

2 PETER 1

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord;”

I. Introduction

- A. Peter’s humility on display - servant and an apostle
- B. Audience - “To them that have obtained like precious faith”
 - 1. Obtained - *lachousin* - lit. The ones chancing upon
 - a) “That have been allotted by divine apportionment”; ie by it’s being “allotted” to them, not by acquiring it for themselves, but by divine grace (an act independent of human control as in the casting of “lots”) - Vine’s
 - b) Peter’s “Big God” perspective on display
 - (1) The believers’ were chosen to be expatriates - 1 Pe. 1:1
 - (2) God provided these believers with a new birth - 1 Pe. 1:3
 - (3) God is the one “guarding” their salvation - 1 Pe. 1:5
 - 2. Like precious faith
 - a) Lit. Equally precious
 - (1) The recipients salvation was just as good as Peter’s
 - (2) Peter’s standing as an apostle and a foundational piece of the Church did not afford him a better quality of salvation - Grace
 - b) Faith - salvation is not dependent upon man’s works but faith in the finish work of Christ
 - 3. The source of salvation - the righteous God and Savior Jesus Christ provided them with faith
- C. Peter’s desire for these believers - “Grace and peace be multiplied”
 - 1. Optative mood - “conditions which express a wish or desire for an action to occur in which the completion of such is doubtful” - Vine’s
 - 2. Multiplied - *plethyno* - Passive voice - to be made to increase
 - a) These believers already possess God’s grace and peace but Peter wishes that they would experience it more and more
 - 3. How is grace and peace increased? - “through the knowledge of God, and of Jesus our Lord”
 - a) Knowledge - *epignosis* - lit. A full experiential knowledge
 - (1) Paul’s prayer for the Ephesians - Eph. 1:17
 - (2) The pursuit of the Christian life - Eph. 4:13
 - (3) God’s desire for every believer - 1 Ti. 2:4
 - (4) Peter’s desire for these believers - 2 Pe. 3:18

“According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

II. Description of what their “like precious faith” provided

- A. God’s inherent, unstoppable power “hath given unto us all things that pertain unto life and godliness”
 - 1. Hath given - *doreomai* - “to give freely” - Vine’s
 - a) Salvation is a result of grace
 - b) Since salvation is by grace (good provided irregardless of merit) nothing can be done to lose it

2. Life - *Zoe* - eternal/spiritual life, not biological
 - a) Eternal life is God's quality of life - John 5:26; 1 Jo. 5:11
 - b) A promise of God to all who believe in Christ - 1 Jo. 5:11; 1 Jo. 2:25
 - c) Eternal life is a gift of God to the believer - Ro. 6:23
 - d) Eternal life is how believers can experientially know God - Jo. 17:3
 3. Godliness - *Eusebia* - lit. Honoring God well
 - a) This word is characteristic of the late Apostolic era (2 Peter, 1 and 2 Ti., Titus)
 - (1) Godliness was a mystery - 1 Ti. 3:16
 - (2) Godliness was profitable and was connected to eternal life - 1 Ti. 4:8
 - (3) Some taught a "form" of godliness based in law and material prosperity - 1 Ti. 6:3
 - (4) Godliness in and of itself should be "enough" for the believer - 1 Ti. 6:6
 - (5) Some attempted to mimic godliness without its inherent power - 2 Ti. 3:5
 - b) Eternal life makes godliness possible - God's life in us makes it possible for us to honor Him well with our lives
 4. Through the knowledge of him that hath called us to glory and virtue
 - a) Through - *dia* - lit. By the means of
 - b) Knowledge - full experiential knowledge
 - (1) Who is He for us today? Peter not referring to the Gospels
 - (a) Our Position
 - (b) Our Righteousness
 - (c) Our Advocate
 - (d) Our High Priest
 - (2) What does this knowledge provide for the believer today?
- B. Believers in Christ have inherited the "*greatest promises*"!
1. Exceeding great - *megista* - lit. Greatest
 - a) God provided the Church a better content of salvation, which allows for spiritual maturity - Heb. 11:40
 - b) The Law made nothing perfect - Heb. 7:19
 2. What does it mean that God's promises to the Church are the best?
 - a) Better than God's promises to Abraham - land, nation, lineage of Christ
 - b) Better than God's promises to David - throne and nation
 - c) Better than God's promises to Israel - material blessing for obedience to the Law
 - d) Better than any promise God had previously made to His people
 3. The "*greatest promises*" provide believers in Christ the chance to "be partakers of the divine nature"
 - a) Partakers - *koinonoi* - lit. Participants; sharers
 - b) Divine nature - Anarthorous
 - (1) Lacks the article "the"
 - (2) Signifies a quality of divine nature not the whole thing -
 - (a) Believers don't become God
 - (b) Believers share in a quality of the divine nature - *see* Eternal life
 4. Having escaped the corruption that is in the world through lust - initial salvation

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

III. Peter's instructions in light of the "greatest promises"

- A. Giving - *pareisphero* - lit. To bear in alongside, i.e. introduce simultaneously - Strong's; to minister additionally or more abundantly
- B. Add - *epichoregeo* - "The verb originally means *to bear the expense of a chorus*, which was done by a person selected by the state, who was obliged to defray all the expenses of training and maintenance." - Vincent's Word Studies
- C. Peter instructing these believers to grow, move onto maturity, in the Christian life in light of the "greatest promises" - potential for maturity
 1. Supply all these "parts" (virtue, knowledge, temperance, etc.) like the different parts of a chorus as they meld together into a beautiful melody
 2. See the Fruit of the Spirit - Singular - it's all one fruit
- D. The parts of the whole
 1. Faith - living by the promises of God (it all starts with faith - "energizes the provisions of grace")
 2. Virtue - energized effort
 3. Knowledge - experiential knowledge of God and His promises
 4. Temperance - self-control
 5. Patience - maintaining a proper attitude while under duress
 6. Godliness - a life that honors God well
 7. Brotherly kindness - fond feelings for other believers
 8. Love - self-sacrificial concern for others
- E. The result
 1. For if these things be in you and abound
 - a) Be in you - *huparchonta* - "The Greek verb expresses the idea of permanent property or possession" - Cambridge Bible
 - b) Abound - *pleonazonta* - "For 'abound,' better multiply, as expressing the activity of life in each as reproducing itself in manifold acts." - Cambridge Bible
 - c) Peter states that these believers are already in permanent possession these characteristics as a result of their salvation, but they must be worked out - "*lay hold of eternal life*" - 1 Ti. 6:12
 2. Neither be barren nor unfruitful -
 - a) inactive or without fruit in experiential knowledge of Christ
 - b) Not making use of one's eternal life

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

IV. Peter's Warnings

- A. Blind - *tuphlos* - spiritually unaware of what is going on
- B. Cannot see afar off - *myopazo* - lit. Myopic; near sighted
 1. Believer who is walking by sight (circumstances) and not by faith (promises of God)
 2. This believer does not understand what is going on around him and is not honoring God well
- C. Forgotten that he was purged - although the believer cannot lose their salvation, they can lose their confidence of salvation and what it has provided
- D. Give diligence - growth and maturity in the Christian life provide confidence and certainty that one with the confidence that they are a "born one of God"
 1. The believer who is growing into maturity is not in danger of "falling"

- a) Greek double negative - no way, no how
- b) When the believer walks in the Spirit they will not ever carry out the desires of the flesh -Gal. 5:16
- c) God will keep the believer from falling - Jude 24
- E. Peter encourages these believers to grow in the Lord because of their Future Tense salvation
 - 1. An entrance shall be ministered unto you abundantly into the everlasting kingdom
 - a) Richly supplied - same word as in v. 5 - supply everything needed for a choir
 - b) Peter referencing the believer's Future Tense salvation
 - (1) Our present suffering can not begin to compare to the future glory awaiting us - Ro. 8:18-23
 - (2) Christ will come bringing grace for the believer - 1 Pe. 1:13
 - (3) The believer will be filled with joy at the appearing of Christ - 1 Pe. 4:13

“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, Even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.”

V. Repetition is the Key to Learning

- A. Key terms
 - 1. Will not be negligent - *ameleso* - lit. I shall not be uncaring; to be careless of
 - 2. Always in remembrance - *hupomimneskein* - to be reminding (continuous action)
 - 3. Though ye know them - *eidotas* - lit. Having perceived
 - 4. Be established - *esterigmenous* -having been established
- B. Peter stated that as long as he was alive he was going to continuously remind these believers of these previous truths, even though they already had an understanding of these truths and they were being made stable by them
 - 1. Should never say, “Yeah, yeah, yeah...I already know this”
 - 2. Peter stated that you need it again, and again, and again, and again.....
- C. I think it meet - Peter stated that he thought for himself that reminding these believers over and over again is the right thing to do
 - 1. Tabernacle - a tent; Peter refers to his mortal body as a temporary shelter
 - 2. To stir you up - *diegeiro* - to be rousing; awaken from sleep
 - 3. Even though believers can know the amazing truth they are the recipients of “*the greatest promises*” it is easy become complacent
- D. Knowing this shortly....
 - 1. Peter expected that his time on earth was coming to a close
 - 2. Even as our Lord Jesus Christ hath shewed me - Jo. 21:18-19
- E. Moreover I will endeavour...- Peter was eager to make sure that these believers wouldn't forget these truths after he departed from this world

“For we have not followed cunningly devised fables, when we make known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.”

VI. Peter's Teaching was Based Upon Revelation from God

- A. For we have not followed cunningly devised fables...
 - 1. Cunningly devised - *sesophismenois* - lit. Artfully framed by human cleverness; to devise cleverly
 - a) Myths of primarily Jewish origin
 - b) Sprinkled with gnosticism - beginning of allegory?
 - 2. Peter stated that he didn't come up with some covert story about the God-man but were actual eyewitnesses of His magnificent glory
- B. For he received from God the Father honor and glory... - Christ's authority and worthiness was confirmed by God before men on earth
- C. And this voice... - reference to the Transfiguration on Mt. Hermon - Lu. 9:28-36

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

VII. The Superiority of the Word of God to Even this Experience

- A. We have a more sure word of prophecy...-
 - 1. "Peter knew a sounder basis for faith than that of signs and wonders. He had seen our Lord Jesus Christ receive honor and glory from God the Father in the holy mount; he had been dazzled and carried out of himself by visions and voices from heaven; but, nevertheless, even when his memory and heart are throbbing with recollections of that sublime scene, he says, 'we have something surer still in the prophetic word'"
 - 2. New Testament Prophecy
 - a) The spiritual gift of prophecy - Rom. 12:6; 1 Cor. 12:10
 - b) Prophecy existed for believers - 1 Cor. 14:22
 - c) The apostles and NT prophets provided the foundation for the Church - Eph. 2:20
 - d) The apostles and NT prophets revealed truth concerning the dispensation of grace - Eph. 3:5
 - e) NT prophets were active within the early Church - Acts 11:27, 13:1, 15:32
 - f) NT prophets wrote about recently revealed truths concerning believer's stability - Ro. 16:25-26
 - g) Peter recognized Paul's writings to the early Church as authoritative - 2 Pe. 3:15-16
 - h) Paul warned believers not to take prophecy lightly - 1 Th. 5:20
- B. Knowing this first... - Peter stated that no prophetic writing originates from someone's personal interpretation
- C. For the prophecy came not in old time...
 - 1. Prophecy - anarthrous - a quality or kind of prophecy
 - a) Peter reached back into Jewish history and pointed out that the quality of prophecy in the Old Testament was not of human origin
 - b) Set apart men were carried along by the Holy Spirit
 - (1) Miracle of Inspiration - God used human author's:
 - (a) Personality
 - (b) Experiences
 - (c) Vocabulary
 - (d) Writing Style
 - (2) And still communicated exactly what He wanted mankind to know

