the liberalism of the Gnostics (false approach to the STA).
69. The mechanics for placing us in a state of “**moral excellence**” is R<sub>B</sub> (1Joh.1:9).
70. Our new spiritual man is then put in its proper operating mode under the filling of the H.S. that operates in tandem with the human spirit. Cp.Rom.8:16
71. In this way we are able to operate under the law of +R that God demands isolating the ISTA that operates with unrighteous in Satan’s world.
72. This noun fulfills the sense of “**applying**” in regards to amending the old law of the world with the new law of God’s kingdom as naturalized citizens.
73. This sense is captured in the commands to put aside the old self and put on the new. Cp.Eph.4:22-24; Col.3:9,10
74. What many (if not most) believers grossly fail to understand is that God only accepts the attribute of +R as the virtue of morality that is honored in His kingdom. Cp.Mat.5:20; Rom.14:17; 2The.1:5; Heb.1:8
75. Only by operating with the *divine* asset of God’s nature (hm.sp.) can the believer apply in the CWL in action with honor.
76. We most often refer to this condition as being in fellowship (FHS).
77. Peter isn’t just saying that believers are to be good relative to the evil in the world; he is saying it must be perfect good under Divine standards. Cp.Isa.64:6
78. +V first brings the believer into alignment of being in the state of spirituality.
79. It is the state of spirituality that **then** sets the stage to sustain spirituality that is emphasized with the nouns “**knowledge, self-control, perseverance and godliness**”.
80. These virtues independently are maintenance necessary for sustaining.
81. The interpreter must also understand that each new virtue is dependent upon the previous virtue(s) being in place.
82. First on the maintenance list (3<sup>rd</sup> overall) is “**knowledge**/ἡ γνῶσις – he gnosis”.
83. Peter now simply refers to the content of Scripture as the intake of information rather than a completed understanding of it.
84. This to bring out the reality that the teaching of BD is presented in increments over time that then brings about *epignosis*.
85. Doctrine is not designed to be taught in its whole form in one sitting, but through a persistent and consistent regiment of verse-by-verse and doctrinal teaching.
86. Over time and faithfulness to MPR, believers grow spiritually.
87. With growth we learn to recognize all that is necessary to ensure that **moral excellence** is sustained for all intents and purposes.
88. It is BD that is designed to feed and nurture the human spirit advancing it into a completed (mature) “doctrine man”.
89. Of necessity, this virtue must occupy the time under the FHS as it is designed to nourish spiritually.

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90. Following on the heels of the intake of BD **then** comes the necessity of “**self-control**/ ἡ ἐγκράτεια – he agkrateia” that literally means “*mastery over something or someone*”.
91. It is used in Gal.5:23 as a virtue of the fruit of the H.S. and emphasizes a condition as a result of continued success in overruling the STA (cf.Gal.5:19ff).
92. This noun recognizes that believers continue to sin in life (cp.Ecc.7:20) and the necessity to deal with personal sin with R<sub>B</sub>.
93. With the learning of BD under GAP, the believer comes to recognize all the do’s and don’ts expected by God.
94. He/she recognizes that sin is disobedience to any of the royal imperatives and thus the necessity to let BD strategically combat the STA.
95. It emphasizes the believer not allowing himself to run under the STA unbridled (keeping sin incidental) and practicing moderation in all things.
96. This discipline is a result of the implementation of BD over time in the CWL.
97. It is the practice of denying the STA constantly seeking to interrupt the spiritual momentum of **moral excellence**.
98. A form of **self-control** that again the antinomian false-teachers lacked.
99. With **self-control**, **then** comes “**perseverance**/ἡ ὑπομονή - he hupomone”.
100. This literally means to “*remain under*” and is used of patience with respect to circumstances.
101. Exercising +V, getting in FHS, maintaining MPR, and consistently denying the STA prepares the believer to **then** face the pressures/testing’s of life in the world.
102. James tells us that testing is that which produces **endurance** (same Grk.word) in the CWL. Jam.1:3
103. These combined virtues now has the believer set on the course to **then** make the MAJG (cp.Jam.1:4) that Peter now refers to under the concept of “**godliness**/ἡ εὐσέβεια – he eusebeia”.
104. Again, Peter’s choice of terms is a rebuke to the godlessness of the heretics.
105. This is the same noun used in vs.3 recognizing all that the Son has provided for believers to meet their Ph<sub>2</sub> goal.
106. This term captures the essence of what it means to maintain and sustain expression of the *divine nature* of which we possess.
107. This noun incorporates all of the previously godly virtues that govern our attitude, conduct and worship.
108. “**Godliness**” enables believers to be true to God and resist the lawlessness of the false-teachers.
109. With the believer’s Ph<sub>2</sub> goal established in practice, he **then** brings out two remaining virtues that are overt evidence of sustained spirituality.
110. Pursuit of BD under GAP and MPR **then** leads to “**brotherly kindness**/ἡ φιλαδελφία – he philadelphia” that is better translated as “**brotherly friendship**”.
111. Evidence that maintaining spirituality has become a constant in life is seen in the fact of whom believers embrace as their true friends in life.
112. This noun is used 6x in the NT, 3x in Peter’s epistles (2x our verse) and always refers to fellow believers part of the circle of sound doctrinal teaching:
  - A. Paul expects believers to give like +V devotion and preference in respect. Rom.12:10

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- B. He further makes clear in 1The.4:9 that adjusted believers clearly recognize the priority of like +V in application.
  - C. The writer of Hebrews expects this principle to be perpetuated throughout the believer's life. Heb.13:1
  - D. Peter made clear in 1Pet.1:22 that adherence to sound BD and being FHS is that which motivates pursuit of this camaraderie in a most passionate way.
113. God's plan recognizes the fellowship of likeminded believers part of the local assembly as essential for maintaining the Ph<sub>2</sub> course.
  114. The godly must cling together like so many brothers in a family that is under assault.
  115. This virtue is characterized by the uniting of equipped human spirits recognizing the meaning of true fellowship. Cf.1Joh.1:3,7
  116. Its evidence is further characterized by the adjusted believer willing to separate from -V avoiding friendships with the world (Jam.4:4).
  117. The virtue itself can be described by the application of separation otherwise embracing +V.
  118. The beginning of this virtue is seen in the believer's willingness to be with like +V during each Bible class as a priority over all other relationships.
  119. This leads **then** to the final evidence of the spiritually adjusted defined simply as "**love**/ἡ ἀγάπη – he agape" (a.k.a. Divine **love**; *see doctrine of...*).
  120. The application of this virtue is broader than "fraternal friendliness".
  121. It is the consequence of applying BD across the board with "**moral excellence**".
  122. It is **love** that is divinely sponsored and as such must come from the source of the human spirit.
  123. The human spirit is the product of **love** through its parents God the H.S. and BD. Cp.1Pet.1:23 cf.Joh.3:5,6
  124. It includes **love** for God, one another and even our enemies (Mat.5:43-44; Luk.6:27-28,35).
  125. The broadest evidence of pursuing **godliness** is measured by the vast application of BD the believer is willing to pursue.
  126. This virtue sums up in totality all of the previous virtues.
  127. Any diminishing factors attributed to lack of **love** can be further attributed to a problem in one or more of the preceding virtues (cf.vs.9).
  128. The importance for cultivating these qualities will be explained in vss.8-11.
  129. God's program for spirituality in the CWL summarized:
    - A. You must continuously achieve serious effort to commit yourself in submission to God based on His terms and conditions. Cp.Mat.22:36,37; 1Pet.5:6
    - B. You must exercise volition accordingly. Cp.Psa.14:2
    - C. You must make the human spirit operational via 1Joh.1:9. Cp.Col.3:10
    - D. You must establish the regiment of MPR. Heb.10:25
    - E. You must consistently battle the ISTA. Cp.1Pet.2:11
    - F. You must stay the course and build endurance through testing in life. Cp.Jam.1:3
    - G. You must maintain tunnel vision of focus in completing your Ph<sub>2</sub>. Heb.12:1,2
    - H. You will pursue friendship with like +V in separation from the world and -V. 2Cor.6:14-18; Jam.4:4; 1Joh.2:15-16
    - I. You will apply BD across the board as opportunity arises. Phi.1:9

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### EXEGESIS VERSES 8 – 9:

#### THE VIRTUES GUARANTEE DIVINE GOOD PRODUCTION

<sup>GNT</sup> 2 Peter 1:8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἄργους οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν·

<sup>NAS</sup> 2 Peter 1:8 (Revised) **For when these qualities are being allowed by you and are increasing, γὰρ** (*explan. conj.*) *ταῦτα οὗτος* (*near dem. pro./nn-p; ref. the preceding virtues; "these things/qualities"*) *ὑπάρχοντα ὑπάρχω* (*temporal circ. ptc./p/a/nn-p; lit. to be in existence/be ready/found to be; "when being allowed/when they are allowed/exist"*) *ὑμῖν σύ* (*npI-2p; ref. spiritually adjusted believers; "by you"; means of witness becomes their persons*) *καί* (*cc*) *πλεονάζοντα πλεονάζω* (*circ. ptc./p/a/nn-p; "are increasing/abounding"*) **they render you neither useless nor unfruitful** *καθίστησιν καθίστημι* (*vipa--3s; lit. appoint, put in charge; "it keeps on rendering you/it makes you"; used 21x*) *οὐκ οὐ* (*neg. "neither"*) *ἀργούς ἀργός* (*a--am-p; "idle/not working/useless/unprofitable"; used 8x*) *οὐδέ* (*cc; "nor"*) *ἀκάρπους ἄκαρπος* (*a--am-p; "unfruitful/barren"; used 7x*) **in the true knowledge of our Lord Jesus Christ:** *εἰς* (*pa*) *τὴν ἢ ἐπίγνωσιν· ἐπίγνωσις* (*d.a. + n-af-s; "the true knowledge"*) *ἡμῶν ἐγώ* (*np-g-1p; Peter, etc.*) *τοῦ ὁ κυρίου κύριος* (*d.a. + n-gm-s*) *Ἰησοῦ Ἰησοῦς* (*n-gm-s*) *Χριστοῦ Χριστός* (*n-gm-s*)

#### LACK OF VIRTUES IS INDICATIVE OF REVERSIONISM

<sup>GNT</sup> 2 Peter 1:9 ὃ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων, λήθην λαβῶν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.

<sup>NAS</sup> 2 Peter 1:9 **For he who lacks these qualities is blind or short-sighted, γὰρ** (*explan. conj.*) *ὃ ὅς* (*rel. pro./dm-s; dative of ref.; "concerning whom/he who"*) *μὴ* (*neg.+*) *πάρεστιν πάρεμι* (*vipa--3s; lit. to be present; with the neg. = "is not present/lacks"*) *ταῦτα, οὗτος* (*near dem. pro./nn-p; ref. virtues*) *ἐστιν εἰμί* (*vipa--3s; "keeps on being"*) *τυφλός* (*a--nm-s; "blind/without sight"; fig. "spiritually blind"*) *μυωπάζων, μυωπάζω* (*circ. ptc./p/a/nm-s; lit. squinting the eyes; "while having near-sightedness/being short-sighted"; fig. emphasizes "failure to understand/lacking comprehension"; hapax*) **having forgotten his purification from his former sins.** *λαβῶν λαμβάνω* (*circ. ptc. of manner/a/a/nm-s; lit. to receive or possess +*) *λήθην λήθη* (*n-af-s; lit. forgetfulness; hence, "having forgotten"; fig. denotes oblivious to something;*

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used in LXX, "unconscious/escapes notice", cf. Lev.5:15; Num.5:27) τοῦ ὁ καθαρισμοῦ καθαρισμός (d.a. + n-gm-s; "the purification/cleansing"; used 7x) αὐτοῦ αὐτός (nrgm3s) πάλαι (ab; lit. days of old/time in past; "former") τῶν ἢ ἁμαρτιῶν. ἁμαρτία (d.a. + n-gf-p)

### ANALYSIS VERSES 8 – 9:

1. With the virtues for spirituality established, Peter now addresses the consequences for adhering versus disregard or ignorance in vss.8,9.
2. The Greek text employs a "high dot/period" at the end of vs.8 that is tantamount to our English colon ( : ) designed to introduce a contrast of vs.9 to vs.8.
3. Further, each verse is presented using the explanatory conjunction "For/γάρ – gar" that precedes each verse.
4. This approach grammatically sets up an independent critique on each part indicating a distinct separation between adjusted believers and the maladjusted.
5. This is another gig (demerit) towards the false-teachers now including anyone that would otherwise follow suit.
6. Vss.8,9 in no uncertain terms describes believers that are +V versus –V to *epignosis*.
7. That volition brackets these verses is made clear beginning vs.8, "For when these **qualities are being allowed by you and are increasing**".
8. The neuter plural of the near demonstrative pronoun "these **qualities**/οὗτος – houtos" consolidates all of the reigning principles necessary to establish, sustain and demonstrate spirituality as set forth in vss.5-7.
9. The instrumental case of the personal pronoun "by you/σύ - su" preceding the 2 participles in the Greek, points to the believer himself now being the means for expression of **these qualities**.
10. It indicates that by implementing the virtues the believer becomes the means of witness for spirituality satisfying the sense of "for this very reason" (vs.5).
11. That the onus is on the believer to express the virtues lasers back to the 1<sup>st</sup> virtue of active faith (+V) of vs.5.
12. In that sense, vs.8 (and by implication vs.9) is conditional based on volition.
13. The NAS picks up on the conditional idea with the English "if".
14. However, the impetus of Peter's explanations here are not "if" (optional), but "when" (a matter of fact).
15. He avoids any language of uncertainty that a conditional clause might otherwise have removing opportunity for any argument as to his doctrinal stance.
16. This counters any approach the antinomians may take "suggesting" alternatives to what the Apostle is really saying.
17. There is no room for vacillating on doctrine that is otherwise characteristic of those that take issue with it (rather than "here's the doctrine, documentation and proof").
18. Peter wants his readers to understand that there are only two alternatives possible concerning spirituality, either vs.8 or vs.9.
19. The participles "are being allowed and are increasing" are temporal complimenting the continuous action of "applying" (circ. ptc.vs.5) the virtues listed in vss.5-7.

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20. Whereas the aorist participle “*applying*” emphasized continuous action over time, the present tense of our participles point to the time “**when**” the action is being fulfilled.
21. In other words, the premise of vs.8 (and in contrast vs.9) is true whether it is only a portion(s) of the believer’s history or is reminiscent of it all.
22. The participles could be rendered “*whenever*” to illustrate this fact.
23. Vss.8,9 are designed to dissect God’s plan for spirituality (vss.5-7) to now demonstrate **when** the believer is adjusted versus maladjusted at any given time.
24. The participle “**are being allowed**/ὑπάρχω – huparcho” means that which is found to be in existence or in a readied way.
25. That the believer must choose to implement the virtues at his disposal, he then permits or allows their function of existence.
26. The next participle “**increasing**/πλεονάζω – pleonazo” means to abound, increase or excel beyond.
27. This indicates the continued spiritual growth as a result of sustained spirituality.
28. Again, the pronoun “**by you**” precedes both participles and volition remains the driving force of their realization.
29. Peter then gives the clear result of volition so inclined, “**they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ**”.
30. The verb “**they render**/καθίστημι – kathistemi” literally means to appoint or put in charge.
31. It indicates what the virtues provide back to the believer in control of their life (operation CWL) based on their provision of +V.
32. The singular person of the verb in the Greek (lit. “*it renders*”) now visualizes all of the virtues in their singular concept of spirituality.
33. The present tense denotes continuous action **when** spirituality is sustained over time.
34. Peter then describes the asset of spirituality in a positive way using two negatives with two negative adjectives “**neither useless nor unfruitful**”.
35. Multiple negatives in the Greek are emphatic in contrast to their use in English.
36. The first adjective “**useless**/ἄργός – argos” means idle, unemployed or unprofitable. Cp.Mat.20:3,6; 2Tim.5:13 (2x); Jam.2:20
37. The second adjective “**unfruitful**/ἄκαρπος – akarpos” literally means without fruit or barren.
38. It is used 7x in the NT and always figuratively. Mat.13:22; Mar.4:19; 1Cor.14:14; Eph.5:11; Tit.3:14; Jud.1:12
39. Both terms here contextually refer to the issue of Divine good production.
40. The first emphasizes that we are in the proper condition to serve God (employed human spirit).
41. The second emphasizes that our applications are acceptable before God (action with honor).
42. Peter picks these terms to contrast the “uselessness/wasted energy” and “fruitlessness/action without honor” of the antinomians.
43. True spirituality guarantees that our works in time will be rewarded in Ph<sub>3</sub>. Cp.1Pet.1:17; 1Cor.3:12-15
44. SG<sub>3</sub> is the eternal evidence of spirituality in time. Cp.Eph.5:15-17
45. The phrase “**in the true knowledge**/εἰς ἡ ἐπίγνωσις – eis he epignosis” immediately follows the verb “**render**” in the Greek.

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46. The preposition “eis/into” is directional and views spirituality as continually directing the believer “into” the path of *epignosis* that is from the source “**of our Lord Jesus Christ**” (gen. of source).
47. Peter and the +V adjusted recipients look to their Master in provision for all things associated with spirituality as recorded for us in the Bible (cf.vs.3).
48. There is no sustained spirituality apart from the continual aligning with *epignosis*.
49. In vs.9, Peter then explains the alternative to vs.8, “**For he who lacks these qualities is blind or short-sighted.**”
50. There is to be no “grey area” for believers in understanding what being spiritually adjusted means.
51. The words “**he who**” is the singular dative of reference of the relative pronoun “ὅς – hos” (lit. “**concerning whom**”).
52. Peter now targets any believer that is remiss or ignorant to employing the virtues.
53. The negated verb “**lacks/μή παρειμι – me pareimi**” (lit. “**are not present**”) indicates the virtues are not being allowed to function according to Divine design.
54. His negative “lack” in virtues correlates with his –V.
55. In other words, to the degree one “**lacks**”, to that degree they are –V to *epignosis*.
56. The result of his spiritual reality is that he **is blind or short-sighted.**
57. Again, the temporal nature of the participles “**allowed and increasing**” in vs.8 are to influence vs.9 indicating that the premise is true “**whenever**” this condition exists.
58. The first adjective to describe their condition is “**blind/τυφλός – tephlos**” that figuratively indicates spiritual blindness. Cf.Mat.15:14; 23:16,17,19,24,26; Joh.9:39-41; Rom.2:19; Rev.3:17.
59. The next description “**short-sighted/μυωπάζω – muopazo**” is a circumstantial participle of manner indicating why and the kind of blindness that exists.
60. This hapax literally means “squinting (closing) of the eyes” or “blinking” in order to see, not to keep from seeing (Thayer; Robertson’s Word Pictures).
61. It indicates believers trying to “find” their way through life.
62. The Greek text would literally read “**blind he is while squinting the eyes**”.
63. The visual Peter is painting is rejection to the light of BD when confronted with the truth producing a believer not advancing spiritually.
64. The “*squinting eyes*” indicates they can’t handle the “light” in any given area.
65. These types “shade” the light (BD) with darkness (hmvwpt.).
66. This answers “why” they are **blind**.
67. This phenomenon (repudiation of BD) grossly distorts the image of *epignosis*. Cf.Gal.5:7-9
68. The medical condition associated with “eye *squinting*” is called myopia (near-sightedness).
69. This answers the “kind” of blindness.
70. This kind of believer is “**near-sighted**” not able to see the full depth of the POG. Cp.Eph.3:16-19; Rom.11:33
71. As a result of spiritual myopia, the believer is restricted as to foresight into the POG.
72. Mentally, to be myopic is to be prejudiced, intolerant or bigoted.
73. Rejection of *epignosis* is a narrow-minded approach to the Bible reflecting intellectual dishonesty and lack of total commitment to the godly life.
74. It renders the believer as superficial: idle and not abounding in Divine good.

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75. It eventually (if not immediately) neutralizes their spiritual advance.
76. Failure to conform to the process of spirituality produces this condition.
77. This kind of believer is unable to discern *epignosis* (an accurate and complete understanding of God's plan). Cp.Phi.1:9
78. They are unable to fully discern between spirituality and carnality. Cp.Heb.5:14
79. Their "eyes" are on that closest to them i.e., self, and not on the POG.
80. The believer cannot afford to disregard any of the virtues at the risk of losing full sight of their Ph<sub>2</sub> goal (prize contender: what *epignosis* is to ultimately produce).
81. To the degree one rejects the protocol for spirituality, to that degree they are on the path of reversionism, if not in it.
82. This is the sense of the final part of vs.9, "**having forgotten his purification from his former sins**".
83. Peter now makes clear that believers are in view and more specifically believers that have been taught or are being exposed to the truth.
84. Peter is addressing the issue of reversionism as it impacts those claiming to be +V in association with a sound ministry (not the obvious fundy, hell raiser types, etc.).
85. The phrase translated "**having forgotten**" is less exact than the literal "**having received forgetfulness**/λαμβάνω λήθη – lambano lethe".
86. What comes back to the **short-sighted** believer in their erroneous approach to the CWL is a large "gap" in thinking that is otherwise necessary for spirituality to thrive.
87. The participle "**having received**" again is of manner coupling the "**forgetfulness**" with the manner of blindness via "spiritual myopia".
88. The "**forgetfulness**" is akin to "blindness" indicating a state of "amnesia" further associated with the rejection of operation *epignosis*.
89. It indicates the ultimate result that is expected with someone of this spiritual condition.
90. Figuratively, the noun "**forgetfulness**" is used in the LXX for being oblivious to something. Cf.Lev.5:15; Num.5:27
91. What the reversionistically inclined believer becomes oblivious to is "**purification from his former sins**".
92. This is obviously a reference to their saving faith and what it means with respect to the POG (cf.vs.10, "*His calling and choosing you*").
93. Peter highlights salvation as it directly applies to their salvation from **sins**.
94. This in keeping with the issue of spirituality in the CWL demanding "*moral excellence*".
95. The noun "**purification/cleansing**/ὁ καθαρισμός – ho katharismos" is language used to indicate Christ's work on the cross with respect to **sins**. Cp.Heb.1:3
96. The phrase "**former sins**/πάλαι ἡ ἁμαρτία – palai he hamartia" looks back to their pre-salvation condition of total spiritual blindness void of even having the means for "*moral excellence*".
97. What the believer possesses **when** in this spiritual tailspin is a bad case of "amnesia" as to what salvation was designed to do for the believer to begin with.
98. That is the given ability and power to overrule the ISTA and pursue "*godliness*".
99. To the degree that the believer rejects *epignosis*, to that degree they have "**forgotten**" the very purpose for why Christ went to the cross.

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100. To the degree they maintain and sustain this path of reversionism, to that degree the severity of their “amnesia”.
101. We can reverse the process for spirituality to visualize the consequences for believers that lack “**these qualities**”:
  - A. The first piece of overt evidence is a diminishing of application overall (lack of Divine love).
  - B. This is due to the impact of failure to separate from the world often associated with aloofness from +V (lack of brotherly friendship).
  - C. This is a result of loosing Ph<sub>2</sub> focus (lack of godliness).
  - D. Capitulation to the STA via testing in life has increased (lack of perseverance).
  - E. Failure to overrule the STA therefore has proportionally increased (lack of self-control).
  - F. MPR suffers in benefit and most notably attendance (lack of knowledge).
  - G. Rebound becomes an after thought, if at all (lack of moral excellence).
  - H. +V turns into -V (lack of faith).
  - I. Worst case scenario: There is no commitment whatsoever to the true CWL (lack of applying all diligence while providing).
102. If the believer does not sustain and demonstrate spirituality in their life, their path is one set for spiritual crash and burn if this condition is not arrested.
103. Each of these areas for spirituality is a checkpoint for critiquing the CWL and as to the type of volition being manifested.
104. The extreme advance stages of reversionism are believers that have repudiated *epignosis* to such extent that they would be taken for an unbeliever.
105. Those that abandon *epignosis* abandon the process for spirituality and may end up not even knowing who they are.
106. It depends upon the nature of their repudiation of the truth (lack of application).
107. Further, a person may arrive at this point rather rapidly, depending on the circumstances of their repudiation of *epignosis*.
108. Believers that repudiate the core truths of the gospel are definitely candidates for the extreme kind of reversionism. Cp.Heb.6:4-6
109. Peter’s clear doctrinal stance is that either the believer is +V, willing to establish, sustain and evidence spirituality according to *epignosis* or they are spiritually myopic on the path of reversionism “whenever” the conditions of vss.8 or 9 exist.

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### GUARANTEED PROTECTION AGAINST REVERSIONISM

#### EXEGESIS VERSE 10:

<sup>GNT</sup> 2 Peter 1:10 διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιῆσθαι· ταῦτα γὰρ ποιῶντες οὐ μὴ πταίσητέ ποτε.

<sup>NAS</sup> 2 Peter 1:10 **Therefore, brothers, be all the more diligent** *διό (infer. conj.; "Therefore"; indicates a self-evident inference) ἀδελφοί, ἀδελφός (n-vm-p) μᾶλλον, μᾶλλον (compar. adv.; "all the more") σπουδάσατε σπουδάζω (vImpaa--2p; "with urgency/be diligent"; cognate of the noun "spoude" in vs.5; used 11x) to make certain about His calling and choosing you; ποιῆσθαι· ποιέω (misc. inf./pm; "to do/to make") βεβαίαν βέβαιος (a--af-s; "certain/sure"; legal term to be legally enforced/valid"; used 8x) τὴν ἢ κλήσιν κλήσις (d.a.; governs both nouns + n-af-s; "the calling"; used 11x) καί (cc) ἐκλογὴν ἐκλογή (n-af-s; "choosing/election"; used 7x) ὑμῶν σύ(npg-2p) for as long as you practice these things, you will never stumble; γάρ (explan. conj.) ποτέ. (indef. adv.; "as long as") ποιῶντες ποιέω (circ. ptc./p/a/nm2p; "you are practicing") ταῦτα οὗτος (near dem. pro./an-p; "these things") οὐ μὴ (double neg.; "absolutely will not/never") πταίσητέ πταίω (vsaa--2p; "might stumble" used 5x)*

#### ANALYSIS VERSE 10:

1. The conjunction “**Therefore**/διό - dio” assumes the adjusted believer wanting to remain as such and draws upon the alternative of reversionism as motivation to otherwise stay the course.
2. What +V adjusted believer wants to become “spiritually myopic” and otherwise loose touch with the reality of what their salvation is intended to provide?
3. These are the characteristics associated with the –V reversionist on the road to SUD and shame at the Bema.
4. The vocative case of address “**brothers**/ἀδελφός – adelphos” is designed to strengthen their resolve to stay +V and heighten sensitivity to the appeal that follows.
5. Peter only uses the term 3x in both of his letters and only here in addressing his readers (cf. 1Pet.5:12; 2Pet.3:15).
6. Peter obviously uses this term otherwise to refer to not simply believers (common use), but those he considers adjusted.
7. It is Peter’s way of expressing camaraderie with the like-minded saints having “*a faith of the same kind as ours*” (vs.1).
8. It enjoins them with him of the necessity to stay the course of pursuing *epignosis* that makes them unique as a fraternal brotherhood.
9. No spiritually adjusted “brother” wants to see another “brother” trash their Ph<sub>2</sub>.
10. Peter presents himself as example to reinforce +V in exhortation to remain as such and to avoid the alternative.

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11. For those that have already taken the wrong turn, his exhorting falls upon deaf ears unless they are willing to go back on +V.
12. It is not that Peter is dismissing the maladjusted as also being his **brothers**; only that until they line up with *epignosis*, any true fellowship/camaraderie is empty (the separation between vss.8-9 enforced in principle).
13. That the path of -V (reversionism) is the only alternative to being spiritually adjusted, believers are to exhort one another to maintain constant vigil as to their spiritual state.
14. Next follows the exhortation, “**be all the more diligent to make certain about His calling and choosing you**”.
15. Confidence in the CWL finds its foundation in saving faith (occupation with the Person of Christ, BD and being sharers of the Divine nature; the thesis vss.3-4).
16. The imperative “**be diligent**/σπουδάζω – spoudazo” echoes the noun “*diligence*/σπουδή - spoude” in vs.5.
17. The comparative adverb “**all the more**/μᾶλλον – mallon” further echoes the “*all*/πᾶς – pas” in vs.5.
18. The idea is that since the path to reversionism is only a step away from being totally committed to BD (vs.5; “*applying all diligence*”), then “**all the more**” as +V believers we should put forth maximum effort to avoid it.
19. The course of action expected by Peter to avoid reversionism is for these to build up confidence reassuring their +V in pursuit of *epignosis*.
20. This is the sense of the infinitival phrase “**to make certain**/ποιέω βέβαιος – poieo [**to do/make**] bebaios [**certain/sure**]”.
21. The infinitive “**to make**” indicates required application that is to characterize their effort (operation spirituality).
22. The adjective “**certain**” is a legal term for “validation” meaning to substantiate, support, corroborate or confirm (operation *epignosis*).
23. What they are **to make certain** of is their status in the POG as believers.
24. The doctrine Peter points to for them to derive their confidence is that of “**calling and choosing/election**” that is a Ph<sub>1</sub> oriented doctrine.
25. It is part of *gnosis* that makes up *epignosis*.
26. Again we see Peter using Ph<sub>1</sub> doctrine as foundation for Ph<sub>2</sub> application reminiscent of his 1<sup>st</sup> epistle (1Pet.2:4-8; 3:20-21).
27. These doctrines combined indicate the gospel message as it is disseminated in time (**calling**; is temporal) looking to God’s Sovereign will of who will be the benefactors (**choosing**; is eternal).
28. While the English of the NAS tends to put the emphasizes on God’s part with respect to the doctrine (**His calling**..), the Greek puts emphasis on the believer’s participation.
29. The literal Greek is “**to make certain your** (2pl; “σύ - su) **calling and choosing**”, with the pronoun “**your**” preceding the nouns “**calling and choosing**”.
30. The order of terms also puts emphasis on the believer as God first elected in eternity past and then calls in time (elects and calls). Cf.Rom.8:29,30
31. From the believer’s perspective, the reality of occurrence in time is they first hear the call and then are chosen.
32. The surety of the Christian life is found in a continued insight as to their initiation into God’s plan at saving faith.

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33. Both nouns “**calling and choosing**” are governed by one definite article presenting yet another “Granville Sharp” rule denoting equality between the two nouns.
34. The common denominator is that both evidence the believer’s faith.
35. This highlights the idea of +V being built up in confidence.
36. The noun “**calling**/κλησις – klesis” is a cognate of the verb “*called*/καλέω – kaleo” harking back to vs.3 of “*Him who called us by His own glory and excellence*” using the vehicle of *epignosis* (“*true knowledge*”).
37. As Vs.3 made clear, any full understanding as to our salvation is only made possible through BD.
38. For the believer “**to make certain about**” their “**calling**” they must therefore continually and aggressively pursue *epignosis*.
39. With the continuous pursuit and understanding of BD, the believer comes to recognize that **calling** is more than an opportunity to escape eternal condemnation (Ph<sub>1</sub>).
40. They come to learn that it opens the doors for all of the over and beyond blessings available with salvation (Ph<sub>2</sub> - 3).
41. “**Calling**” has Ph<sub>1,2</sub> and 3 aspects:
  - A. The “called” is actually a title for believers. Rom.1:6; 1Cor.1:24; Jud.1:1
  - B. Ph<sub>1</sub> **calling** is to eternal life. Cp.1Tim.6:12; Heb.9:15; 1Cor.1:2,26; 2Tim.1:9; 2Pet.1:3
  - C. For Ph<sub>2</sub> application see Gal.5:13; Eph.4:1; Phi.3:14; Col.3:15; 1The.4:7; 1Pet.1:15; 2:21
  - D. The Ph<sub>3</sub> aspect is seen in expressions attributed to the call such as “*hope, glory, inherit, etc.*” Cp.Eph.1:18; 4:4; 2The.2:14 1Pet.3:9; 5:10
42. Only with *epignosis* does the believer have the full and accurate understanding of this doctrine.
43. This doctrine reveals whether faith is focused with the right goal in life.
44. It points to the believer conducive to listening to God’s word “**calling**” him in truth.
45. The compatible doctrine to “**calling**”, “**choosing/electing**/ἐκλογή - ekloge” emphasizes why believers are benefactors of salvation.
46. This because the individual is +V to the POG beginning at saving faith. Cp.Rom.9:11; 11:7,28
47. This noun is also used in recognition of Ph<sub>2</sub> +V. Act.9:15; 1The.1:4
48. Again, through *epignosis* the believer makes **certain** that they are maintaining +V.
49. This doctrine declares the kind of faith that is acceptable to God.
50. For the believer, their “**choosing**” directly correlates with what response they give to all phases of “**calling**”.
51. Over time and with spiritual insight into God’s plan for salvation, the believer builds confidence and assurance that they really are saved and possess the one virtue that God looks for i.e., +V.
52. Confidence comes with persistence in the intake and application of BD.
53. The same line of reasoning is found in 1Joh.2:5; cf.3:14; 4:17.
54. Peter highlights the doctrines of “**calling and choosing**” as they summarize in principle that which provides positive reinforcement for +V:
  - A. “**Calling**” is designed to affirm that the believer’s faith is directed correctly responding to God’s will via *epignosis* (+V to true doctrine).

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- B. “**Choosing**” assures the believer as *epignosis* in return for believing the doctrine continually confirms for them that their faith is honored by God.
- C. Principle: “**Calling**” asserts responsive faith; “**choosing**” confirms it.
55. Surety in the CWL comes about for believers knowing they are fully in tune with the POG maintaining the necessary faith (+V) to achieve their Ph<sub>2</sub> goal.
56. When doctrine in the soul is sound, the more one pursues *epignosis*, the more doctrine is confirmed and the more confident the believer becomes.
57. Vs.10b, Peter then explains how believers can guarantee for themselves the ability to stay the course, “**for as long as you practice these things, you will never stumble**”.
58. The adverb “**as long as**” correlates to the “*whenever*” of vs.8.
59. The circumstantial participle “**practice**/ποιέω – poieo” corresponds to the participle “*applying*” in vs.5.
60. The near demonstrative pronoun “**these things**/οὗτος – houtos” obviously refers back to the virtues sandwiched between the reference points listed in vss.5-7.
61. As vs.8 made clear, sustaining **these** virtues is that which continues to lead the believer in pursuit of *epignosis* (lit. “*it renders you into the true knowledge*”).
62. “**As long as**” the believer is willing to apply spirituality manifesting its evidence, the promise is “**you will never stumble**”.
63. The double negative with the aorist subjunctive of the verb “**stumble**/πταίω – ptaio” constitutes a strong or emphatic negative (common in the N.T.).
64. This is the strongest way to negate something in the Greek.
65. The negatives “οὐ μή – ou me” with the subjunctive, denies even a potentiality.
66. So, the construction rules out even the idea of a possibility.
67. It is the most decisive way of negating something in the future. Cf. uses of the double negative: Mt.24:35; Jn.10:28; 11:26; Rom.4:8; Heb.13:5 (2x)
68. Since all personal sinning is stumbling, Peter could not possibly be referring to every-day sinning (incidental), as the conditional promise would require sinless perfection.
69. We as believers sin every day. Jam.3:2 cp.Ecc.7:20
70. The WOG envisages two kinds of stumbling.
71. A case in point is found in Rom.11:11.
72. Israel has stumbled, but not in a fatal sense, as the Jewish race will survive as the chosen people under God.
73. Peter’s reference to stumbling is akin to reversionism.
74. Those that diligently pursue the virtues of spirituality **will never stumble**.
75. However, those that are careless and not attentive **will stumble**.
76. The Christian sins daily even when his **calling** and election are sure to him.
77. Such sins are not the fatal (or potentially fatal) stumbling of which Peter speaks.
78. When believers hold fast the “*former purification*” (vs.9) in their focus of life, this cleansing is renewed day by day.
79. There is an implied warning: those that fail to do these things will indeed stumble and that decidedly (aorist tense characterizes life overall).
80. Many that do **stumble** never recover; but some do come around, as Scripture under the doctrine of reversion recover and experience tell us.
81. There are those that lock into the CWL for a time and then fall away.
82. We should not conclude that those that fall away were never a part of the elect.

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### THE ULTIMATE RESULT OF SPIRITUALITY

#### EXEGESIS VERSE 11:

<sup>GNT</sup> 2 Peter 1:11 οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

<sup>NAS</sup> 2 Peter 1:11 **for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.** γάρ (*explan. conj.*) οὕτως οὕτω (*adv.*; "in this way/manner") ἡ εἴσοδος (*d.a. n-nf-s*; "the entrance/access/way into/reception"; used 5x) εἰς (*pa*; "into") τὴν ἡ αἰώνιον αἰώνιος (*d.a. + a--af-s*; "eternal") βασιλείαν βασιλεία (*n-af-s*; "kingdom") ἡμῶν ἐγώ (*npg-1p*; *ref. Peter and readers*) τοῦ ὁ κυρίου κύριος (*d.a. + n-gm-s*) καί (*cc*) σωτῆρος σωτήρ (*n-gm-s*; "Savior") Ἰησοῦ Ἰησοῦς (*n-gm-s*) Χριστοῦ. Χριστός (*n-gm-s*) πλουσίως (*adv.*; "abundantly/richly/in full measure"; used 4x) ἐπιχορηγηθήσεται ἐπιχορηγέω (*vi-fp--3s*; "will be supplied/provided"; same as vs.5) ὑμῖν σύ (*npl-2p*)

#### ANALYSIS VERSE 11:

1. This is the 4<sup>th</sup> consecutive verse (8-11) Peter utilizes the explanatory conjunction **“for/γάρ – gar** addressing the ramifications of the spiritual virtues of vss.5-7.
2. Vs.11 brings to climax Peter’s conclusions in this vein and the affects the virtues have on the Christian life both good and bad:
  - A. Operation spirituality guarantees Divine good production (vs.8).
  - B. Failure to employ the virtues diagnosis reversionism as warning (vs.9).
  - C. Promise that adhering will safeguard against fatal reversionism (vs.10c).
  - D. Now in vs.11, Peter sums up in conclusion the ultimate affect in a promise for Ph<sub>3</sub> vindication.
3. The vindication for believers that adhere to the CWL pursuing *epignosis* is the certain expectation of maximizing SG<sub>3</sub>.
4. This as a succinct result of Divine good and avoiding reversionism otherwise.
5. The employment of the virtues is by Divine design so believers can enter Ph<sub>3</sub> possessing the accoutrements of “glory” associated with **Christ** by “moral excellence” (cf.vs.3).
6. This is the idea of vs.11, **“for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you”**.
7. The adverb **“in this way/οὕτω – houto”** points to the Divine design for spirituality.
8. It appeals to the power of spirituality to defend against ultimate failure in the CWL as promised ending vs.10.
9. The noun **“entrance/ἡ εἴσοδος – he eisodos”** means access, reception or way into something and is used 5x. Acts.13:24; 1The.1:9; 2:1; Heb.10:19; 2Pet.1:11
10. Peter describes this particular reception as **“into the eternal kingdom of our Lord and Savior Jesus Christ”** (Granville Sharp construction again).

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11. The noun “**kingdom** βασιλεία – basileia, when used of God’s, is presented on two primary levels:
  - A. It is used of a present reality depicting our association with the POG. Rom.14:17; 1Cor.4:20; Col.1:13; 4:11; Heb.12:28
  - B. It is used of a future happening. 1Cor.6:9,10; 15:24,50; Gal.5:21; Eph.5:5; 1The.2:12; 2The.1:5; 2Tim.4:1,18; Heb.1:8; Jam.2:5
  - C. The same pattern occurs in the Gospels. Mat.3:2 cp.5:10; 13:11,19,24,31,33,38, 41,43-45,52 cf.Mat.16:28 or 18:4 cp.Mat:20:21
12. This “**eternal kingdom**” in our verse is obvious reference to our ultimate sanctification that begins at the Rapture and God’s **kingdom** post-rapture.
13. At the Rapture, all Church Age believers will first be judged according to the quality of their works and rewarded in like manner. Cp.1Cor.3:10; *See Doctrine of Surpassing Grace (SG<sub>3</sub>)*
14. Immediately following, we will be escorted by **Christ into** His heavenly **kingdom**. Cp.1The.2:12; 2The.1:5; 2Tim.4:18; Jam.2:5
15. After a 7 year wedding ceremony between **Christ** and the Church, His **kingdom** will be transferred to planet earth for His Millennial **kingdom** prepared before the foundation of the earth, of which we are a part. Cp.Mat.25:34; Rev.19:14 cf.vs.8
16. This visible **kingdom** will then be replaced at the end of our present earth with the new eternal **kingdom**, of which we retain our association with **Christ**. Cp.Rev.21:1,2,7 cf.2Pet.3:12
17. At saving faith, we are all a part of the unseen but real **kingdom** of God. Cp.Col.1:13
18. So the positional sanctification of vs.4 becomes an experiential reality at the Rapture.
19. However, Peter places premium on the “**entrance**” for those that are diligent in their pursuit of the virtues to the end.
20. For these, their reception “**will be abundantly supplied**/πλουσίως ἐπιχορηγῶ – plousios epichoregeo”.
21. The future indicative verb “**will be supplied** (epichoregeo)” harks back to the aorist imperative of the same verb in vs.5.
22. This correlates the future provision of SG<sub>3</sub> directly with the believer making provision of the virtues characterizing their life in time.
23. Those that are +V employing the remaining virtues for sustained spirituality (making the necessary sacrifices to the end) will themselves be “**supplied**” with an extraordinary “**entrance**” into Ph<sub>3</sub>.
24. The adverb “**abundantly**” means lavishly or richly. Cf.Col.3:16; 1Tim.6:17c; Tit.3:6
25. It is a term related to the very rich.
26. The verb πλουτέω – pluteo means “to be or become rich”. Cf.Luk.1:53; 12:21; etc.
27. Another cognate verb πλουτίζω – ploutizo means “to make rich”. used 3x; cf.1Cor.1:5; 2Cor.6:10; 9:11
28. The adjective πλούσιος – plousios also means “rich”. Cf.Mat.19:23,24; etc.
29. Obviously, we have a term of affluence pointing to the “above and beyond” blessings associated with ultimate sanctification.
30. The “**kingdom of Jesus Christ**” is a **kingdom** of extreme spiritual and material prosperity.
31. His **kingdom** reeks of material wealth.

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32. But never at the sacrifice of principle or righteousness i.e., moral excellence summed up in divine love.
33. The connective titles “**Lord and Savior**” indicate the compliance the spiritually adjusted believer shows with respect to **Christ** as Master of life and Deliverer from the consequences of the STA.
34. The full name “**Jesus Christ**” recognizes the importance of our historical **Lord and Savior** as the incarnate Son of God in provision of life, temporal and **eternal**.
35. Vs.11 is yet another verse dealing with the doctrine of SG<sub>3</sub> and the distinctions that will be evident at the Rapture.
36. While all believers will enter the **eternal kingdom**, not all will enter with the same prestige of “*glory*”.
37. The prize winning believer will be formally received in God’s **kingdom** with all of the approbation associated with the “spiritually elite”.
38. The believer’s status of entry determines their **eternal** status.
39. *Review the doctrine of Stumbling and Stumbling Blocks.*
40. *Review the doctrine of Reversionism.*

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### PETER'S RECOGNITION OF HIS PASTORAL DUTY VSS.12 – 15

#### THE IMPORTANCE OF REPETITION

##### EXEGESIS VERSE 12:

<sup>GNT</sup> 2 Peter 1:12 Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείας.

<sup>NAS</sup> 2 Peter 1:12 **Therefore, I shall always be ready to remind you of these things,** Διὸ διό (*infer. conj.*; "Therefore/For this reason"; indicates a self-evident inference; same as vs.10) μελλήσω μέλλω (*vifa--1s*; "I will be certain/ready" +) ἀεὶ (*adv.*; "always" +) ὑπομιμνήσκειν ὑπομιμνήσκω (+ *inf. purp./pa*; "to cause to recall/remind"; used 7x) ὑμᾶς σύ (*npra-2p*; "you all"; ref. recipients) περὶ (*pg*; "of/concerning") τούτων οὕτως (*near dem. pro./gn-p*; "these things") **even though you already know them, and have been established in the truth which is present with you.** καίπερ (*compound conj.*; "even though/although") εἰδότας οἶδα (*circ. concession ptc./PF/a/am2p*; "you already know/perceive/discern") καί (*cc*) ἐστηριγμένους στήριζω (*circ. conc. ptc./PF/p/am2p*; "have been established/firmly fixed"; same as 1Pet.5:10) ἐν (*pL*) τῇ ἡ ἀληθείᾳ. ἀλήθεια (*d.a. governs noun and ptc. n-Lf-s*; "the truth") παρουσίᾳ πάρεμι (*adj. ptc./p/a/Lf-s*; "being alongside/which is present with you")

##### ANALYSIS VERSE 12:

1. Having made clear that spiritual diligence is that which leads to maximum glory Ph<sub>3</sub> (vs.11), Peter is now moved to set forth his own person in example in vss.12-15.
2. The inferential conjunction "**Therefore**/διό – dio" means "**For this reason**" looking back to the preceding context as a matter of self-evident conclusion.
3. What is self-evident is the necessity of sustaining application of the virtues in vss.5-7 in linear pursuit of *epignosis* (vs.8) or risk certain shame and eternal loss at the Bema.
4. That success or failure in the CWL lies within this orientation, Peter recognizes the importance of his communicative office to keep his "sheep" in proper focus.
5. Towards the end of his life, these Asian Christians fell to his charge (cf.1Pet.1:1).
6. **Therefore**, it is his responsibility to be sure that they remain informed as to the issues of *epignosis* as it pertains to their spiritual advance.
7. His duty in this regard demands that he himself is sufficiently prepared in advance, which is the force of the future clause, "**I shall always be ready to remind you of these things**".
8. The future verb and adverb "**I shall always be ready**/μέλλω ἀεὶ - mellow aei" openly proclaims his commitment to his calling to "study and teach".
9. He took seriously Jesus' admonition to him in Joh.21:15-17.

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10. Peter must stay the course in his own life to ensure maximum glory for himself (cp.2Tim.4:6-8) ensuring the same potential for +V in his canon (cp.1Tim.4:16).
11. The verb “**will be ready**” means to bring to pass denoting preparedness without uncertainty.
12. The adverb “**always**” stresses the life commitment of the ministry.
13. Of all the areas a P-T might fail and still get the prize, his study-teach regiment is not one of them.
14. Peter’s responsibility of office only ended with his promotion into Ph<sub>3</sub>.
15. A dominant feature found in the teaching of BD is repetition, essential of communication in any discipline.
16. This is the force of the purpose infinitive “**to remind**/ὑπομιμνήσκω – hupomimnesko” that incites recall for something already taught. Cp.Joh.14:26; 2Tim.2:14; Tit.3:1
17. The near demonstrative pronoun “**these things**/οὗτος – outos” consolidates all of the ideas associated with the virtues and ramifications brought out previously (cp.use in vss.5,8,9,10).
18. It implies all of the doctrines that would be associated with “**these things**” (Doctrines of volition, righteousness, MPR, R<sub>B</sub>, STA, testing/suffering, endurance, Divine good production, MAJG, fellowship vs. separation, Divine love, etc).
19. That repetition is especially important where hearers are well informed is brought out in the remainder of vs.12, “**even though you already know them and have been established in the truth which is present with you**”.
20. Peter acknowledges the fact that the doctrines at hand are not new to these believers.
21. Yet, he regards a constant reminder a priority in spite of any arrogance otherwise whining about the same old doctrine.
22. The perfect concessive participle “**already know**/οἶδα” indicates doctrine they have clearly previously GAP’d (perceived/discerned).
23. That these believers have been well versed in the doctrines of the CWL cannot be said of just anybody making a claim to faith in Christ.
24. This reality fits our prognosis of these believers per our study of 1<sup>st</sup> Peter.
25. The reality of Ph<sub>1</sub> and Ph<sub>2</sub> **truth** resides in the souls of the readers as a result of an extended period of indoctrination under faithful shepherds.
26. Hence, the 2<sup>nd</sup> concessive perfect participle as a passive (denoting an outside agent) “**have been established**/σπεριζω – sterizo”.
27. Peter stated that being **established** is the result for believers that hold fast to BD in spite of sufferings as a future reality using the verb in 1Pet.5:10.
28. This verb means to make solid and by implication, immovable. Cp. Lk.16:26 “*fixed*”
29. It is used in connection with rigorous teaching of BD. Rom.16:25; 1The.3:2 “*strengthen*”
30. They were firmly settled/**established** in their understanding of the POG.
31. Ironically, this very word occurs in Lk.22:32 where Jesus prophesied with respect to Peter that after he was squared away he would in turn “*strengthen your brothers*”.
32. These words were in connection with Peter’s impending denial of Christ (Luk.22:34).
33. Peter’s fall was the direct result of not being diligent in the intake of BD.
34. Only after he took the whole of **truth** seriously could he really strengthen +V.
35. The final words “**which is present with you**” highlights the resident doctrine in their souls/B/C/hm.sp.

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36. The participle “παρειμι – pareimi/*being alongside*” is the same used in vs.9 with the negative of those that lack the virtues necessary for spiritual advance.
37. Peter subtly contrasts these believers as those +V to those otherwise –V/maladjusted.
38. It indicates that their spiritual adjustment is as a result of proper pursuit of *epignosis*.
39. For those that embrace true spirituality in *epignosis*, the entire sphere of “**truth**/ἀλήθεια – aletheia” is self-evident as it repetitiously validates itself.
40. The final expression, along with the references to BD in 2Pet.1:1; 2:2, points to the notion that there existed a clearly defined and authoritative body of **truth** being communicated in the world (cf.Jud.3).
41. The same **truth** recorded for us today in the N.T. canon of Scripture.
42. These believers needed to have a firm grasp on the issues pertaining to the CWL as they would face the onslaught of many false teachers in the years to follow.
43. The antidote to this growing threat is soundness in the faith.
44. The faithful communicator will not let the faithful forget.
45. Peter as example of the spiritually adjusted evidences his love for the saints in **always** being prepared to fulfill his duty of office and function of spiritual gift.

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### EXEGESIS VERSES 13 – 15:

#### PETER'S MORAL OBLIGATION

<sup>GNT</sup> 2 Peter 1:13 δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει,

<sup>NAS</sup> 2 Peter 1:13 **And I consider it right**, *δέ (ch; denotes mild contrast; “And/Now”)* ἡγοῦμαι, ἡγέομαι (*vipd—1s; “I consider/regard”; used 28x [4x in 2Pet.]*) δίκαιον δίκαιος (*ap-an-s; “righteous/right thing”; indicates morally or ethically right*) **as long as I am in this earthly dwelling**, ἐφ' ἐπί (*pa; +*) ὅσον ὅσος (*rel. pro./am-s; both prep. and pro. of time; “as long as”; see the same construct Mat.9:15; Rom.7:1; 1Cor.7:39*) εἰμὶ εἰμί (*vipa—1s*) ἐν (*pL*) τούτῳ οὗτος (*near dem. pro./Ln-s; “this”*) τῷ τὸ σκηνώματι, σκηνώμα (*d.a. + n-Ln-s “temporary dwelling”; in contrast to a fixed abode, cp. Act.7:46,47; the cognate verb σκηνώω means “to live temporarily in a tent”*) **to stir you up by way of reminder**, διεγείρειν διεγείρω (*inf. purp./pa; lit. “to awaken [as from sleep]”; fig. of mental state “to stir up/stimulate”; used 6x*) ὑμᾶς σύ (*npa-2p; ref. +V*) ἐν (*pI; “by”*) ὑπομνήσει, ὑπόμνησις (*n-If-s; “remembrance/by way of reminder”; used 3x; 2Tim.1:13 2Pet.3:1; cp. verb vs.12*)

#### ATTENDANT SENSE OF URGENCY

<sup>GNT</sup> 2 Peter 1:14 εἰδὼς ὅτι ταχινή ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι,

<sup>NAS</sup> 2 Peter 1:14 **knowing that the laying aside of my earthly dwelling is imminent**, εἰδὼς οἶδα (*attend. circ. ptc./PF/a/nm1s; “knowing/discerning”*) ὅτι (*ch; intro. indir. discourse; “that”*) ἡ ἀπόθεσις (*d.a. + n-nf-s; “the removal/laying aside”; same as 1Pet.3:21*) μου ἐγώ (*npg-1s; ref. Peter*) τοῦ τὸ σκηνώματός σκηνώμα (*d.a. + n-gn-s; “earthly dwelling”; same as vs.13*) ἐστὶν εἰμί (*vipa—3s*) ταχινή ταχινός (*a—nf-s; “near/impending/imminent”; used 2x; 2Pet.2:1 “swift”*) **as also our Lord Jesus Christ has made clear to me**. καθὼς (*conj. manner; “as”*) καί (*adjunct.; “also”*) ἡμῶν ἐγώ (*npg-1p; ref. believers*) ὁ κύριος (*d.a. + n-nm-s*) Ἰησοῦς (*n-nm-s*) Χριστός (*n-nm-s*) ἐδήλωσέν δηλόω (*viaa—3s; “made clear/plain/informed/indicated”; used in 1Pet.1:11*) μοι, ἐγώ (*npd-1s; ref. Peter*)

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### BD PENNED FOR FUTURE RECALL

GNT 2 Peter 1:15 σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.

NAS 2 Peter 1:15 **And I will also be diligent** δέ (*ch; mild contrast*) σπουδάσω σπουδάζω (*vifa--1s; "I will be diligent/make every effort to"; same as vs.10*) καί (*adjunct.*) **that at any time after my departure** ἐκάστοτε (*adv. of time; "that at any time"; hapax*) μετὰ (*pa; "after"*) τὴν ἢ ἐμὴν ἐμός (*d.a. + a--af1s; "my personal"*) ἔξοδον ἔξοδος (*n-af-s; "exodus/departure"; used 3x; euphemistically of the end of life, Luk.9:31; 2Pet.1:15; historically of Israel from Egypt, Heb.11:22*) **you may be able to call these things to mind.** ὑμᾶς σύ (*npa-2p; ref. believers*) ἔχειν ἔχω (*inf. purp./pa; "to have/are able"*) ποιεῖσθαι. ποιέω (*inf. result/pm; "yourselves to do/to recall"*) τούτων οὗτος (*near dem. pro./gn-p; "these things"*) τὴν ἢ μνήμην μνήμη (*d.a. + n-af-s; "to memory/recollection/mind"; used 1x; in the LXX used 17x; cf. Psa.145:7; Pro.10:7; Ecc.1:11 [2x]; 2:16; etc.*)

#### ANALYSIS VERSES 13 – 15:

1. The opening conjunction “**And**/δέ - de” introduces a mild contrast to Peter’s self-determination to remind these believers of the issues in the CWL in vs.12.
2. That is, his approach to the ministry in this regard stems not from personal preference or simple style of teaching as one might assume, but for the sake of conscience before God and +V.
3. This is the impetus of the main thought of vs.13, “**And I consider it right...to stir you up by way of reminder**”.
4. The insertion of the temporal phrase “**as long as I am in this earthly dwelling**” continues to highlight his pastoral duties Ph<sub>2</sub> as the primary subject in vss.12-15.
5. The verb “**I consider**/ἡγέομαι – hegeomai” indicates a considered opinion that Peter has developed with respect to his ministry.
6. An opinion, we might add, that stems as a result of a +V adjusted shepherd’s insight into *epignosis* and as applied to his sheep.
7. It seems Peter does not concern himself with what others might think that otherwise would take issue of his critiques (cp.1Pet.5:12).
8. The present tense of the verb indicates that his consideration has found a permanent place in his assessment of what believers need (p.d.i. = “**keep on considering**”).
9. Peter has no plans to ever change his approach to teaching in this respect.
10. This because **it** is the “**right**/δίκαιος – dikaios” or “**righteous thing** (acc.n.s.) to do.
11. This noun denotes that the opinion drawn is based on his moral obligation of office.
12. That obligation was summarized in vs.11 as to ensure +V can enter Ph<sub>3</sub> with maximum glory.
13. This demands that believers are constantly challenged “**by way of reminder**/ὑπόμνησις – hupomnesis” as to the pertinent issues in the CWL.
14. This including doctrines that apart from application spell Ph<sub>2</sub> failure.

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15. These are mandatory doctrines that characterize, explain and expound upon the spiritual virtues in.vss.5-7.
16. Again, the review of these doctrines are not new, but worthy of repetition.
17. The infinitival phrase “**to stir you up**/δειγείρω σύ - deigeiro su” points to the purpose behind this approach to teaching that is “**righteous**”.
18. The verb literally means “to awaken or arouse from sleep” (Mar.4:39; Luk.8:24 [2x] and figuratively means to “stimulate” or “cause to bring to alertness or awareness” (2Pet.3:1).
19. The prescription for +V to avoid forgetfulness and spiritual disorientation indicative of reversionism (vs.9) is the constant **reminder** of the spiritual staples necessary for spiritual good health.
20. The adjusted communicator is not to allow those allotted to his charge the venue to allow spiritual complacency/smugness or lethargy/indolence (apathy).
21. Peter considered **it** the “**right**” thing to do **to stir up**, warn and remind +V.
22. Paul expected no less from his pastoral students, Timothy and Titus. Cp.2:Tim.2:14 cf.4:1-4; Tit.3:1 cf.2:1
23. Peter’s adamancy and personal commitment as to this pastoral obligation is contained in the inserted “**as long as I am in this earthly dwelling**”.
24. This phrase states the transitory nature of human existence.
25. Peter recognized that he only had a certain amount of time in which he was able to have impact for himself personally and others in the CWL.
26. Once life ends, there is no further opportunity for the believer to exploit the limits of salvation under *epignosis* and what it provides in terms of SG<sub>3</sub>.
27. Peter obviously GAP’d Jesus teaching regarding divine good production in Joh.9:4.
28. Peter has committed himself to the edification of those allotted to his charge as a life quest and ultimate goal of his Ph<sub>2</sub> godliness (focus).
29. Further the phrase states that Peter sees no alternative as to God’s will for his life as an apostle and shepherd of sheep.
30. Pastors that become complacent in exhortation and **reminder** as to believers staying on the straight and narrow do their sheep injustice.
31. The noun with the definite article “**earthly dwelling**/τό σκήνωμα – to skenoma” refers to a tent-like abode with particular emphasis on non-permanency. Cf.Act.7:46; 2Pet.1:14
32. The human body is more like a tent than a house. Cf.2Cor.5:1-6
33. In vs.14, Peter resumes with the thought of the brevity of life with an attendant circumstance that adds a sense of urgency to fulfillment of his pastoral obligations.
34. This is demonstrated in the opening clause, “**knowing that the laying aside of my earthly dwelling is imminent**”.
35. At the time of Peter’s writing of this letter, what he discerned at this point in his life is the fulfillment of prophecy concerning his death.
36. This as a prophecy “**as also our Lord Jesus Christ had made clear to me**”.
37. **Jesus** had prophesied that Peter would die in old age. Cp.Joh.21:18
38. A prophecy probably known throughout the Church.
39. Peter has become aware that that time is now “**imminent**/ταχύς – tachinos” that means soon, near or impending with the nuance of “swiftness” (cp.2Pet.2:1).

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40. Further, there is no doubt in his mind as brought out by the perfect participle “**knowing**/οἶδα – oida”.
41. Just as certain as Peter is to his pastoral duties, so is he with respect to ending the running of his course.
42. His impending death is emphasized as Peter euphemistically refers to “**laying aside**/ἡ ἀπόθεσις – he apothesis” of his *earthly* tent.
43. Peter himself was imbued with the spirit of prophecy and under inspiration is induced to reveal this fact concerning himself.
44. Not unlike the apostle Paul recognizing the end of his Ph<sub>2</sub> being **imminent**. Cp.2Tim.4:6-7
45. What **Christ made clear** was that Peter would willingly die a martyr’s death in his senior years.
46. Lactantius (circa 240-320 AD) recorded: “*Execrable and noxious tyrant as he was, Nero determined to destroy the heavenly Church and to abolish righteousness; and becoming the persecutor of God’s servants he crucified Peter and slew Paul.*”
47. In this way Peter’s soul entered into the presence of the **Lord**.
48. Peter is not here trying to evoke sympathy and emotions from his readers.
49. In fact, he refers to his dramatic and violent death in the most sanitized of terms.
50. What he is impressing upon his readers is that in his race to the end, he finds no room to now become complacent and rest on his laurels.
51. Rather, the sense is that even more so the urgency of his quest has become pronounced as he does not have long to benefit from Ph<sub>2</sub> grace.
52. Peter does not regard the impending end of his life as a time to “retire”, but a time to garner the additional spiritual tenacity and strength to exit this life as a “winner” of the prize. Cf.1Cor.9:24
53. **As long as** there is the breath of life given to Peter, he is determined to advance himself spiritually and fulfill his pastoral duties.
54. Peter (and Paul) is a rebuke to believers that have adopted the attitude that they have “arrived” because of tenure under MPR and no longer have to maintain a zeal and high level of application.
55. Peter in the twilight of his life shows a burst of added energy to keep his ministry and those that are +V at peak performance.
56. It is obvious he considers every moment of his life as precious in opportunity of “redeeming the time” (cp.Eph.5:16).
57. Peter recognizes (again, as does Paul) that **as long as** life exists, there remains the potential danger for spiritual catastrophe. Cp.1Cor.9:27
58. The advanced years of those spiritually adjusted are not the time to relax, but a time to kick in the after burners as necessary. Cf.Heb.3:14
59. In vs.15, Peter makes a final notation as to his “*applying all diligence*” as he makes future plans on behalf of these believers even beyond his grave.
60. Again, the verse begins with the mild contrastive conjunction “δέ - de/**And/Now**”.
61. In contrast to Peters impending death, he assures his readers that, “**I will also be diligent that at any time after my departure you may be able to call these things to mind**”.
62. This verse is uniformly accepted by conservative commentaries as reference to the writing and sending of this epistle.

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63. The phrase “**also be diligent**/καί σπουδάζω – kai spoudazo” states that in addition to his moral obligations to remind believers while alive, he will further use every effort to see that they are permanently recorded for after the fact.
64. Again, Peter evidences his love for believers in his tenacity with respect to his gift to the very end of his life.
65. Peter’s willingness to feed and shepherd the flock as an apostle resulted in a final application, the writing of 2<sup>nd</sup> Peter, precipitated by the rise of false teachers.
66. This explains how Peter was able to extend his spiritual influence from beyond the grave.
67. Hence, the words “**that at any time after my departure**”.
68. The noun “**departure**/ἔξοδος - exodos” is used here as another euphemism for physical death (like the noun “*sleep*” cf.1Cor.11:30; 15:51).
69. The noun is used 3x and of interest with respect to the Transfiguration in Luk.9:31.
70. There it is used of Christ’s exodus from the earth to the 3<sup>rd</sup> heaven (ascension).
71. Its other use apart from our verse is in Heb.11:22 of Joseph’s faith when he demanded that his bones be removed from Egypt at the time of the Exodus.
72. Here it is used of physical death of the believer in which the real you (i.e., the immortal soul) is released from the body and transferred to heaven.
73. Not to read too much into Peter’s choice of word, it seems fairly apparent that he envisions his death as the ultimate escape from a world enslaved in sin (cf.vs.4) and in anticipation of again being face-to-face with **Christ**.
74. Scripture teaches that upon physical death the believer is “*with the Lord*” who is in heaven (2Cor.5:8), which status will be perpetuated in the resurrection state (1The.4:17...“*thus we shall always be with the Lord*”).
75. The words “**you may be able to call these things to mind**” refers to the perpetuation of Peter’s divine viewpoint in the books that bear his name (1<sup>st</sup> and 2<sup>nd</sup> Peter).
76. It may have further inference to his influence on Mark in the writing of his gospel with most opinion dating Mark circa 65-70 AD.
77. Iraenaues in *Against Heresies iii.i.1* circa 180AD writes, “*Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome and laying the foundations of the church. After their departure, Mark, the disciple and interpreter of Peter, also handed down to us in writing what had been preached by Peter*” (cf.1Pet.5:13b).
78. Peter’s future diligence most specifically refers to the effort that he makes in the body of this letter that being canonical has been preserved for the Church’s perusal over the centuries.
79. He will do all that is necessary to ensure its distribution throughout the churches and of no doubt allowing copies to be made for their archives (oooppps! He forgot to copyright this epistle...my humor).
80. Peter certainly enabled a far larger audience the opportunity to do their own reminding with respect to what he simply calls “**these things**/οὗτος - houtos”.
81. “**These things**” are the virtues listed in vss.5-7 and their reinforcement in vss.8-11.
82. Whenever theological liberals try to mislead believers, we can refer to information such as we find in 2<sup>nd</sup> Peter.
83. Our study of this letter is a **reminder** of the things that if taken seriously can deliver us from the loss associated with the lust that is in the world.

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84. While the future tense of the verb “**I will also be diligent**” is considered difficult by exegetes, it is simply employing the concept of Peter always looking ahead in preparation of providing the best for his sheep just as in vs.12.
85. His plan is to put every effort in assuring that the integrity of the body of the epistle is doctrinally sound providing a future resource of reference for +V in his absence.
86. Not unlike the reason notes are provided today as a product and reference from Bible class.
87. Its language is also revealing in another aspect as it anticipates a time when the living witness of the apostles is no longer operative and the Church needs the stamp of apostolic authority on the writings left behind.
88. The double infinitive “**to be able to recall**/ἔχω ποιέω – echo poieo” literally means to “**to have ability**” with reference to remembrance and has a purpose-result effect.
89. The writing of the epistle is for the purpose of the believer having access to BD resulting in the ability to stay the course and defend against the false-teachers.
90. The final noun “**to mind**/ἡ μνήμη – he mneme” points to the “memory” bank of the believer (soul, B/C, hm.sp.).
91. It is to be imprinted deeply with the indelible words of BD through the process of repetition, so as not to forget!! (vs.9).
92. Remembering is as close as opening your Bible and coming to Bible class.

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### THE IMPORTANCE OF APOSTOLIC WITNESS IN ESTABLISHING THE TRUTH VSS.16-19

#### WHAT IT REJECTED

##### EXEGESIS VERSE 16:

<sup>GNT</sup> 2 Peter 1:16 Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.

<sup>NAS</sup> 2 Peter 1:16 **For we did not follow cleverly devised tales** γάρ (*explan. conj.*; "For") Οὐ (*neg. +*) ἐξακολουθήσαντες ἐξακολουθέω (*circ. ptc./a/a/nm1p*; "we did not follow after"; used 3x; 2Pet.2:2,15) σεσοφισμένοις σοφίζω (*circ. ptc. means/PF/p/Im-p*; *lit. wisdom/instruction; here of false wisdom; "by means of clever thinking/cunningly devised"*; used 2x, 2Tim.3:15) μύθοις μῦθος (*n-Im-p*; "myths/legends/fables/tales"; used 5x, 1Tim.1:4; 4:7; 2Tim.4:4; Tit.1:14) **when we made known to you the power and coming of our Lord Jesus Christ,** ἐγνωρίσαμεν γνωρίζω (*viaa--1p*; "when we made known/revealed/declared"; the "when" in the NAS picks up the temporal sense of the *ptc.* "did not follow after") ὑμῖν σύ (*npd-2p*; *ref. believers*) τὴν ἢ δύναμιν δύναμις (*d.a. + n-af-s*; "the power") καί (*cc*) παρουσίαν παρουσία (*n-af-s*; "coming") ἡμῶν ἐγώ (*nrg-1p*) τοῦ ὁ κυρίου κύριος (*d.a. + n-gm-s*) Ἰησοῦ Ἰησοῦς (*n-gm-s*) Χριστοῦ Χριστός (*n-gm-s*) **but we were eyewitnesses of His majesty.** ἀλλ' ἀλλά (*strong advers.*; "but") γενηθέντες γίνομαι (*circ. ptc./a/d/nm1p*; "having come to be/we were") ἐπόπται ἐπόπτης (*n-nm-p*; "eyewitnesses/observers"; used 1x) ἐκείνου ἐκείνος (*remote dem. pro./gm-s*; "of that One's/His") τῆς ἢ μεγαλειότητος. μεγαλειότης (*d.a. + n-gf-s*; "mighty power/majesty"; used 3x, Luk.9:43; Act.19:27)

##### ANALYSIS VERSE 16:

1. Having expressed his commitment to ensure the availability of sound BD even after his demise, Peter now gives further significance as to his contribution to the saints.
2. Peter employs the conjunction “**For**/γὰρ – gar” to initiate vss.16,17 and 21 to bring out that which is especially noteworthy to the preceding and immediate context.
3. The conjunction in vs.16 indicates Peter is addressing more than just prophetic teaching, albeit the new subject in vs.16, which many commentaries do not address.
4. The conjunction also harks back to his previous comments of doctrinal reminder in vss.12-15.
5. What is outstanding to his teaching and recording of BD is his role as an Apostle and eyewitness to the 1<sup>st</sup> Advent and Person of **Christ**, the emphasis of vs.16.

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6. In this way, Peter now ties together the importance of his dissemination of doctrine as an Apostolic witness (cf.3:15-16) while shifting gears to introduce the prophetic theme of the epistle, the Lord's return (cf.Chpt.3).
7. The false-teachers not only skewered the spiritual realities of the CWL in distortion of the Person of **Christ** (cp.2:1) but further repudiated His eschatological (doctrine of last things) significance.
8. The importance of Apostolic witness is two-fold as **eyewitnesses** to the 1<sup>st</sup> Advent:
  - A. They provide a 1<sup>st</sup> hand experience of Jesus' teaching avoiding loss in transmission and interpretation as it was passed down to the Church orally and written. Cp.Joh.14:26 esp.26c
  - B. They provide experiential validation for the claims of Jesus' as Messiah and hence the integrity of His teaching. Cp.Joh.21:24,25
9. Peter now draws upon the last (Messianic claim) to further substantiate his previous teaching concerning the CWL (vss.3-15).
10. That is, the importance of the virtues as made possible through **Christ**, as He is coming back as Judge and Ruler.
11. Peter, as is his style, continues to build his polemic with logic.
12. Following the importance of the virtues with respect to the believer's future heritage is the logic of its importance that their Benefactor is also their eternal King.
13. Peter first makes clear that the presentation of this prophetic fact was not fabricated, **"For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ"**.
14. The negative participle **"we did not follow/οὐ ἑξακολουθέω – ou exakoloutheo"** indicates avoiding a particular approach to their teaching.
15. The path avoided is described in terms of **"cleverly devised tales/σοφίζω μῦθος – sophizo muthos"**.
16. The plural **"we"** identifies Peter with the other original Apostles that faithfully communicated the particulars of the 2<sup>nd</sup> Advent.
17. While we would not discount others such as prophets, evangelists, etc. in this vein, the **"we"** is restricted to **eyewitnesses** of the 1<sup>st</sup> Advent as made clear in vs.16c.
18. The Greek verb **"sophizw"** (**cleverly devised**) is where we get the English **"sophism/sophistry"** that is an apparently clever but flawed argument.
19. It is often sophisticated and/or subtle on the surface, but is misleading or intended to deceive.
20. It is an obvious reference to the philosophical and/or ideological content of the false-teachers with whom Peter and company do not want to be identified.
21. The following noun **"tales"** is Peter's description of their ideologies as being things from which **"myths/legends/fantasies"** are made.
22. Paul uses the same term to describe false-doctrine and warns P-T's to disregard any subject matter or perpetrators of such in this realm. Cp.1Tim.1:3,4; 4:7; Tit.1:14
23. The promulgation of false-doctrine is a sign of the times. Cp.2Tim.4:4
24. Peter obviously regarded Gnostic teaching as nothing more than deceitfully orchestrated imaginary ideas of men.
25. This in light of their claim of superior knowledge found above the simplicity of truth.

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26. It was Gnostic practice that those subscribing to their teaching were initiated into their circles through a system of higher learning only fully attainable by becoming members of the inner circle holding the secrets to that knowledge.
27. Secrets that were based on unsubstantiated, hypothetical or mythological ideas.
28. As Peter makes clear, Apostolic initiation into Christianity was based on their experience as **eyewitnesses**.
29. This is important as the Apostles comprise the inner circle of **Jesus** through whom Church Age Christians became indoctrinated.
30. A prophetic doctrine obviously taken issue with by the false-teachers is Christ's literal return.
31. Peter reminds these believers of the correct teaching in the phrase "**when we made known to you**".
32. Peter obviously considers reminding of prophecy as also necessary to keep believers spiritually oriented (cp.vss.12-15).
33. The aorist verb "**we made known**/γνωρίζω – gnorizo" looks to the faithful past history of Apostolic teaching in the foundation of the Church.
34. The verb is causative and means to "**make known/reveal/declare/inform**".
35. These believers had been taught the straight and narrow of eschatology.
36. This would include doctrine pertaining to the last days and events ushering in the 2<sup>nd</sup> Advent. Cf.1The.5:1ff; 2The.2:1ff; 2Tim.3:1ff; cp. Jesus' teaching Mat.24
37. Contrasting the true eschatology taught to these believers with the "**cleverly devised tales**" of the false-teachers infers the latter were alleging that Apostolic doctrines were in themselves an ingenious mythology foisted upon Christians.
38. The implication of their outright denial of the doctrine is preferred over Peter simply addressing fanciful theorizing of false-teachers otherwise.
39. We know from the letter that a future consequence as a result of not adhering to true eschatology produces mockers denying the fact of Christ's return (3:3-4).
40. The teaching of the 2<sup>nd</sup> Advent is summarized by the words "**the power and coming of our Lord Jesus Christ**".
41. The specifics are to be found in the prophetic writings of the Old and New Testaments.
42. The correct prophetic scheme is attained by correctly dividing the Word of Truth.
43. This is not an easy task, but doable.
44. The prophetic scheme laid down in Scripture is not the product of fabrication and collusion by the writers of the Bible.
45. It is the product of God the H.S. revealing the future to selected men (cf.vss.20,21).
46. Furthermore, the understanding of correct prophecy is accomplished via GAP towards those that are genuine seekers. Cp.Joh.16:13-14
47. The phrase "**the power and coming**/ἡ δύναμις καὶ παρουσία – he dunamis kai parousia" is yet another example of the Granville Sharp rule.
48. The common denominator between the two nouns is that both reflect the nature of His return in hypostasis (dual nature in Person).
49. The noun "**power**" emphasizes His person as Deity harking back to vs.3.
50. The "**parousia/coming**" when used of **Christ** emphasizes His physical manifestation in resurrection glory. Cf.Mat.24:27,37,39; 1Cor.15:23; 2Pet.3:4
51. His **coming** will certainly feature His **power** as God.

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52. The purpose of expressing His return in this way is to highlight His Person in hypostasis as validation to His claim as Messiah.
53. The tri-designation of name “**Lord Jesus Christ**” further supports the emphasis.
54. The noun “**Lord**” parallels the Hebrew term “Yahweh” (Gen.2:4 cp.Joh.1:3); the name **Jesus** is His given human name (Mat.1:21); the title “**Christ**” means “Messiah” (Joh.1:41; 4:25).
55. Peter is here addressing the extreme distortions of the false-teachers that were even “*denying the Master*” by rejecting the totality of His Person.
56. In so doing, they reject His claim as the Messiah prophesied in the O.T.
57. A contemporary of Gnosticism was Docetism that denied His true humanity.
58. The opposite view was Cerinthianism (Cerintus c.100AD; a Gnostic) denying the divinity of **Jesus**.
59. It seems fairly apparent that the false-teachers spiritualized literal interpretations of BD concerning **Christ** considering BD overall as generally symbolic in meaning.
60. A resurgence of Gnosticism can be seen in popular culture in the late 20<sup>th</sup> and early 21<sup>st</sup> centuries generally associating itself with Christianity.
61. Examples are the Gnostic Christian Church and organizations such as Ecclesia Gnostica, Ecclesia Gnostica Catholica and Society of Novus Spiritus.
62. That they disregard the necessity of believing **Christ** was the God-man is of no consequence to their ideology that teaches salvation is achieved through gnosis.
63. In spite of the heretical accusations these false-teachings were making against Peter and company and their doctrine, Peter sets forth a challenge as to who can validate their stand.
64. This is the force of the final part of vs.16, “**but we were eyewitnesses of His majesty**”.
65. The strong adversative “**but**/ἀλλά - alla” brings out the stark contrast as to who can bring the evidence substantiating their beliefs to the table (false-teachers vs. Apostles).
66. The participial phrase “**we were eyewitnesses**/γίνομαι ἐπόπτης – ginomai eposites” literally is “*having become eyewitnesses*”.
67. The implication of the participle “*having become*” means that what they observed at the 1<sup>st</sup> Advent was not as a result of trying to substantiate any pre-conceived notions.
68. Rather, what they observed was simply as a natural result of being with **Christ** during **His** ministry.
69. The noun “**eyewitnesses**” is a hapax only used here in our verse.
70. Further, the cognate verb “ἐποπτεύω – epositeuo” is only used in 1Pet.2:12; 3:2, another mark for Petrine authorship.
71. It connotes one that is an attentive onlooker or observer of something or someone.
72. Peter describes what he and the others observed as “**His majesty**/ἐκεῖνος ἡ μεγαλειότης – ekeinos he megaleiotes”.
73. The remote demonstrative pronoun “**His**” looks back some 30+ years to the incarnation (physical manifestation of the Son).
74. The noun “**majesty**” is used 2 other times:
  - A. Luk.9:43 pointing to the power of God in healing and over the spirit world.
  - B. Act.19:27 describing the reputation of the pagan goddess Artemis and her position of power.

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75. It is here that some interpreters define Jesus' **majesty** as technical for the transfiguration discussed next in vss.17-18.
76. Further, they narrow the scope of the "**we**" at this point to include only Peter, James and John at the transfiguration.
77. However, as we brought out, vs.17 begins with the conjunction "**for**" indicating something that is outstanding to their observation of **His majesty** and hence, separate.
78. Further, Peter will employ the personal pronoun "**we/ἐγώ** - ego" in the emphatic position before the verb "*heard*" in vs.18 to mark the limited observers at the transfiguration.
79. "**His majesty**" is best here taken as a general reference to the expression of Divine power of **Jesus** in Messianic claim as seen through all his miracles and supernatural events involving Him at the 1<sup>st</sup> Advent.
80. This would be inclusive of the transfiguration, but not otherwise limited.
81. It harks back to both the "**power and coming**" of **Christ**.
82. "**The power and coming**" combined validate Peter's teaching both in principle (preceding vss.) and prophetically (current vss).
83. Peter is seeking to address the significance of being an eyewitness on two fronts: As validation for all his teaching previous in context and now present as to prophecy (cf.vss.19-21).
84. He will give noteworthy examples in the next verses.
85. It was the miracles of **Jesus** that validated **His** claim as Messiah and fits neatly in a combined way with what the other two uses of the noun "**majesty**" brought out (Divine **power** and reputation).
86. While the false-teachers can only bring unsubstantiated rhetoric in defense of their distorted claims of **Jesus**, Peter and the Apostles had 1<sup>st</sup> hand, sensory and tangible observations of Him in Person to validate His claim as God in the flesh.
87. This in turn evidenced that **His** teaching and hence the Apostolic source of teaching was true.
88. It indicates that the Apostles source of doctrinal information came from One that literally evidenced He was God that then begs to ask, "from what source are the false-teachers claiming"?
89. And that the false-teachers further deny His literal return, Peter will further reveal a specific miracle that was designed to be a harbinger of the 2<sup>nd</sup> Advent, the transfiguration.
90. That which is outstanding to Peter's revelation of doctrine is the sensory experience of seeing the evidence that the doctrine he learned to teach to others was pure truth.
91. Initiation into and validation for his doctrinal frame of reference was not through *myths*, **but** by means of tangible evidence that it was from God.

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### EXCEPTIONAL EXAMPLES OF JESUS' MAJESTY VSS.17-18

EXEGESIS VERSES 17 – 18:

#### WITH REFERENCE TO HIS PERSON

<sup>GNT</sup> 2 Peter 1:17 λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν εἰς ὃν ἐγὼ εὐδόκησα,

<sup>NAS</sup> 2 Peter 1:17 **For when He received honor and glory from God the Father, γὰρ** (explan. Conj.; “For”) λαβὼν λαμβάνω (circ. ptc./a/a/nm-s; “when He received”) τιμὴν τιμή (n-af-s; “honor”) καί (cc) δόξαν δόξα (n-af-s; “glory”) παρὰ (pAbl; “from”) θεοῦ θεός (n-AbIm-s) πατρὸς πατήρ (n-AbIm-s) **(such an utterance as this was made to Him by the Majestic Glory),** τοιᾶσδε τοιόσδε (dem. Adj./gf-s; points to something distinct; “of such a kind as”) φωνῆς φωνή (n-gf-s; gen. of ref.; “a voice/utterance”) ἐνεχθείσης φέρω (gen. absol. ptc./a/p/gf-s; lit. to bear/carry; fig. “having been made/brought forth/borne along”) αὐτῷ αὐτός (npdm3s; ref. Christ) ὑπό (pAbl; “by”) τῆς ἡ μεγαλοπρεποῦς μεγαλοπρεπῆς (d.a. + a—Ablf-s; “the Majestic/Excellent”; hapax; used in LXX, Deu.33:26 for the Hebrew noun “pride/גִּבְוָה - ga-vah) δόξης, δόξα (n-Ablf-s; “Glory”) **“This is My beloved Son with whom I am well-pleased “--** οὗτος (near dem. Pro./nm-s; “This One”) ἐστίν εἰμί (vipa—3s) μου ἐγώ (npg-1s; “My”; ref. the Father) ὁ ἀγαπητός (d.a. + a—nm-s; “beloved”) μου ἐγώ (npg-1s; “My”; ref. the Father) Ὁ υἱός (d.a. + n-nm-s; “the Son”) εἰς (pa; “with”) ὃν ὅς (rel. pro./am-s; “whom”) ἐγώ (emphatic/npn-1s; “I Myself”) εὐδόκησα, εὐδοκέω (viaa—1s; “take pleasure in/delight in/am well-pleased with/approve”)

#### WITH REFERENCE TO HIS 2<sup>ND</sup> COMING

<sup>GNT</sup> 2 Peter 1:18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.

<sup>NAS</sup> 2 Peter 1:18 **(and we ourselves heard this utterance made from heaven καί (cc) ἡμεῖς ἐγώ** (emphatic/npn-1p; “we ourselves”) ἠκούσαμεν ἀκούω (viaa--1p; “heard”) ταύτην οὗτος (near dem. pro./af-s; “this”) τὴν ἡ φωνὴν φωνή (d.a. + n-af-s; “voice/utterance”) ἐνεχθείσαν φέρω (circ. ptc./a/p/af-s; “being borne along/made”) ἐξ ἐκ (pAbl) οὐρανοῦ οὐρανός (n-gm-s) **when we were with Him on the holy mountain).** ὄντες εἰμί (circ. ptc./p/a/nm1p; “when we were/while being”) σὺν (pI; “with”) αὐτῷ

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*αὐτός* (npIm3s; ref. Jesus) *ἐν* (pL or location) *τῷ τῷ ἁγίῳ ἄγιος* (d.a. + a--Ln-s; "the holy") *ὄρει*. *ὄρος* (n-Ln-s; "mountain")

### ANALYSIS VERSES 17 – 18:

1. Having made clear in vs.16 that Peter's teaching finds its foundation as an Apostolic eyewitness to Jesus' "majesty" at the 1<sup>st</sup> Advent, he now supplies some specifics.
2. As we noted in our analysis, Peter is arguing the accusations by the false-teachers that his teaching is fallacious.
3. This as it relates to the spiritual principles of the CWL and now to include prophecy.
4. In so doing, the false-teachers themselves misrepresent the Christ in Person and otherwise reject His Messianic claim (cf.2:1).
5. Peter addresses both avenues of accusation by virtue of his experience in witness to Jesus' miracles that validated the message from which Peter's knowledge is derived.
6. This as it centered on His Messianic claim at the 1<sup>st</sup> Advent (addressing the spiritual issues) and as it now applies to the 2<sup>nd</sup> Advent (addressing prophetic issues).
7. Vs.17 has two layers of thought in example that Peter wishes to convey:
  - A. An inclusive example of supernatural validation of Jesus' Messianic claim.
  - B. A more specific example with Peter as eyewitness validating same and providing evidence for the 2<sup>nd</sup> Advent.
  - C. The broader idea is brought out in vs.17a,c.
  - D. The more specific is parenthetical in vs.17b that is then continued in vs.18.
8. Vs.17 gives exceptional example that combines both issues (spiritual/1<sup>st</sup> Advent and prophetic/2<sup>nd</sup> Advent), yet in distinctive/separate events.
9. Vs.18 will hammer home the example validating the prophetic issue carrying forward this theme in the epistle.
10. That which is now noteworthy of Jesus' Messianic claim is "**when He received honor and glory from God the Father**".
11. The aorist participle "**He received**/λαμβάνω – lambano" parallels the participial phrase "*having become eyewitnesses to His majesty*" ending vs.16, indicating a continuation of thought.
12. It would be better translated "**while receiving**" to indicate an ongoing action corresponding to the Apostolic witness of the 1<sup>st</sup> Advent.
13. What Christ **received** was "**honor and glory**/τιμή καί δόξα – time kai doxa" from **the Father** that was reminiscent of the entirety of His ministry.
14. Vs.17a first and foremost connotes an acknowledgement by **God the Father**.
15. This emphasis is brought out in the words spoken in vs.17c.
16. The noun "**honor**" denotes that which is of value and held precious.
17. Its cognate adjective "τίμιος – timios" is used of Christ in 1Pet.1:19 describing His work on the cross.
18. The noun "honor" emphasizes the acknowledgment by **God** with respect to Jesus' humanity being qualified as the bearer of the sins of mankind.
19. This noun is designed to further validate Christ as the spiritual prescription in the CWL with respect to Peter's previous teaching (cf.vss.3-4).
20. The noun "**glory**" is God's acknowledgment of Christ not as an inferior, but equal in **glory** with the **Father**.

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21. This noun emphasizes the Deity of Christ. Cf. Joh.1:14,15 cp. Joh.17:5b
22. It points to His Person as the incarnate **God** that was destined to be taken up in resurrection **glory**. Cp. 1Tim.3:16
23. This based on the totality of Jesus' Person as Messiah.
24. Together the nouns point to the hypostasis and the spiritual and prophetic significance of His Messianic claim.
25. The particular example that summarily encapsulates all of these facts is the verbal acknowledgment by **God** with reference to His Person, "**This is My beloved Son with whom I am well-pleased**".
26. These words were spoken by the **Father** on two occasions during Jesus' ministry:
  - A. At His baptism by John commencing His ministry. Mat.3:17; Mar.1:11; Luk.3:22
  - B. At the transfiguration later in His ministry. Mat.17:5; Mar.9:7; Luk.9:35
27. The two occasions together are supernatural evidence of the Father's affirmation upon the Person of Christ satisfying all requirements as the Messiah.
28. The recognition of both events dispels any claims by the false-teachers that Jesus' was anything different than the unique God-man Peter and company have presented.
29. This to include His ministry as Messiah and as taught concerning both Advents.
30. What Apostolic teaching taught was not *myth*, but had the highest Divine evidence of validation.
31. The quotation using the phrase "**this is**" (literally: the dem. pro. "**this One**/οὗτος – houtos + verb "**keeps on being**/εἰμί - eimi") is used exactly in Mat.3:17 (baptism) and all 3 references to the transfiguration.
32. In Mark and Luke's account of the baptism, they use the pronoun "**You**/σύ - su" (*You are My beloved...*) to indicate that the words spoken by **God** were directed specifically to the **Son**.
33. Matthew records the intent of what was heard while Mark and Luke record the specific words.
34. Mark and Luke's account satisfy the beginning of the verse that Jesus was the direct recipient of "**receiving**" **honor and glory from God** on that occasion.
35. Further, Peter employs the pronoun "**My**/ἐγώ - ego" in the Greek text before both nouns "**beloved**/ὁ ἀγαπητός – ho agapetos" and "**Son**/ὁ υἱός – ho huis" (lit. "**My beloved, My Son**").
36. This dual reference to the **Father** in view of Christ further infers the hypostasis and thus emphasis of Messianic claim.
37. Both nouns capture His complete Person.
38. The noun "**beloved**" in Mat.12:18; Mar.12:6; Jesus' baptism cf. Luk.3:22 and the noun "**Son**" in Mat.28:19; Joh.10:36
39. Together they echo the Messianic expectation of Isa.42:1.
40. The singular of the relative pronoun "**whom**/ὅς – hos" indicates that though Messiah was distinct in nature, He was one in Person. *See the Doctrine of the Hypostatic Union.*
41. It was Jesus' baptism that identified His person with His death on the cross, burial and resurrection.
42. It was His transfiguration that then pointed to His power as **God** in resurrection **glory** setting the stage for His return.

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43. Both events combined give a complete picture of supernatural validation of Jesus' Person and Messianic ministry pertaining to both Advents.
44. The events are to be linked together to paint the full picture.
45. While there were witnesses to the baptism, there is no evidence that Peter (or company) were present (only John the B. and unspecified crowd cf. Luk.3:21).
46. Hence, enter the parenthetical insert established with a genitive absolute participle, **“such an utterance as this was made to Him by the Majestic Glory”**.
47. The genitive absolute indicates a thought aside from the main idea.
48. The entire phrase can be left out of the verse and the general idea remains intact i.e., **“For while receiving honor and glory from God the father saying, ‘This is My...’”** (confirmation of Messianic claim).
49. Again, the main thrust is that there was exceptional miraculous evidence provided confirming 1<sup>st</sup> and foremost that Jesus was Messiah (verbal validation by the **Father**).
50. And now most specifically of the two events that Peter was in fact present as an eyewitness: the transfiguration.
51. It is the transfiguration that is of upmost importance as it further validates God's words spoken at Jesus baptism as an ongoing reality in His ministry.
52. Of the two events, Peter was an eyewitness to the one that personified Jesus as Messiah and further pointed to the 2<sup>nd</sup> Advent.
53. While Peter's presentation in the English may be subtle and somewhat awkward in expression, the Greek clearly shows his intentions:
  - A. With reference to Apostolic witness to the miracles of Christ validating His Person and ministry as Messiah, two most noteworthy events occurred (vs.17a,c).
  - B. Of the two, I, Peter was personally present at the one event that not only captured the full essence of Person/Messiahship, but additionally heralded an anticipated 2<sup>nd</sup> Advent (vs.17b,18).
54. The fact is, vs.17 is almost cryptic and takes on an air of deriding/mockingly the false-teachers and their claim of possessing secret knowledge (*cleverly devised tales*).
55. That the transfiguration is the reserve event most specific to Peter's prophetic argument is made clear in vs.18, **“and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain”**.
56. Vs.18 is a continuation of the parenthesis of vs.17b.
57. Again, the accounts of this event are recorded in Mat.17:1-5; Mar.9:2-7; Luk.9:28-35.
58. The words **“we ourselves heard/ἐγὼ ἀκούω – ego akouo”** is emphatic and restricts the eyewitness account on this particular occasion to Peter, James and John.
59. James died a martyr at the very outset of the CA (Act.12:2) leaving Peter and John as the only living eyewitnesses of the transfiguration.
60. It was here that a most pertinent example of Jesus *“majesty”* was put on display on Mt. Tabor about 5 miles East of Nazareth.
61. The **glory** of His inner Deity burst through His body and clothing so that *“His face shone like the sun, and His garments became as white as light”* (Mat.17:2).
62. In this way, the acknowledged **“honor and glory”** of vs.17a was personified.
63. Moses and Elijah (2 witnesses of the Trib.) made a special appearance and conversed with Jesus (introductory meeting of the 3).
64. The whole episode was designed to mimic the 2<sup>nd</sup> Advent in anticipation of a successful 1<sup>st</sup> Advent.

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65. While these spectacular events occurred at the transfiguration, they are not the main focus of Peter.
66. It is still the words of **Father** that is designed to hold the readers attention.
67. This again points to the secondary emphasis of this verse, Jesus' Messianic claim.
68. We further note in this vein that Peter omits the words "*listen to Him*" otherwise recorded in all 3 transfiguration accounts.
69. The emphasis of the words of Messianic approval is brought out in the repeated use of the noun "**utterance/ voice**/φωνή - phone" in vs.17b and 18.
70. The added near demonstrative pronoun "**this**/οὗτος – houtos" before "**utterance**" in vs.18 indicates that Peter and company were right there on the spot and there would be no mistake as to what they "**heard**" or saw.
71. The genitive absolute participle of vs.17b, "**was made**/φέρω – phero" literally means "to carry or bear" and the verb is also repeated in vs.18 (parenthetical tie).
72. The participle corresponds with the participle "**received**" as a specific side point of notation (gen. abso.) as part of Jesus' Messianic validations during the 1<sup>st</sup> Advent.
73. Peter then notes that the **voice was made** distinct by means of "**the Majestic Glory**/ἡ μεγαλοπρεπής δόξα – he megaloprepes doxa".
74. As the synoptics reveal, the **voice of God** emanated from a bright cloud overhead (Mat.17:5; Mar.9:7; Luk.9:34-35).
75. The adjective "**Majestic**" is a hapax and means that which is excellent, sublime or exalted.
76. It describes the "**Glory**" as here personified in **God the Father** in expression of His essence/attributes.
77. The **Father** spoke via theophany from the cloud.
78. The description "**Majestic**" is used of **God** and in this way otherwise in the O.T. Cp.Exo.15:6,11; Job 37:4; Psa.8:1,9; 29:4; 111:3
79. While the **voice** was **heard** from the cloud, in vs.18 Peter points to its primary origination as being "**made from heaven**/φέρω ἐκ οὐρανόσ – phero ek ouranos", an obvious reference to the 3<sup>rd</sup> **heaven**.
80. The subtlety of another clue that there is an obscured double layer of thought with these verses can't be overlooked here.
81. None of the transfiguration accounts make any reference to a "**voice from heaven**"; only the baptism accounts make this notation (cp.Mat.3:17; Mar.1:11; Luk.3:22).
82. Again, "**the holy mountain**/το ἅγιος ὄρος – to hagios oros" is reference to Mt. Tabor in preference over Mt. Hermon (as an alternative).
83. Mt. Tabor towers over the region at 1843 ft. above sea level and is more reasonably accessible than a climb to the top of Mt. Hermon.
84. It overlooks the Jezreel Valley of which the valley of Megiddo is the northwestern part.
85. From the summit one has a lovely view in all directions.
86. To the West the higher parts of the city of Nazareth are visible.
87. Mt. Tabor is visible from the Megiddo mound (SW from Tabor).
88. This valley is the scene of the great battle of Armageddon (cf. Joe.3:14).
89. Megiddo was an Israelite city in the Jezreel Plain.
90. Megiddo was one of the most strategic points in Palestine and many crucial battles took place in its vicinity (ancient and modern).

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91. What a fitting place the top of Mt. Tabor was for Jesus to draw attention to the future **glory** of His 2<sup>nd</sup> Coming.
92. It is called “**the holy mountain**” because of what happened there that day in the life of Christ.
93. Just as Mount Sinai is forever **holy** because of what happened there in the 15<sup>th</sup> century BC. Cp.Exo.3:5
94. The epithet “**holy**” was used of any place where God revealed Himself in a special way in O.T. times.
95. Jesus’ action on the occasion of the transfiguration was a positive pledge of the future coming of which certain false teachers scoffed.
96. Peter uses this incident in particular to emphasize his authoritative knowledge of Jesus in rebuttal to the false-teachers “mythological” claims with respect to his prophetic teaching and thus his teaching otherwise..
97. The transfiguration stresses the solidarity between Jesus’ Messianic claim and apostolic message regarding the doctrine of the 2<sup>nd</sup> Advent.

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### THE IMPORTANCE OF BIBLE PROPHECY

#### EXEGESIS VERSE 19:

<sup>GNT</sup> 2 Peter 1:19 καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν ἀύχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν,

<sup>NAS</sup> 2 Peter 1:19 **And so we have the prophetic word made more sure**, καί (ch) ἔχομεν ἔχω (vipa--1p; "we keep on having"; subject reverts back to Apostolic witness) τὸν ὁ προφητικὸν προφητικός (d.a. + a--am-s; "prophetic"; used 2x; Rom.16:26) λόγον, λόγος (n-am-s; "word") "made" supplied βεβαιότερον βέβαιος (compar. adj./am-s; "more sure/certain/firm"; used legally to validate; same as vs.10) **to which you do well to pay attention as to a lamp shining in a dark place**, ᾧ ὅς (rel. pro./dm-s; "to which"; ref. the prophetic word) ποιεῖτε ποιέω (vipa--2p; "you keep on doing") καλῶς (adv.; "well/rightly/correctly") προσέχοντες προσέχω (circ. ptc./p/a/nm2p; "while paying attention") ὡς (compara. conj.; "as") λύχνῳ λύχνος (n-dm-s; "to a lamp"; used 14x) φαίνοντι φαίνω (adj. ptc./p/a/dm-s; "shining/giving light"; used 30x) ἐν (pL) ἀύχμηρῷ ἀύχμηρός (a--Lm-s; "a dark/dismal/filthy"; hapax) τόπῳ, τόπος (n-Lm-s; "place") **until the day dawns and the morning star arises in your hearts**. ἕως (pg; "until") οὗ ὅς (rel. pro./gm-s; "of which"; translated "the" in NAS) ἡμέρα (n-nf-s; "day") διαυγάσῃ διαυγάζω (vsaa--3s; "might dawn/shine through"; hapax) καί (cc) φωσφόρος (ap-nm-s; "morning star"; lit. ref. to Venus; fig of Christ; hapax) ἀνατείλῃ ἀνατέλλω (vsaa--3s; "might arise/spring up"; used 9x) ἐν (pL) ὑμῶν, σύ (npg-2p; ref. readers) ταῖς ἡ καρδίαις καρδία (d.a. + n-Lf-p; "hearts")

#### ANALYSIS VERSE 19:

1. Vss.19-21 are one long sentence in the Greek text.
2. Vs.20 employs a colon at the end (high dot in Grk.txt.) introducing vs.21 as a final example pertaining to the immediate discussion.
3. Vs.21 further highlights its exceptional importance to prophecy as it is initiated by the 3<sup>rd</sup> and final use of the conjunction "For (gar)" in this section.
4. Vs.19 continues Peter's discussion as to the importance of the transfiguration as it relates to prophecy, "**And so we have the prophetic word made more sure**".
5. The opening conjunction "**And/καί** - kai" begins the sentence and could be understood in two ways:
  - A. Coordinative continuing the broader idea of Messianic claim (validation of Person) brought out in vss.17-18, which the translation "**And so**" implies.

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- B. Emphatic (ascensive) presenting a most notable example specifically as to being eyewitnesses to the transfiguration and could be translated “**Even so**”.
6. That prophecy is now the main subject, the emphatic use is preferred.
  7. Peter has completed his transition of thought from validation of Jesus’ in Person (vs.16c,17a,c) to the current theme and issue of prophecy (vs.16b,17b,18).
  8. Peter is highlighting the fact that being eyewitnesses to the transfiguration is that which validates “**the prophetic word**” making it “**more sure**”.
  9. The verb “**we have**ἔχω – echo” follows the conjunction (mark of the ascensive use cf.*Kaufman p.53*) tying together what Peter and company gained in certainty as eyewitnesses with respect to prophecy.
  10. That as an ongoing affect in affirming prophecy to others as the remainder of vs.19 infers.
  11. The present active indicative “**we keep on having**” correlates to the hearers of prophecy “**doing** (present active indicative) **well to pay attention**” in vs.19b.
  12. The “**we**” stands in contrast to the “**you**” of this verse.
  13. The plural “**we**” in the verb is here obvious reference to the emphatic “*we ourselves*” of vs.18 pinpointing Peter, James and John as the specific eyewitnesses.
  14. The phrase “**The prophetic word**/ὁ προφητικός λόγος – ho prophetikos logos” refers to the O.T. prophecies relating to the 2<sup>nd</sup> Advent.
  15. The adjective “**prophetic**” indicates the passive sense of prophecy as the written **word** as seen in its only other use in Rom.16:26 (i.e., “*prophetic Scriptures*”).
  16. It refers to that portion of the O.T. that is predicative prophecy.
  17. Predicative prophecy falls into two broad categories: fulfilled and unfulfilled.
  18. The comparative adjective translated “**made more sure**/βέβαιος - bebaios” is a legal term to “validate”, such as a contracted agreement or testament. Cf.Heb.9:17
  19. It is literally used of an anchor meaning to be “secure/firm” (cp.Heb.6:19) and figuratively means to be “steadfast/firm or sure”.
  20. The idea is that what happened on the Mount of Transfiguration “confirmed”, or “validated” what was written in the O.T. **prophetic word**.
  21. Had this event not occurred, the O.T. prophecies would have been just as reliable.
  22. The transfiguration simply added validity to something that is inviolable (unbreakable).
  23. One aspect that this miracle would impact their certainty of prophecy is the fact it anticipated Christ being exalted in resurrection glory (a prophecy; Cf.Isa.52:13 cf.14).
  24. It pointed to God’s omniscience manifesting before the fact that which would ultimately become reality concerning the Christ.
  25. That Christ indeed completed His ministry with success, this event itself would further confirm the inviolability of God’s **word**.
  26. Its direct impact is that God perfectly foresees (foreknowledge) and therefore His entire plan is perfectly formulated in anticipation of fulfillment.
  27. Peter, James, and John had a tangible confirmation unique to prophecy.
  28. They became specific representatives of Apostolic witness on this occasion (the importance of 3 witnesses).
  29. Peter then compliments the readers on their understanding and faith in that body of revealed truth, “**to which you do well to pay attention as to a lamp shining in a dark place**”.

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30. The relative pronoun “**to which/ὅς** – hos” refers to O.T. prophecy pertaining to the 2<sup>nd</sup> Coming.
31. The words “**you do well to pay attention**”, with the present tense verb of “**you do/ποιέω** – poieo” renders the phrase literally “**you are doing well paying attention**”.
32. This refers to their +V towards “**the prophetic word**” in particular.
33. The present participle “**pay attention/προσέχω** – prosecho” means literally, “to have before”.
34. It emphasizes that these believers were not only taught prophecy, but constantly kept it in mind as part of their doctrinal orientation and focus.
35. The comparative phrase “**as to a lamp/ὡς λύχνος** – hos luchnos” sets up a contrast.
36. Bible prophecy is “**a lamp**” that provides light in an otherwise “**dark place**”.
37. The “**dark place**” is cosmos diabolicus.
38. The adjective “**dark/αύχμηρός** – auchmeros” is a hapax and means “squalid, dirty, dark, murky, dismal”.
39. The devil’s world is truly a dismal place when viewed from the Divine viewpoint or by contrast to the coming kingdom of God.
40. The metaphor of Scripture as an illuminating torch is both well known and apt. Cp.Psa.119:105
41. The light shows up the dirt and provides an alternate world view for those +V to BD.
42. Peter then relates to time as we walk by the torchlight of prophecy “**until the day dawns and the morning star arises in your hearts**”.
43. The preposition of time “**until/ἕως** - heos” looks to the advance of the Church Age.
44. “**The day/ἡμέρα** - hemera” itself refers to the Millennial Age bracketed by the 2<sup>nd</sup> Advent and dissolution of the universe in preparation for the new creation. Cp.Mal.4:2; 2Pet.3:10
45. In contrast, night refers to the Church Age and the Tribulation. Cf Rom.13:12
46. The “dawning/διαυγάω – diaugazo” of **the day** refers to the period of the Rapture generation (Laodicean era of the omega Church) through the Tribulation to the Second Advent.
47. “**The day dawns**” when history moves into the final generation.
48. The final generation is the time from the founding of the state of Israel until the 2<sup>nd</sup> Advent.
49. The whole period is a period of moral and spiritual darkness with the darkest period of night occurring just before dawn (Rapture generation and Trib.).
50. The full light of **day** begins with the sun arising on the eastern horizon (2<sup>nd</sup> Advent) and its daytime circuit (1,000 yrs.).
51. The other astronomical metaphor Peter uses is the “**morning star**” that is a reference to the planet Venus (closest planet to the earth).
52. The Greek noun is literally, “**the day-star/φωσφόρος** – phosphoros” that is a compound from “light (phos)” and “to bring (phero)”.
53. In Rev.2:28 the Greek reads “**the morning star**” (τὸν ἀστέρα τὸν πρωϊνόν – ton astera ton proinon), and in Rev.22:16 the reading is “**the bright morning star**” (adding the adjective λαμπρός – lampros).
54. Venus, at certain times of the year, appears as a bright light appearing in the heavens just before dawn.
55. The “**morning star**” refers to Jesus Christ (Rev.22:16; cp. 2:28).

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56. Christ will appear for the Church before the Millennial day begins.
57. Christ is both “**the morning** (or day) **star**” and the “sun” in astronomical symbolism.
58. Venus, with a magnitude that varies between –3.3 and –4.4 (maximum brightness able to cast shadows), is brighter than any other planet or fixed star.
59. That’s why at times it is the first “**star**” to appear in the evening, and at other times it is the last to disappear in the morning.
60. That is also why it is called the evening and the **morning star**.
61. At the time of its greatest brightness it can be seen in daylight.
62. It is clearly visible in the brightest dawn.
63. It can be seen when the sun rises.
64. The phrase “**arises in your hearts**” refers to the awareness of specific prophetic signs that signal the return of Christ a.k.a. “**the Morning Star**”.
65. The subjunctive verb “**arises**/ἀνατέλλω – anatello” means to “rise up” and is used of the sun. Cp.Mat.5:45; 13:6; Mar.4:6; 16:2.
66. That the “rising” is “**in your hearts**” metaphorically pictures a spiritual awareness within the believer in orientation to the time marking Christ’s return.
67. The historical fulfillment that marks this period is via the Rapture generation.
68. Believers living before this generation could still have the understanding without the corresponding historical fulfillment, hence the preposition “**until**”.
69. The determinative sign is Israel’s re-establishment as a nation among the nations. Cf.Mat.24:32-34; Mar.13:28-30; Luk.21:29-32
70. From 70AD to 1948AD Israel was a non nation among the nations.
71. Ignorance of Bible prophecy has led many over the centuries of the Church Age to “cry wolf” with respect to Christ’s coming. Cf.2The.2:1-2
72. Ignorance of the same prophecies has led others to deny that it is even possible to identify the final generation.
73. No national Israel, no coming of Christ, is our motto.
74. As the **morning star** is not always visible; Christ’s coming was not always possible.
75. For informed believers living in the Rapture generation, “**the morning star**” has arisen in their **hearts**.
76. For us, the **prophetic word** consists of the end-time prophecies of both Testaments.
77. O.T. and N.T. prophecies have been, and continue to be, fulfilled so that all things can be in place so Christ can return.
78. **Prophetic** realization has been taking place since apostolic times.
79. Again, the prophecy that has turned the corner, so to speak, is the re-establishment of national Israel along with sovereignty over Jerusalem (1967).
80. The only thing still of primary issue is the building of the third temple.
81. This assumes a tribulational temple being operative before the onset of the Tribulation. Cf.Rev.11:1-3
82. The reality of Christ’s private coming for the Church is in our “**hearts**” because we know the doctrine and because we live at this time.
83. We need to continue “**to pay attention**” to the “**prophetic word**” that was confirmed to three men when Christ was transfigured.
84. The foundation for Peter’s confirmation is his validation par excellence at the transfiguration that prophecy is ultimately fulfilled in the Person of Christ.
85. The validation of His Person was grounded in witness to His “*majesty*”.

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### EXEGESIS VERSES 20 – 21:

#### THE INTERPRETATION OF PROPHECY

<sup>GNT</sup> 2 Peter 1:20 τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται·

<sup>NAS</sup> 2 Peter 1:20 (Revised) **knowing this first of all, that no prophecy of Scripture is a matter of one’s own interpretation,** γινώσκοντες γινώσκω (*circ. Ptc./p/a/nm2p*; “while knowing”) τοῦτο οὗτος (*near dem. pro./an-s*; “this thing”) πρῶτον πρῶτος (*ord. adj.*; “first” in order of priority hence, “first of all”) ὅτι (*conj. Intro. indir. Disc.*; “that”) πᾶσα πᾶς (*a-nf-s*; “every”) προφητεία (*n-nf-s*; “prophecy”) γραφῆς γραφή (*n-gf-s*; “of writing/Scripture”) οὐ (*neg. +*) γίνεται· γίνομαι (*vipd-3s*; “did not come about”) ἰδίας Ἰδιος (*a-gf-s; gen. of ref.*; “with reference to one’s own”) ἐπιλύσεως ἐπίλυσις (*n-gf-s; lit. loosing/liberation; fig. “interpretation/exposition”; harax*)

#### THE SOURCE OF PROPHECY

<sup>GNT</sup> 2 Peter 1:21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.

<sup>NAS</sup> 2 Peter 1:21 **for no prophecy was ever made by an act of human will,** γάρ (*explan. conj.*; “for”) οὐ (*neg.*) προφητεία (*n-nf-s*; “prophecy”) ποτέ, (*indef. adv. of time*; “ever/at any time”) ἠνέχθη φέρω (*viap--3s*; “was made/borne along”; *same vss.17,18*) θελήματι θέλημα (*n-In-s*; “by a will”) ἀνθρώπου ἄνθρωπος (*n-gm-s*; “of man”; *i.e., “by an act of human will”*) **but men moved by the Holy Spirit spoke from God.** ἀλλά (*strong advers.*) ἄνθρωποι. ἄνθρωπος (*n-nm-p*; “men”) φερόμενοι φέρω (*adj. ptc./p/p/nm-p*; “being borne along/moved”) ὑπό (*pAbl*; “by”; *denotes agency*) ἁγίου ἅγιος (*a--Abln-s*) πνεύματος πνεῦμα (*n-Abln-s*) ἐλάλησαν λαλέω (*viaa--3p*; “spoke/communicated”) ἀπὸ (*pAbl*) θεοῦ θεός (*n-Ablm-s*)

### ANALYSIS VERSES 20 – 21:

1. There is no conjunction “**But**” in the Greek text as translated in the NAS.
2. The NAS with its use of the conjunction implies a command behind vs.20 regarding information these believers need to GAP.
3. Vs.20 is a continuation of thought spurred by the main verb “you are doing well” in vs.19.
4. The present active circumstantial participle “**knowing**/γινώσκω – ginosko” parallels the participle “paying attention” in vs.19 with both acting as direct objects to the main verb.

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5. Vs.20 is a further commendation for these believers of what they “*are doing well*” in addition to “*paying attention*” to **prophecy**.
6. In addition to adhering to sound eschatology, these believers are further oriented as to the premium to be placed on discerning sound teaching of true **prophecy**.
7. This is the idea of vs.20, “*while knowing this first of all, that no prophecy of Scripture is a matter of one’s own interpretation*”.
8. A believer’s path to possessing sound **prophecy** (vs.19) is **first** dependent upon understanding that which constitutes sound teaching of **prophecy** to begin with.
9. That these believers place a premium on the teaching in this vein is captured in the opening phrase “**knowing this first of all**”.
10. The verb for knowledge “ginosko” here highlights their discernment in what to look for in a **prophecy** teacher.
11. The phrase “**this thing first of all**/οὗτος πρῶτος – houtos protos” is equivalent to our idiom “above all” or “as a matter of **first** importance”.
12. Peter is addressing false-prophets/teachers that in particular deny the integrity of the **Scripture** in general and the prophetic word in particular.
13. These are kinds of false-teachers that scoff at the prophetic revelation regarding the coming of Christ disregarding the literal grammatical approach to Biblical exegesis/**interpretation**.
14. These theological liberals do not take the **Scripture** seriously and thus literally; they do not have a clue as to its proper understanding that true conservatives have; they are out of sync with the ultimate Author – God the **Holy Spirit**.
15. This has ever been the case with intellectually arrogant types (term Gnostic = knowledge).
16. These individuals have sprung up like weeds over the course of the CA.
17. In contrast, for those that adhere to the validity of the WOG, there is a fundamental presupposition with respect to the nature of **Scripture**.
18. Peter makes that declaration in the words “**that no prophecy of Scripture is a matter of one’s own interpretation**”.
19. The phrase “**no prophecy of Scripture**” is another way of making reference to each and every **prophecy** found in **Scripture**.
20. What must be determined here is what is meant with the hapax noun translated “**interpretation**/ἐπίλυσις – epilusis”.
21. The noun literally means “to loose/liberate/emancipate/set free”.
22. It is used here figuratively as in a sense of explanation or **interpretation**.
23. The cognate verb “ἐπιλύω – epiluo” is used 2x in Mar.4:34 and Act.19:39 and in both cases means to unravel a problem.
24. The two main ways the noun could be understood in our verse are:
  - A. **No prophecy of Scripture** arises from the prophet’s **own interpretation** or derivation (source).
  - B. **No prophecy** is to be understood by private or self-generated **interpretation**.
25. That Peter is dealing with false-teachers that misinterpret **Scripture** (cp.2:1; 3:16), the 2<sup>nd</sup> is preferred, though both thoughts are true.
26. Peter first deals with the principle of **interpretation** of **prophecy** in understanding it in vs.20, and then will deal with its source of origin or how it is generated in vs.21.

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27. Combined these two verses bring home that fact that Bible **prophecy** is neither given (vs.21) nor interpreted rightly (vs.20) based on man's **own** ideas; rather the H.S. is the director of both functions.
28. Interpretatively (vs.20) this is the difference between eisegesis (reading into) and exegesis (extracting from).
29. Peter reverses the chronological order of prophetic revelation to point out that the prophetic word does us no good unless **first** it is interpreted accurately (author is otherwise a moot point).
30. The indispensable ingredient necessary for proper hermeneutics (science and art of **interpretation**) of **prophecy** (as with all **Scripture**) is the filling ministry of the H.S. Cp.Joh.16:13
31. That Bible **prophecy** has its origin in the mind of **God** (vs.21), it cannot be properly understood apart from the assistance of **God** via the H.S.
32. Without employing the proper spiritual operating assets, the students work is "*unfruitful in the epignosis of our Lord Jesus Christ*" (cp.1:8).
33. The student of BD in FHS is then in the proper spiritual condition to employ the ICE (Isagogical, Categorical, Exegetical) hermeneutics for an accurate **interpretation**.
34. The ICE hermeneutics in general as applied to **prophecy** include:
  - A. The **interpretation** of words:
    - 1) The student must ascertain the normal meaning of the words in the time frame which they were used.
    - 2) The significance of the word is to be retained unless weighty and necessary reasons require abandonment or neglect.
    - 3) Where several uses are possible select the one that best fits the context.
    - 4) Don't place too much emphasis on etymology because the common usage may be different.
    - 5) Determine differences in synonyms.
    - 6) Examine epithets (characteristics used in place of a name) closely.
    - 7) Determine if general terms are used in a restricted sense via ICE.
    - 8) The simplest sense is probably the genuine one.
    - 9) Determine the intent of the writer.
  - B. The **interpretation** of context.
    - 1) Look at the immediate context.
    - 2) Determine the scope of the context.
    - 3) Relate the context to other similar ones.
    - 4) Investigate each word and sentence with minute attention.
    - 5) Determine transitions to other topics.
    - 6) Recognize no parenthesis without sufficient reason.
    - 7) Explanation must suit context.
  - C. The historical **interpretation**.
    - 1) The WOG can only be understood in the time of history in which it was written.
    - 2) Know everything possible about the writer.
  - D. Grammatical **interpretation**.
    - 1) The exegete must know the original languages.
    - 2) One must recognize normal grammar.

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- E. Identify figurative language.
- 1) Determine if the language is literal or figurative.
  - 2) Regard the literal meaning first.
35. In vs.21, Peter then gives the outstanding reason why dependency on the H.S. is essential to **interpretation**, “**for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God**”.
  36. That the H.S. is the ultimate Author of the Bible, it of necessity demands His input as to its understanding. Cp.1Cor.2:10-13; 1Joh.2:27
  37. He begins by declaring that “**no prophecy ever came by the will of man**”.
  38. He means, of course, “**no prophecy of Scripture**” (cf. v.20).
  39. Over the course of man’s history, prophecies have arisen that are the product of what Peter calls “**the will** (or volition) **of man**/θέλημα ἄνθρωπος – thelema anthropos”.
  40. **God**, through the prophet Ezekiel, condemned self-inspiration. Eze.13:2,17
  41. Many prophesy, as seen in the above citation, in the name of **God**.
  42. Just as the POG for salvation is not according to the assertion of human **will** (Joh.1:12-13) neither is the revelation of the POG otherwise.
  43. Human history is jam-packed with false prophets and their prophecies.
  44. Only the prophecies of **Scripture** are 100% reliable.
  45. The problem is not with the content of **Scripture**, it is with the **interpretation**.
  46. At both points (initial revelation to a prophet of **God** and GAP), **God** the HS is the fundamental agent for communication.
  47. In v.21 Peter affirms that all the authors of **Scripture** were “**men moved by the Holy Spirit**”.
  48. The “**men**” are the various authors of the O.T. that “**spoke from God**”, a fact that believers today are to also recognize regarding the authors of the N.T.
  49. The aorist indicative third person plural of “**spoke**/λαλέω – laleo” means to communicate a message.
  50. This refers to the final product or the original autograph.
  51. The verb “**moved**/φέρω - phero” (used 2x) points to the process of writing for posterity what had been revealed to them, whatever the medium (dreams, visions, audio, etc.).
  52. It means “carry”, or “bear along”.
  53. Its first use as an aorist passive verb emphasizes that the author avoided any self-willed invention.
  54. Its second use as a participle emphasizes the continuous action of the H.S. able to use their +V for God’s intended purpose of communication (submit their **will** to God’s).
  55. The transmission was initiated by the H.S. known theologically as “verbal plenary (complete) inspiration”. Cp.2Tim.3:16
  56. The willing prophet then communicated (written and audible) God’s complete and accurate revelation.
  57. The third person of the Godhead was the Divine agent that insured that the final product was exactly what **God** wanted apart from any admixture of error.
  58. During “inspiration”, the H.S. “superintended” the writer’s thoughts for protection.
  59. In the process, the individual prophet’s personality and writing style was preserved.
  60. This process is no longer going on, with the completion of the book of Revelation.
  61. Peter is presenting here the doctrine of the divine origin of **Scripture** in v.21.

## THE 2<sup>ND</sup> EPISTLE OF PETER

62. A working definition of inspiration is: That mysterious and supernatural process by which Divine causality worked through human authors without negating their individual personalities and styles to produce God's complete, coherent and totally accurate message to mankind in the original autographs of Scripture.
63. "Inspiration" is to be distinguished from "illumination" that is the result of the interpretative process in vs.20.
64. The common denominator between the two again is the H.S.
65. Vs.21 is perhaps the fullest and most explicit Biblical reference to the inspiration of the human authors of **Scripture** other than 2Tim.3:16.
66. No interest should be displayed in the psychology of inspiration.
67. Peter is not concerned with how they felt, or even how much they understood, but simply with the fact that they were bearers of God's message.
68. The relative parts played by the Divine and human authors are not mentioned, but only the fact of their cooperation.
69. This is the reason for such an expressive verb "phero/**made by/moved by**" that is also used in Act.27:15,17 (*driven along*) of a ship carried along by the wind.
70. The prophets raised their sails, so to speak (they were obedient and receptive), and the H.S. carried their craft (individuality) in the direction He wished.
71. **God spoke, men spoke.**
72. Further, it is the same verb used in the parenthesis of vss.17b,18 relating to **God** directly and audibly speaking at the transfiguration.
73. Any sound doctrine will not neglect either the Divine or human part of this truth, as is the case with the doctrine of the God-Man.
74. We should take into consideration all we can learn of the background of the human agent who cooperated with **God**.
75. Revelation was not a matter of robotic reception; it meant active cooperation.
76. God revealed His truth through personalities, as was demonstrated in the incarnation.
77. He did not use just any **men**, but adjusted **men** that were dedicated to truth.
78. They were "**moved**", not because of their "fleshly minds", but because they dared nothing by themselves, only in obedience to their infallible Guide, **God** the H.S.
79. It should now be apparent that Peter has been replying to allegations by the false teachers: namely, that the apostles were purveying myths about Jesus, His Messianic claim in power and His coming.
80. To their contention that the apostles were purveying myths about Jesus, Peter says, "Not so: we were with Him at the 1<sup>st</sup> Advent, most specifically the transfiguration, and we were eyewitnesses".
81. He then offers as evidence the O.T. writings as a witness that is even more unimpeachable than the apostles' experience on the Mount of transfiguration.
82. But the false teachers respond by rejecting the authority of **Scripture**, denying its divine origin, and saying that the human authors simply advanced their own ideas.
83. So Peter responds by especially noting that **Scripture** indeed has a divine origin, and when the writing prophets "**spoke from God**" they were **men** in touch with **God** that used them as His spokesmen.
84. This should be the position we should fall back on when facing liberal critics and various apostates.
85. *Review the Doctrine of Prophets and Prophecy.*