

## **II Peter 1**

**II Peter 1:1 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.**

**Simon Peter ... This inclusion of Peter's original name "Simon", along with the one given him by the Lord "Petros" is significant. "If a forger had been writing in Peter's name, he would have begun almost certainly by copying Peter's name from I Peter," where it reads simply, "Peter, an apostle of Jesus Christ." Why did Peter use this double name? The entire epistle was written as Peter faced certain death.**

**A servant ... The Greek word [δουλος], is the same word used by Paul in Romans 1:1; Philippians 1:1; Titus 1:1, etc. It means slave. It is quite revealing that, despite the Greeks having two words for slave, the apostles always used [δουλος]. The other word ([ανδραποδεν]) means persons captured in war and sold as slaves; but [δουλος] means one born into slavery. It was by virtue of the new birth that the apostles, and all Christians, became the slaves of Christ.**

**John 3:1 & 3 & 5-6 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: ... 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God ... 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

**Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.**

**An apostle of Jesus Christ ... was an eye witness of Jesus and His many marvelous works, deeds and resurrection proving Him to be the Messiah.**

**Through the righteousness of God and our Savior Jesus Christ ...  
This is the "righteousness of God in Christ" as Paul said:**

**Romans 1:16-17 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.**

**Meaning the perfect faith and the perfect obedience of the Son of God, which is in fact the sum total of all the righteousness ever achieved upon earth. All of the apostles, as well as all Christians, are saved by the righteousness of God in Christ; and this righteousness is available only "in Him or in Christ" Though Peter was an apostle, he was still a sinner in need of the righteousness of ... Jesus Christ, as much as you and me or the newest convert.**

**1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,**

**Grace: Greek word "charis" was a common greeting among the Gentiles.**

**Peace: Hebrew "shalom" was a common greeting among the Jews. The use of these words shows the mixed nature of Gentiles and Jews in the congregations Peter is writing.**

**Knowledge: Those who have learned to know God and His Son have eternal life.**

**John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**

**Knowledge: The Greek word is *e-pig-no-sis*, that is, precise and correct knowledge, recognition, and a full discernment. It is the real**

**or genuine knowledge, founded upon the word of God, not the worldly knowledge that is falsely so-called secret knowledge.**

**1:3 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.**

**According as his divine power hath given unto us all things that [*pertain*] unto life and godliness ... The true basis of saving knowledge is in God through Christ, who granted to the apostles full and complete knowledge of everything that pertains to life and godliness. The blessed promise of Christ that the Holy Spirit would guide the apostles into "all truth" is certainly in the background of this statement.**

**All so called subsequent "revelations" are then relegated to the status of not pertaining to life and godliness. The fact is all saving knowledge was delivered through the apostles and is complete in the Canon of scripture. As Paul also said in cf:**

**II Timothy 3:16-17 All scripture [*is*] given by inspiration of God, and [*is*] profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works.**

**This effectually denies the need of any future subsequent information bearing upon our Christian life and godliness.**

**The Christian revelation is complete and the apostles did not envision it evolving or getting any better through the ages.**

**II Timothy 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also**

**Paul first generation, Timothy second generation, “commit to faithful men” third generation, “who shall be able to teach others also” fourth generation. So Paul envisioned: “the things that thou hast heard of me among many witnesses, the SAME commit thou” ... always teach the same things the apostles taught.**

**1:4 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.**

**The basis, and in a sense, the nature and location of this saving knowledge is contained in the exceeding great and precious promises given to us by the Lord.**

**One of the promises was communion with God and fellowship with Christ.**

**John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.**

**Partakers of the divine nature ... "In Christ we are made partakers of the divine nature." Through our obedience to the gospel of Christ, Christians are added to Christ's spiritual body, inducted "into Christ," and "in him" sharing His perfection, His righteousness, His death, and all the glorious benefits of being in Him. On our part we are to cf:**

**Colossians 1:1-6 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. 3 For ye are dead, and your life is hid with Christ in God. 4 When Christ, [*who is*] our life, shall appear, then shall ye also appear with him in glory. 5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 For which things' sake the wrath of God cometh on the children of disobedience**

**1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;**

**giving all diligence, add ... No exertion must be spared we must give the fullest co-operation to God.**

**Add to your faith ... "faith alone" was never considered sufficient for salvation by any of the New Testament writers.**

**Virtue: manliness – valor, primarily meaning courage, a grace particularly needed in the hostile world when Peter lived and now us.**

**Knowledge: Greek *gno-sis* = knowing, knowledge, ... This is a different word from the full knowledge mentioned above, which is a possession the Christian already has; and it therefore refers to a faithful continuation of their studies. Knowledge here means spiritual discernment as to what is right and what is wrong in all things.**

**1:6 And to knowledge temperance; and to temperance patience; and to patience godliness;**

**Temperance: ... self-control ... This comes from [*eng-krate-ia*], "meaning the ability to take a grip of one's self." This is one of the great Christian virtues which might be called perfect temperance.**

**Patience: cheerful, hopeful assurance with endurance and consistency: ... patient continuance (waiting). In the New Testament, this word carries the thought of endurance and steadfastness in faithful service. Jesus said, "In your patience ye shall possess your souls."**

**Godliness ... This is the quality of honoring one's duties to God, standing in this list even higher than duties to one's fellow man which is listed next. This conforms with the Savior's great pronouncement**

**that the first and great commandment is to love God, and the second is to love man.**

**Mark 12:28-31 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments [*is*], Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [*is*] the first commandment. 31 And the second [*is*] like, [*namely*] this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.**

**Important as the love to man assuredly is, it is secondary to the duty of loving God and obeying His commandments. It is amazing that in the culture of the present day, religious duties are relegated to a secondary status, and humanitarian social duties have been elevated to the status that really belongs to religious duties. pi-e-ty; specifically the gospel scheme; for holiness.**

**1:7 And to godliness brotherly kindness; and to brotherly kindness charity.**

**Brotherly kindness ... An active good will towards the saints and all brethren. Brotherly kindness ... This is from [*@fil-adel-fia*], founded on the Greek term [*@fileo*], meaning the love of brothers, or the affection that even an animal has for its young. There is even a higher type of love; with which Peter will next crown his list:**

**Charity ... the Greek word *a-ga-pe*, love; which is an element of the heart which gives brotherly kindness its power and sweetness. This love is the highest type of love; it is more inclusive than [*@filadelfia*], and is the kind of love God has for sinful, unworthy men.**

**Paul began his list of the fruits of the Spirit with love cf:**

**Galatians 5:22 - 23 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness goodness, faith, 23 Meekness, temperance: against such there is no law.**

**Peter ends his list with love. It is like a chain; each link holds fast to its fellow and is a part of the whole. It matters little at which end of the chain we begin ... to touch one is to touch all.**

**We are to ... add all diligence to have these qualities in our lives.**

**1:8 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:**

**If these qualities abound they will be fruitful, showing that you have knowledge of Christ in reality.**

**1:9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.**

**Blind: The last clause is a limitation on the blindness, showing the kind of blindness Peter meant, which was not "total blindness" but myopia, or extreme near-sightedness.**

### **SPIRITUAL MY-OPIA**

**This is the blindness that afflicts all unspiritual souls who sacrifice the hope of eternal life for pleasure. There are many Biblical examples of persons afflicted with spiritual myopia. (1) Lot pitched his tent toward Sodom, solely because the immediate prospect seemed favorable. (2) The rich man neglected Lazarus begging at his gate. (3) The parable of the prodigal son gives another example of one for whom the romantic allure of the "far country" with its short term promise of pleasure and entertainment, blinded him to the tragedy of ultimate consequences of the judgment of God.**

**Cannot see afar off ... Short sighted; does not see what his future good requires to receive the blessings.**

### **SPIRITUAL HYPER-OPIA**

**There is also a spiritual condition exactly the opposite of spiritual myopia except it produces the same undesirable consequences.**

**It is spiritual hyperopia, or far-sightedness. It is generally accepted as a compliment when people are told that they are "far-sighted" but there is a type of far-sightedness that goes much too far: (1) The day dreamer:**

**Proverbs 17:24 Wisdom [*is*] before him that hath understanding; but the eyes of a fool [*are*] in the ends of the earth.**

**(2) The one concerned with the mote in his brother's eye while at the same time being unable to see the beam in his own eye is another example. (3) Hyper-opia afflicts the emotions of some who cannot appreciate present blessings, who are restless and dissatisfied even with abundance, because they have set their eyes upon some Utopia, despising all present good in the pursuit of some fantastic Shangrila.**

**(4) Hyperopia also interferes with the work that people should do, making it impossible for those afflicted with it to find anything close at hand to do. There are Missionary Societies that have sprung up in the modern Church ... they spend their money on new Cadillac's for themselves while the missionaries do without. They set their eyes on the ends of the earth, dashing off in pursuit of some great thing to do, while their only opportunity for service and salvation lies ignored and forgotten at their feet. It is this class which Jesus warned with his words, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me" (Matthew 25:45). What far-sighted souls we are! We go in a trance dreaming of worlds to conquer while at our very doors and within our very homes are those who belong to the Master and they go hungry and sick, and are in prison!**



**At a religious convention in Pittsburg a many years ago, a young woman from a western village sought funds to remain in Pittsburg and do social welfare work. When the committee in charge inquired of the work she had been doing at home, it came out that she had never done anything; and the chairman said, "Young lady, what you need is: to learn how to move in your own burg before you move to Pittsburg!"**

**1:9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.**

**Forgotten that he was purged from his old sins ... This refers to our wrong sinful acts committed prior to our baptism,.**

**Peter is thinking of the one baptism for the remission of sins.**

**This refers to "the cleansing in which we received in our baptism."**

**"His old sins ..." means "those committed before we were `purged and had our sins washed away in baptism cf: Acts 22:16.**

**This passage sheds light on a number of important questions; and the following conclusions would appear to be justified: (1) Conversion does not occur until baptism takes place. (2) "Old sins" are totally remitted at the time of baptism. (3) The salvation in this is neither final nor irrevocable. (4) Obedience to the commands of Christ is prerequisite both for cleansing from "old sins" and for the ultimate and eternal cleansing is at the last judgment.**

**If he could remember how he was cleansed from his own sinful state, he would show greater diligence lest he should again fall into sin and be lost.**

**1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:**

**Make your calling and election sure ... these are two of the biggest theological words in the New Testament; and this verse is invaluable in the revelation that neither calling nor election is a thing finally and**

**irrevocably determined by God apart from what the Christian himself does.**

**Also, any thought of the impossibility of a Christian falling away and being lost is: far away from the apostle's mind when he makes a statement like this verse. "If" ye do these things!**

**"All Christians have been called, but they must work out their own salvation"**

**Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.**

**The calling is first in order; all men are called in the Gospel,**

**II Thessalonians 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.**

**The election comes when we accept the call.**

**Romans 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded**

**Our own efforts are needed to make them sure.**

**1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.**

**ministered unto you abundantly ... or richly supplied ... This is from the same word used in verse 5, regarding the provisions supplied for a chorus or theatrical company, indicating overflowing abundance.**

**Entrance ... Into the everlasting kingdom ... the Christians of Peter's day were already members of the kingdom of God. Paul wrote the Colossians that they had already been translated into the kingdom of His dear Son:**

**Colossians 1:13 Who hath delivered us from the power of darkness, and hath translated [*us*] into the kingdom of his dear Son:**

**Peter's words are a reference to the eternal state of God's kingdom, the state of its existence after the resurrection and in the eternal world to come.**

**1:12 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.**

**This and the next three verses deal with Peter's purpose in writing this letter. Peter here says that his people already possess the truth and are established in it.**

**Remembrance of those things ... It is a mistake to view this as a reference restricted to what Peter had already written to those Christians in I Peter.**

**It is rather a citation of the entire corpus of Christian truth in which they were already established, not merely by Peter's preaching and writing alone, but by that of all the apostles of Christ, the entire New Testament which was by this time near complete.**

**1:13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting [*you*] in remembrance;**

**These words flow out of the heart of a man who stood facing his impending death. The Lord Jesus himself had foretold Peter's death at the hands of others (John 21:18,19); Now in the hostile climate of Nero's Rome, coupled with the fact that Peter was by now an old man in prison.**

**Tabernacle ... This word actually means "tent," the same metaphor Paul used in II Corinthians 5:1-4; and one can almost see the trend of the apostle's thought in this and the following verses.**

**Inherent in the use of tabernacle as the soul's dwelling place is the permanence of the soul contrasted with that of the body.**

**The putting off of my tabernacle ... Peter was soon to die, but he viewed the destruction of his body as the same as "putting off" clothes, or pulling down a tent. "The word for putting off" here is also in 1 Peter 3:21, another link between the two epistles.**

**I Peter 3:21 The like figure whereunto [*even*] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:**

**1:14 Knowing that shortly I must put off [*this*] my tabernacle, even as our Lord Jesus Christ hath shewed me.**

**Peter knew he must die very soon. Even as our Lord Jesus Christ hath showed me. Christ had predicted his death as a martyr.**

**John 21:18-19 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry [*thee*] whither thou wouldest not. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.**

**1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.**

**The view here is that Peter meant the entire corpus of Christian doctrine which the church at the date of this letter already possessed. Also Peter has made arrangements to have this letter smuggled out of prison for the Church of Christ to always have these words.**

**It is strange that the commentators are unanimously silent with reference to one of the biggest things omitted in the verse, namely, that Peter entertained no idea whatever relative to any successor of his, rising up after him with his full authority and inspiration. If he had, there would not have been any need for him to provide written records of important Christian truth that would be available after his death. This and the two previous verses reveal the purposes of Peter's writing this letter, that being to record for all ages to come a written record of vital Christian teaching.**

**1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.**

**We did not follow ... The plural "we" here is all the holy apostles of Christ, an inclusion Peter was always careful to point out.**

**Cunningly devised fables ... "Cleverly devised myths were a feature of the theological systems of the Gnostic speculators," already operating at the time Peter wrote. "the cunningly devised fables are those that were exhibited in the heathen mysteries.**

**Coming of our Lord Jesus Christ ... "Everywhere in the New Testament and in this epistle, this expression is used of the Second Coming of Christ"; and there is no reason whatever for understanding it otherwise here.**

**We were eyewitnesses of his majesty ... The "we" here refers to Peter, James and John, the three apostles with Jesus on the mount of transfiguration.**

**Peter's mention of the transfiguration in this context shows that he regarded it as "an event foreshadowing the power and majesty of the second coming and which could be regarded as a pledge of the glory to be revealed at the second coming**

**1:17 For he received from God the Father honour 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.**

**Although our English versions translate this passage word for word with Matthew's account of the transfiguration, all learned men assure us of very subtle variations in the Greek. Peter was not copying anyone!**

**He did not slavishly follow any of the three accounts, which a forger would have been expected to do. It is generally accepted that the wording of this account of the transfiguration is independent of any of our gospel texts. And why not? Peter was there; his account did not need to be modeled after anything except his own remembrance of it.**

**Peter's introduction of the events of the transfiguration calls attention to the great spiritual meaning of it. Moses and Elijah, great representatives of the Law and of the Prophets, appeared there with Christ, and in effect laid their commissions at the feet of the Redeemer. When the cloud overshadowed them and then lifted, both Moses and Elijah were seen no more; and the voice hailed Jesus as the "beloved Son," with instructions to "hear ye him." The clear meaning was that with the coming of Christ in His incarnation, Moses and Elijah were no longer to be heard, but Jesus only. Strangely, Peter left out the words, "hear ye him" in his mention of the event here; if any forger had been writing this, the temptation to have included those words would have been irresistible..**

**Matthew 17:1-6 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud**

**overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard [it], they fell on their face, and were sore afraid.**

**1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.**

**Peter, and James and John, were his companions on the holy mount. James was now dead, but John was still alive.**

**The big point of this verse is that Peter affirmed the event of the transfiguration of Christ to have been historical, objective and factual. There was nothing uncertain about it.**

**1:19 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:**

**Prophecy was a sure word, but when fulfilled in Christ and the gospel it seemed more sure. No class of evidence had more power with Jews than to show them that Jesus was the Christ of whom the prophets spoke.**

**It was a lamp shining in the darkness of the past and giving some light before the day star arose.**

**Rev. 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star.**

**1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.**

**This is a reason for giving heed to the word of prophecy. Christ himself bore witness of the fact that every man is responsible for**

**studying and reading the word of God for himself, when he demanded of the lawyer, "What is written in the law? How readest thou?" (Luke 10:26).**

**In the light of these Scriptures, therefore, we must reject the notion for any man's leaving the interpretation of the Scriptures to the religious experts in some church, of whatever name.**

**There is a better translation of this verse, as noted by some of the older scholars generations ago. Macknight rendered it, "No prophecy of Scripture is of the prophet's own invention."**

**1:21 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:**

**The eternal mystery of how God spoke through men is not revealed in the word of God, but the fact of its having been done is indeed revealed. People should not permit their inquisitiveness with regard to the "how" to divert their attention from the "what" of that which is revealed.**

**"Scripture is viewed as objective and fixed in meaning, and the discovery of that meaning is the duty of believers."**

**Moved by the Holy Spirit ... "This is the only reference to the Holy Spirit in this epistle. The word in Greek was commonly used to describe a sailing ship "carried along" by the wind ... so the prophet was carried along by the Holy Ghost.**

**The Lord had promised Peter and all the apostles, that the Holy Spirit would speak through them cf:**

**Matthew 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.**



**By his marvelous words in this chapter, Peter laid the basis for what he would say of the false teachers in the next Chapter.**

**All of his allegations were founded in the word of the Lord that liveth and endureth forever.**

**No scriptural prophecy is due to the will of man, but all came from men speaking from God when moved "carried along" by the Holy Spirit.**

**Prophecy is God's word, not the words of man.**

**II Timothy 3:16 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:**

**17 That the man of God may be perfect, thoroughly furnished unto all good works.**

**All scripture is given by the inspiration of God ...**

**In distinction from the "sacred writings" II Timothy 3:15, "all Scripture" here means everything which, through the testimony of the Holy Spirit in the church, is recognized by the church as canonical. When Paul wrote these words, the direct reference was to a body of sacred literature recognized by the Church.**

**Is inspired of God ... The Greek words here are "God-breathed," meaning that the canonical writings are absolutely trustworthy. The great prophecies of the New Testament have been and are being fulfilled. Every line of it has stood the test of centuries, shattered every attack of evil men, and yet stands enshrined in the hearts of millions as God's saving word for lost men.**

**Profitable for doctrine or teaching ... If the church would prosper, let it teach the word of Scripture, for there is no profit in the pontifications of men.**

**For reproof ... Only the Christian morality is the true ethic governing human behavior. The pre-Christian Gentiles forsook God, and the result was the near-universal debauchery of the human race. There can be no doubt that forsaking the New Testament ethics on such things as adultery, homosexuality, drunkenness, etc., if persisted in, will have the same final result.**

**For correction, for instruction ... Such uses as these could not be attributed to human works; therefore, it is in view of the holy inspiration of the Bible.**

**Sources: KJV, B.W. Johnson, J.B. Coffman & Clarkes Commentary emphasis always added by the alone arranger.**