

## 2 Peter 1:1-11

**1** Simeon Peter, a servant and apostle of Jesus Christ,

To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ:

<sup>2</sup> May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

### Confirm Your Calling and Election

<sup>3</sup> His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, <sup>4</sup> by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire. <sup>5</sup> For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, <sup>6</sup> and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, <sup>7</sup> and godliness with brotherly affection, and brotherly affection with love. <sup>8</sup> For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins. <sup>10</sup> Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall. <sup>11</sup> For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

## Outline

- I. Remember the Greatness of Salvation (1:1-11)
- II. Trust the Certainty of Scripture (1:12-21)
- III. Beware of Deceptive False Teachers (2:1-22)
- IV. Hope in the Promised Future (3:1-16)

## Review

- 2 Peter 1:2 “Grace and peace multiplied in the knowledge of God and of Jesus our Lord”
  - Exceeding grace & peace in your life is tied to your intimate knowledge of Jesus
  - Introduces *epignōsis* which Peter uses 4 times in 2 Peter

## Outline

- I. Remember the Greatness of Salvation (1:1-11)
  - A. The Great Source of our Salvation (Justification) (1:3-4)
    1. Divine Power
    2. All Sufficient Supply
    3. Intimate Knowledge of His Majesty
    4. Magnificent Promises
    5. Companionship with God
  - B. The Great Journey of our Salvation (Sanctification) (1:5-8)
  - C. The Great Destination of our Salvation (Glorification) (1:9-11)

How firm a foundation  
ye saints of the Lord,  
is laid for your faith  
In God's excellent Word!

## Outline

- I. Remember the Greatness of Salvation (1:1-11)
  - A. The Great Source of our Salvation (Justification) (1:3-4)
  - B. The Great Journey of our Salvation (Sanctification) (1:5-8)**
    1. Our Attitude for the Journey
    2. Seven Attributes for Holiness
    3. Settled Assurance
  - C. The Great Destination of our Salvation (Glorification) (1:9-11)

<sup>5</sup> For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, <sup>6</sup> and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, <sup>7</sup> and godliness with brotherly affection, and brotherly affection with love.

“For this very reason”

- Everything from the exceedingly great salvation we have received
- The sufficient salvation, our intimate knowledge of our Savior, precious promises, and sharing in the divine nature of God without the penalty of sin from our former lives

## #1 Our Attitude for the Journey

“Make every effort” (ESV), “Applying all diligence” (NAS) - with a sense of urgency, zeal, and excitement

“To supplement your faith” (ESV), “Supply” (NAS, LSB), “Add to” (NKJ)

- Faith is already there (gift from God)
- “Without faith it is impossible to please God” Hebrews 11:6

“Supplement” - Gr ἐπιχορηγέω (epichorēgeō) - provide for, support, lavishly supply

- Only used 5 times in the NT and Peter uses it twice (2 Peter 1:5, 11)

Colossians 2:19

<sup>19</sup> and not holding fast to the Head, from whom the whole body, **nourished** (*epichorēgeō*) and knit together through its joints and ligaments, grows with a growth that is from God.

**Question: If our salvation is sufficient and we have received “all things for life and godliness”, why are immediately told to supplement it?**

- It’s not an issue of lacking anything or having meager supply, but that we have been given SO much, there is much now we are expected to do
- You’ve been given the tools, use them
- You’re equipped for the battle, fight
- You’ve been redeemed & endowed with supernatural gifts, exercise those gifts
- There is now an even greater enemy, adversary, and accuser out there looking for someone to devour
- Though redeemed, we must fight against the moral corruption discussed in verse 3
- We’ve been saved from the penalty of sin (justification - vs 3-4), now we must toil & labor to be freed or saved from the power of sin in our lives (sanctification - vs 5-7)

2 Corinthians 8:7

<sup>7</sup> But as you **excel** in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you—see that you **excel** in this act of grace also.

Philippians 3:14

<sup>14</sup> I **press on** toward the goal for the prize of the upward call of God in Christ Jesus.

**With a redeemed nature, make every effort to lead godly lives. We are responding to saving faith by submitting ourselves to a disciplined life. This tested faith will produce the strongest proof of assurance.**

## #2 Seven Attributes for Holiness (*sanctification = set apart = holy*)

<sup>5</sup> For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge,

**Attribute #1** - “Virtue” (ESV), “Moral Excellence” (NAS, LSB), “Goodness” (HCB)

- Gr. ἀρετή (*aretē*) - goodness, moral excellence, a wonderful act or manifestation of power
- Steve Lawson called it “Moral Heroism”
- This is not settling for spiritual mediocrity or luke-warmness but courage to attain to the highest level possible
- But not in seclusion, but lived out in normal life

Vs 3 - “who called us to his own glory and **excellence**”

1 Peter 2:9

<sup>9</sup> But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the **excellencies** of him who called you out of darkness into his marvelous light.

**Attribute #2** - “Knowledge” - Gr. γνῶσις (*gnōsis*) - divine truth that is the foundation of spiritual discernment and wisdom

- truth properly understood and applied
- illumination - mind accurately opened and enlightened to the truth

2 Corinthians 4:6

<sup>6</sup> For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the **knowledge** of the glory of God in the face of Jesus Christ.

2 Peter 3:18

<sup>18</sup> But grow in the grace and **knowledge** of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

“Don’t be children in your thinking...be mature” 1 Corinthians 14:20

“Don’t be foolish, understand the will of the Lord” Ephesians 5:18

“We destroy arguments raised against the knowledge of God” 2 Corinthians 10:5

“Love abounds with knowledge & discernment” Philippians 1:9

<sup>5</sup> For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, <sup>6</sup> and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness,

**Attribute #3 - “Self-Control”** (ESV), “temperance” (KJV) - Gr. ἐγκράτεια (*egkrateia*) - holding oneself, self-discipline, self-restraint

- Self-control is applicable in every area of our lives
  - Speech, conduct, relationships, consumption, time, physical growth & spiritual growth
- Antonyms - self-indulgence, excess, laziness, agitation, cowardice, indifference, weakness
- Final attribute in the fruit of the Spirit - Galatians 5:23
- The true knowledge discerns good from evil and empowers us to practice self-control

1 Corinthians 9:24-27

<sup>24</sup> Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it. <sup>25</sup> Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. <sup>26</sup> So I do not run aimlessly; I do not box as one beating the air. <sup>27</sup> But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.

“False theology (such as that propounded by the heretics of Peter’s day and discussed in chapters 2 and 3) inevitably divorces faith from conduct because it cannot deliver the soul from sin’s harmful effects and forces its followers to battle for self-control on their own and indulge their lusts (cf. 1 Tim. 6:3–5; 2 Tim. 2:14, 16–19; 1 John 4:1–6; Jude 16–19).” John MacArthur

MacArthur, J. F., Jr. (2005). *2 Peter and Jude* (p. 41). Chicago: Moody Publishers.

**Attribute #4 - “Steadfastness”** (ESV), “perseverance” (NAS) - Gr. ὑπομονή (*hypomonē*) - endurance, patience in doing what is right

- resisting temptations and enduring in the midst of trials and difficulties
- 1 Peter focuses on the steadfastness and perseverance of the saints in tribulations

“It is the courageous acceptance of everything that life can do to us and the transmuting of even the worst event into another step on the upward way.” William Barclay (British author & pastor 1907-1978)

Romans 5:3-4

<sup>3</sup> Not only that, but we rejoice in our sufferings, knowing that suffering produces **endurance**, <sup>4</sup> and **endurance** produces character, and character produces hope,

James 1:12

<sup>12</sup> Blessed is the man who remains **steadfast** under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.

Hebrews 12:2 (*Jesus is our example*)

<sup>2</sup> looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him **endured** the cross, despising the shame, and is seated at the right hand of the throne of God.

**Attribute #5 - “Godliness”** - Gr. εὐσέβεια (*eusebeia*) - devout practice and appropriate beliefs of God, piety, true worship

- Conveys the idea that one who has it properly honors and adores God
- Again goes back to vs 3 “has granted to us all things that pertain to life and godliness”. We have a been formally entrusted by God with godliness. Here now is the command to pursue it with everything we have.

1 Timothy 4:7-8

<sup>7</sup> Have nothing to do with irreverent, silly myths. Rather train yourself for **godliness**; <sup>8</sup> for while bodily training is of some value, **godliness** is of value in every way, as it holds promise for the present life and also for the life to come.

*Also 1 Timothy 2:2, 3:16, 6:3, 5-6, 11: 2 Timothy 3:5*

“The sense here is, that in all our outward life, whatever we do or suffer, we should so deport ourselves, that we serve God in it, and seek not our own honor and gain; but that thereby God alone may be glorified; and that we conduct ourselves so that others may take knowledge that we do all for God’s sake.” *Martin Luther*

Walch, J. G. (1904). [Analysis of Contents: 2 Peter 1](#). In J. N. Lenker (Ed. & Trans.), *The Epistles of St. Peter and St. Jude: Preached and Explained* (p. 318). Minneapolis, MN: Lutherans in All Lands Co.

<sup>5</sup> For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, <sup>6</sup> and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, <sup>7</sup> and godliness with brotherly affection, and brotherly affection with love.

**Attribute #6 - “Brotherly Affection”** (ESV), “Brotherly Kindness” (NAS) - Gr. φιλαδελφία (*philadelphia*) - love for fellow believer, tender attachment, fondness with emotion

- just as we love God, we are to love our neighbors

1 Peter 1:22

<sup>22</sup> Having purified your souls by your obedience to the truth for a sincere **brotherly love**, love one another earnestly from a pure heart,

Hebrews 13:1

Let **brotherly love** continue.

**Attribute #7 - “Love”** - Gr. ἀγάπη (*agapē*) - sacrificial, selfless love of the will, goodwill, charity

- Highest attribute of all, an active & dynamic love
- Looking past the sin & failures of others and loving them to the deepest level
- Genuine desire to meet others needs and put them before your own
- Used over 100 times in the NT

Matthew 22:36-39

<sup>36</sup> “Teacher, which is the great commandment in the Law?” <sup>37</sup> And he said to him, “You shall **love** the Lord your God with all your heart and with all your soul and with all your mind.

<sup>38</sup> This is the great and first commandment. <sup>39</sup> And a second is like it: You shall **love** your neighbor as yourself.

Romans 5:8

<sup>8</sup> but God shows his **love** for us in that while we were still sinners, Christ died for us.

1 John 4:19

<sup>19</sup> We **love** because he first **loved** us.

John 13:34-35

<sup>34</sup> A new commandment I give to you, that you **love** one another: just as I have **loved** you, you also are to **love** one another. <sup>35</sup> By this all people will know that you are my disciples, if you have **love** for one another.”

**This is our journey in sanctification. The fruit of our attitude toward God's gifts becomes the fruit of our actions in Christian growth.**

“Thus love, the greatest of all Christian graces (1 Cor. 13:13), is the climax in St. Peter's list. Out of faith, the root, spring the seven fair fruits of holiness, of which holy love is the fairest and the sweetest. No grace can remain alone; each grace, as it is gradually formed in the soul, tends to develop and strengthen others; all graces meet in that highest grace of charity, without which whosoever liveth is counted dead before God.” H.D.M Spence (Anglican author in 19th century)

Spence-Jones, H. D. M. (Ed.). (1909). [2 Peter](#) (p. 4). London; New York: Funk & Wagnalls Company.

### #3 Settled Assurance

*<sup>8</sup> For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ.*

Peter through the inspiration of the Holy Spirit does not want us to doubt the gift of salvation, but wants us to live in the joy and confidence that it brings. At the same time, the assurance of salvation will guard our hearts and minds against the deceptive attacks of false teachers & false teaching.

“*Are yours*” - belong to, possession, be identical to

- Strong possession in an abiding sense
- These gifts of God are yours, what are you doing with them?
- It's not enough to possess without action

“*Increasing*” - Gr. πλεονάζω (*pleonazō*) - becoming more and more, cause to increase, be in abundance, have more than enough, have too much, to multiply

1 Thessalonians 3:12

<sup>12</sup> and may the Lord make you **increase** and abound in love for one another and for all, as we do for you,

2 Corinthians 4:15 (*used as describing God's grace in the world*)

<sup>15</sup> For it is all for your sake, so that as grace **extends** (*pleonazō*) to more and more people it may increase thanksgiving, to the glory of God.

Great spiritual “if-then” statement

If our conduct displays these seven attributes of holiness and are growing,  
**then** it will keep us from being **ineffective** and **unfruitful**

“*Ineffective*” (ESV), “*useless*” (NAS), “*barren*” (NKJ) - Gr. ἀργός (*argos*) - idle, not working, refuse to work, without thought, carelessness in consideration, indifferent, not accomplishing anything

Matthew 20:3 (*Parable of the Laborers in the Vineyard*)

<sup>3</sup> And going out about the third hour he saw others standing **idle** in the marketplace,

Matthew 12:36

<sup>36</sup> I tell you, on the day of judgment people will give account for every **careless** word they speak,

James 2:20

<sup>20</sup> Do you want to be shown, you foolish person, that faith apart from works is **useless**?

“*Unfruitful*” - Gr. ἄκαρπος (*akarpōs*) - useless, unproductive

Matthew 13:22 (*Parable of the Sower*)

<sup>22</sup> As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves **unfruitful**.

Ephesians 5:11

<sup>11</sup> Take no part in the **unfruitful** works of darkness, but instead expose them.

Titus 3:14 (*only time referring to believers*)

<sup>14</sup> And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be **unfruitful**.

“*Knowledge of our Lord Jesus Christ*”

• *epignōsis* - deep, intimate knowledge (verse 2 & 3)

John 15:5

<sup>5</sup> I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

## Additional Resources:

### 2 Peter 1:5

“Supplement” - [That Greek verb] comes from the noun *choregōs*, which literally means *the leader of a chorus*. Perhaps the greatest gift that Greece, and especially Athens, gave to the world was the great works of men like Aeschylus, Sophocles and Euripides, which are still among its most cherished possessions. All these plays needed large choruses and were, therefore, very expensive to produce.

In the great days of Athens there were public spirited citizens who voluntarily took on the duty, at their own expense, of collecting, maintaining, training and equipping such choruses. It was at the great religious festivals that these plays were produced. For instance, at the city Dionysia there were produced three tragedies, five comedies and five dithyrambs. Men had to be found to provide the choruses for them all.... The men who undertook these duties out of their own pocket and out of love for their city were called *chorēgoi*....

The word has a certain lavishness in it. It never means to equip in any cheeseparing and miserly way; it means lavishly to pour out everything that is necessary for a noble performance. *Epichorēgein* went out into a larger world and it grew to mean not only to equip a chorus but to be responsible for any kind of equipment. It can mean to equip an army with all the necessary provisions; it can mean to equip the soul with all the necessary virtues for life. (*The Letters of James and Peter*, rev. ed. [Philadelphia: Westminster, 1976], 298–99)

### 2 Peter 1:6

A fourth essential virtue to pursue is **perseverance**, which connotes patience and endurance in doing what is right (Luke 8:15; Rom. 2:7; 8:25; 15:4–5; 2 Cor. 12:12; 1 Tim. 6:11; 2 Tim. 3:10; Titus 2:2; Rev. 2:19)—resisting temptations and enduring in the midst of trials and difficulties.

**Perseverance** (*hupomonē*) is a difficult term to express with one English word. Uncommon in classical Greek, the New Testament uses the word frequently to refer to remaining strong in unwelcome toil and hardship (cf. Rom. 5:3–4; 12:12; 2 Cor. 1:6; 2 Thess. 1:4; James 1:12; 1 Peter 2:20; Rev. 2:2–3), the kind that can make life extremely difficult, painful, grievous, and shocking—even to the point of death (cf. Rev. 1:9; 3:10; 13:10; 14:12). Barclay again offers helpful insight:

[*Hupomonē*] is usually translated patience, but patience is too passive a word. Cicero defines *patientia*, its Latin equivalent, as: “The voluntary and daily suffering of hard and difficult things, for the sake of honour and usefulness.” Didymus of Alexandria writes on the temper of Job: “It is not that the righteous man must be without feeling, although he must patiently bear the things which afflict him; but it is true virtue when a man deeply feels the things he toils against, but nevertheless despises sorrows for the sake of God.”

*Hupomonē* does not simply accept and endure; there is always a forward look in it. It is said of Jesus ... that for the joy that was set before him, he endured the Cross, despising the shame (Hebrews 12:2). That is *hupomonē*, Christian steadfastness. It is the courageous acceptance of everything that life can do to us and the transmuting of even the worst event into another step on the upward way. (*Letters of James and Peter*, 303)

MacArthur, J. F., Jr. (2005). [2 Peter and Jude](#) (p. 41). Chicago: Moody Publishers.

## 2 Peter 1:7

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

Schreiner, T. R. (2003). [1, 2 Peter, Jude](#) (Vol. 37, pp. 300–301). Nashville: Broadman & Holman Publishers.

Ver. 7. — **And to godliness brotherly kindness; and to brotherly kindness charity.** The word for “brotherly kindness” (φιλαδελφία) is another link between the two Epistles (see 1 Pet 1:22; 3:8). “In your godliness,” St. Peter says, “ye must develop brotherly kindness, the unfeigned love of the brethren;” for “every one that loveth him that begat, loveth him also that is begotten of him” (1 John 5:1). And as God is loving unto every man, and “maketh his sun to rise on the evil and on the good,” so Christians, who are taught to be followers (imitators) of God (Eph. 5:1), must learn in the exercise of love toward the brethren that larger love which embraces all men in an ever-widening circle (comp. 1 Thess. 3:12). Thus love, the greatest of all Christian graces (1 Cor. 13:13), is the climax in St. Peter’s list. Out of faith, the root, spring the seven fair fruits of holiness, of which holy love is the fairest and the sweetest (comp. Ignatius, ‘Ad Ephes.’ xiv. Ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη). No grace can remain alone; each grace, as it is gradually formed in the soul, tends to develop and strengthen others; all graces meet in that highest grace of charity, without which whosoever liveth is counted dead before God. Bengel says well, “Præsens quisque gradus subsequentem parit et facilem reddit, subsequens priorem temperat ac perficit”

Spence-Jones, H. D. M. (Ed.). (1909). [2 Peter](#) (p. 4). London; New York: Funk & Wagnalls Company.