

THE BELIEVER'S RESPONSIBILITY IN LIGHT OF THE
DIVINE PROVISION FOR AN ABUNDANT ENTRANCE
INTO THE ETERNAL KINGDOM AS DESCRIBED
IN 2 PETER 1:1-11

by
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Submitted in partial fulfillment of requirements
for the degree of Master of Divinity in
Grace Theological Seminary
May 1979

Title: THE BELIEVER'S RESPONSIBILITY IN LIGHT OF THE DIVINE
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KINGDOM AS DESCRIBED IN 2 PETER 1:1-11
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Date: May 11, 1979
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The Apostle Peter in 2 Peter 1:1-11 outlines both the divine provision for an abundant entrance into the eternal kingdom, and the believer's responsibility in light of that provision. The objective of this study is to examine in detail both necessary elements for the abundant entrance.

Peter begins by noting in the first place that even the believer's salvation began with the "call" of Christ. He further explains the divine provision in verses one through four noting that Christ's divine power has given to the believer everything necessary for life and godliness for the purpose of becoming a partaker of the divine nature. This provision is seen in light of its several aspects which help to describe and characterize God's part in the believer's progress. These aspects are eight in number and are in this order of discussion: (1) its guarantee; (2) its spirit; (3) its extent; (4) its character; (5) its secret; (6) its channel; (7) its purpose; and (8) its prerequisite.

Peter then explains the believer's responsibility of diligence and enumerates the seven graces to be added and cultivated *ἐν* the believer's faith. These graces can be seen as lying contiguous to and overlapping one another, while "faith" is the center. Believers are to be all the more diligent to give proof of their calling and election. Failure to be diligent in applying this exhortation will have as its manifest result a lack of spiritual power, perception, and privilege. The promise to the one who is diligent is that he will bear fruit and avoid stumbling which, as shown by this study, means a less than abundant entrance into the eternal kingdom--though an entrance none the less.

The results for the one who is careful and diligent in cultivating the graces, enumerated in verses five through seven, are fruitfulness on earth and a glorious, abundant entrance into the eternal kingdom at life's end. The contrast to spiritual fruitfulness is a sad barrenness resulting from the neglect of the spiritual virtues and the lack of Christian growth. Rather than spiritual productiveness, there results a spiritual blindness and nearsightedness which may even extend so far that the person may have forgotten his purification from his former sins. The believer's responsibility is, therefore, to make full use of the divine provision for everything pertaining to life and godliness so that the abundant entrance might be achieved.

Accepted by the Faculty of Grace Theological Seminary
in partial fulfillment of requirements for the degree
Master of Divinity

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INTRODUCTION

The Apostle Peter wrote his second epistle when he was about to depart from this life (2 Pet. 1:14). The apostle emphasizes in both epistles that he is stirring up the mind; he intends to arouse the readers from their spiritual lethargy. He desires to rivet their attention on the promise of His coming, to remind them of the words spoken before by the holy prophets, etc. These things Peter stressed in his first epistle. He exhorted the believer to "gird up the loins of his mind" (1 Pet. 1:13) and in the same verse emphasized the coming or "revelation of Jesus Christ." He also made reference to what the "holy prophets" have spoken (1 Pet. 1:16, 24; 2:6-8). Thus on the basis of these similarities, every reason to regard 1 Peter as the very epistle to which the apostle refers in 2 Peter 3:1-7. If this be granted then the two letters of Peter which we possess were addressed to the same readers: the predominantly Gentile churches of Asia Minor.¹

Peter knew that the provinces of Asia Minor would soon be invaded by false teachers (2:1; 3:3). These apostates were known to him and were already influencing Christians in other areas with their moral and doctrinal errors (2:12, 17, 18; 3:5, 16). Their heresies involved a denial of Christ's deity, His atonement, and His second advent (2:1, 3:4), stemming from intellectual arrogance and immoral living. Peter had to write this Epistle, therefore, to warn the believers. It probably was

¹William Hendriksen, Survey of the Bible (Grand Rapids: Baker Book House, 1976), p. 364.

composed shortly after the First Epistle and just months before his martyrdom, placing it somewhere from A.D. 64-67. There is no indication where Peter was at the time of writing. Since tradition placed his martyrdom in Rome, he may have been in that city at the time.¹

Peter knew that it was his responsibility to remind his readers of proper Christian doctrine and ethics (1:12-13). However, he also realized that he was about to die (1:14). In order for his readers to have a permanent, written record of his teaching after his decease, he purposed to write (1:15; 3:1). In this Epistle, therefore, he wanted to encourage his readers to grow into Christian maturity (1:1-11), to explain the imminence of his death (1:12-15), to show how the transfiguration of Christ guaranteed His second coming (1:16-18), to inform them that the truth of the second advent was not a human-originated concept (1:19-21), to describe the moral and doctrinal characteristics of the false teachers (2:1-22), to explain the delay in Christ's second coming (3:1-9), to describe the total destruction of the universe in the Day of the Lord (3:10-14), to elaborate further, the doctrinal ignorance of the false teachers (3:15-16) and to stimulate vigilance and growth on the part of his readers (3:17-18).

Peter always had in the back of his mind, God's judgment and his own standing before God. It is no surprise, then, that the epistle contains a classic description of the destruction of the heavens and the earth by fire in the Day of the Lord (3:10-13). Jesus said that the heaven and the earth would pass away (Mt. 24:35); this passage gives

¹Robert Glenn Gromacki, New Testament Survey (Grand Rapids: Baker Book House, 1974), p. 362.

the method. Peter predicted that the world would end by a catastrophic, divine judgment. With the advent of the thermonuclear era, men's understanding of noise, melting, fervent heat, burning, and fire has increased. It is not unthinkable today to imagine a continuing series of thermonuclear blasts which could destroy the entire earth.¹

In light of the imminency of God's judgment, Peter seeks to answer the question, "How should we then live?" in 2 Peter 1:1-11. He emphasizes God's provision for the life and then ties together man's responsibility to live it. This study will explore both these avenues of the Christian experience with the hope that the knowledge gained from it will enable all readers to "grow in the grace and knowledge of the Lord and Savior Jesus Christ."

The Need

The need for this study should be apparent to all who have served in the body of Christ. So many Christians seem to be living the antithesis of Peter's description: "For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ" (2 Pet. 1:8). They are both barren and unfruitful in the knowledge of the Lord Jesus Christ. Many professed believers are the living reality of the person who is described in verse nine in that they lack "these things" and are, as a result, "blind and short sighted, having forgotten their purification from former sins" (2 Pet. 1:9).

¹Hendriksen, Survey of the Bible, p. 365.

In further determining the need for this study one can point to two approaches to the Christian's walk with God--Calvinism and Arminianism. Both approaches can so easily be pressed to extremes. On the one side, the Calvinist may push the doctrine of God's sovereignty to such an extreme that he eliminates human responsibility and simply becomes unfruitful as a result. On the other side, the Arminian may come to believe that he and he *alone* is responsible for his fruitfulness and thus fail to rely upon God's provision. The need for this study is to provide a basis upon which to harmonize both God's sovereignty and the corresponding human responsibility in being a useful and fruitful Christian.

The Purpose

The purpose of this study is to examine 2 Peter 1:1-11 and attempt to harmonize God's sovereignty with human responsibility. The aim is clearly to pinpoint God's provision for enabling the Christian to be useful and fruitful with the Christian's human means for achieving that end. It is hoped that this study will bring understanding of the fruitbearing responsibility of every believer and at the same time the realization of the meaning of Jesus' words: "Apart from Me, you can do nothing" (Jn. 15:5).

The Procedure

The procedure for this study will be to examine the two major themes of the Scripture passage: (1) God's provision and (2) the believer's responsibility. In each major theme a careful exegesis will

be done in order to separate and distinguish between the divine and human elements as well as to see their interrelationship.

The following outline is suggested in the treatment of these two major themes of the Scripture passage:

- I. The Divine Provision
 - A. The Personal Salutations (vs. 1-2)
 - B. The Aspects of the Divine Provision (vs. 3-4)
- II. The Believer's Responsibility
 - A. The Earnest Call to Demonstrate the Clear Marks of Diligence (vs. 5-7)
 - B. The Blessed Results of Diligence (v. 8)
 - C. The Sad Absence of Diligence (v. 9)
 - D. The Renewed Exhortation to Diligence (v. 10)
 - E. The Permanent Outcome of Diligence (v. 11).

Each portion of the outline will be examined in detail and pertinent exegetical points will be considered as they contribute to the meaning of this passage. Finally, in chapter three, some concluding observations concerning the study as a whole will be made.

The Pertinent Literature

When surveying the Petrine Epistles, one is not coming to an area of unconcern among many writers. The works on 2 Peter can be best considered by the form in which the studies are published: commentaries, periodicals and special studies.

Commentaries

Many men have written on 2 Peter. Many have considered the undisputed classic on 2 Peter (including also Jude) to be the work of Mayor.¹ Although Mayor does not hold to Petrine authorship of 2 Peter, he has the best treatment of the book's grammatical style and usages of words.²

Since Barnes³ and Lenski⁴ both take the position that to stumble means to fall into perdition, they would hold to the view that these works in addition to one's faith are necessary for an entrance into the everlasting kingdom. It follows that everyone would achieve such an entrance, *i.e.*, every entrance would have to be an abundant one. This study will refute this position and demonstrate that a less than abundant entrance is also possible even though it is not desirable.

John Peter Lange expresses the thrust of the thesis of this study most adequately by saying:

The seven-fold furnishing forth of virtue on the part of the believer's encounter in the eternal kingdom of Jesus Christ, the riches of which are unfathomable, a seventy times sevenfold furnishing forth of glory. As in the arrival of a welcome guest with numerous attendants, we throw open the folding door of the house, so

¹Among those at Grace Seminary are Drs. Boyer, Fink and Hoyt.

²Joseph B. Mayor, The Epistle of Jude and the Second Epistle of St. Peter (Grand Rapids: Baker Book House, 1965).

³Albert Barnes, Barnes' Notes on the New Testament (1st American ed.; Grand Rapids: Kregel Publications, 1962).

⁴R. C. H. Lenski, The Interpretation of the Epistle of St. Peter, St. John and St. Jude (Columbus, OH: Lutheran Book Concern, 1938).

likewise a rich entrance into the hall of heaven awaits those who arrive there with the retinue of honest works of faith.¹

Periodicals

There was a relative dearth of material written on 2 Peter. This writer found no articles helpful to the thesis of this paper. The relative neglect of 2 Peter may be due to the fact that most contemporary writers do not hold to its authenticity.

Special studies

Smith² looked extensively at human responsibility and God's sovereignty as it related to "making one's calling and election sure" (1:10-11). This will not be the thrust of this paper.

Fink has also done a very thorough analysis of Peter's literary style and was helpful in some fine points of exegesis in this paper.³ However, most of his work is beyond the scope of this paper.

The Thesis

This study will show that the Christian, if he is to bear fruit, must use all diligence and must be actively supplying the Christian virtues in verses five through seven. At the same time he is to realize that God is totally sovereign and is the source of all strength and power,

¹J. P. Lange, "James--Jude," in Commentary on the Holy Scriptures, ed. by Philip Schaff (Grand Rapids: Zondervan Publishing House, n.d.).

²David W. Smith, "The Meaning of 2 Peter 1:10" (Unpublished M. Div. thesis, Grace Theological Seminary, 1969).

³Paul R. Fink, "An Analysis of the Literary Style of the Petrine Epistles and its Contribution to the Exegesis of the Petrine Epistles" (Unpublished Dissertation, Dallas Theological Seminary, 1967).

the very enabler of fruitbearing and usefulness. The thesis simply stated is: There are two necessary elements in the believer's abundant entrance into the eternal kingdom of our Lord and Savior Jesus Christ. D. L. Moody explained it this way: "I work as though everything depended upon me; I pray as though everything depended upon God."

With these preliminary considerations in mind, attention is now directed to the first portion of the study--Peter's salutation of verses one and two.

CHAPTER I

THE DIVINE PROVISION

The Personal Salutations

The writer of the epistle

Though several commentators cast doubt on the authenticity of Peter's authorship of the second epistle bearing his name, one can hardly read the first eleven verses of chapter one and not see striking reminders of Peter's own life. Such words as τυφλός or μωπάζων in verse nine or πταίσητέ in verse ten recall to mind that Peter's whole early experience with the Savior appeared to be one blunder after another to the Gospel reader. He failed to recognize Jesus' authority over creation in Luke 5. After recognizing Jesus as the Christ, the Son of the living God, Peter tried to prevent Jesus from accomplishing God's will in Jerusalem. He then endured one of the strongest rebukes ever to leave the lips of the Savior. As if these and other events of his life were not enough, Peter denied his Lord three times. Certainly if anyone was acquainted with stumbling, Peter surely was. But God used these experiences of defeat to build that great apostle who would begin his abundant ministry on the Day of Pentecost, winning three thousand souls into the Kingdom. Thus, God allowed Peter to experience certain defeats so that he would be completely equipped and properly prepared to write the second epistle bearing his name.

His name.--Highly significant is Peter's calling himself Συμεων, thus using his Jewish name. On this basis one may rightly conclude that Peter refers to himself and to all Jewish Christians with ἡμῖν and that he is also writing to certain Gentile Christians to whom Paul has also written a letter (3:15).

His title.--Peter uses two words to describe himself, δοῦλος and ἀπόστολος. Δοῦλος referred to Peter's relationship with Jesus Christ in that he was subject to Jesus Christ and was owned by Him, body and soul.¹ Ἀπόστολος refers to God's own messengers or His own men sent for a purpose.² Although both of these meanings are fairly obvious, one important point may be made. The two descriptions of Peter emphasize that he was submitted to Jesus Christ and sent by Jesus Christ. Thus, his power and human responsibility were issued directly from God.

The recipients of the epistle

He writes τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν. Here Peter describes the recipients as those who received a faith of the same kind as ours. Ἰσότιμον would be the key word in understanding the recipients here. The word is a genitive of description and would describe

¹William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 1957), p. 204.

²Ibid., p. 99.

faith as "that of the same kind."¹ ἡμῶν is a dative of possession² and shows the kinship with the ones of a faith of the same kind. This writer would not concur with Bigg's evaluation of the pronoun ἡμῶν to refer to the apostles generally.³ The faith of ordinary Christians is nowhere else compared with that of the apostles but is compared with that of the Jews. This view is furthermore in accordance with Peter's action in the admission of the Gentiles to the privileges of the Gospel.⁴

Peter says that their faith is just as valuable and as precious as "our" faith, i.e., that of any and of all Jewish believers. It, of course, would apply to all Gentile Christians everywhere even down to the present. Ἐν in verse one explains the instrument of this faith or the means of this faith:⁵ "the righteousness of our God and Savior Jesus Christ." That final clause also helps to further explain why the faith is described as ἰσοτίμον.

The greeting of the epistle

By the use of πληθύνθειν the voluntative optative sense of the verb, Peter expresses his wish that "grace and peace be multiplied to you." The optative mood contains no definite anticipation of

¹ Ibid., p. 382.

² H. E. Dana and Julius R. Mantey, A Manual of the Greek New Testament (New York: The MacMillan Company, 1949), p. 85.

³ Charles Bigg, A Critical and Exegetical Commentary of the Epistles of St. Peter and St. Jude. In International Critical Commentary (New York: Charles Scribner's Sons, 1909), p. 250.

⁴ Mayor, The Epistle of St. Jude and the Second Epistle of St. Peter, p. 81.

⁵ Dana and Mantey, A Manual of the Greek New Testament, p. 112.

realization, but merely presents the action as conceivable.¹ It is Peter's wish that grace and peace be ever increasing to the believer in his knowledge of God and of the Lord Jesus. 'Επίγνωσις is stronger than γνῶσις and emphasizes a true, clear, full, knowledge that is personally embraced and has the strongest effect on the personal religious life.² This word for knowledge is one of the key words of this letter (1:3, 8; 2:20), and γνῶσις appears in 1:5, 6 and 3:18. The aim of this letter is to increase this knowledge in the hearts of the readers so that when grace and peace are multiplied, they may abound in all godliness and be fully fortified against all libertinists and all libertinism when this sort of thing arises to harrass them. Thus, God's provision is to multiply grace and peace to them as their knowledge of Him increases. This introduction brings the reader to the subject of God's provision in this struggle.

The Aspects of the Divine Provision

One may clearly see in this portion of the text (1:3-4) God's provision for the Christian experience. Second Peter is written for those who are to meet false, libertine teachers, and those whose faith, diligence in godliness, and knowledge are to be fortified.

Its guarantee

Peter introduces the basis upon which this knowledge is to be fortified, with the comparative particle ὥς followed by the genitive

¹ Ibid., p. 173.

² Lenski, The Interpretation of the Epistle of St. Peter, St. John and St. Jude, p. 253.

absolute τῆς θεϊῶς δυνάμεως αὐτοῦ. Arndt and Gingrich translate the particle "because," noting that only in isolated instances does ὥς show causal force when used with a finite verb.¹ One may go one step further and translate ὥς with the genitive absolute by "forasmuch as, considering that," indicating not so much a standard of comparison as the ground of the subsequent exhortation--"forasmuch as His Divine power."² "His divine power" refers to Christ's power; "his divine power" as "our God and Savior," as "our God and Lord." "Divine power" matches these two designations. The deity of Jesus Christ is the foundation of the entire epistle of 2 Peter; cancel it, and a jumbled ruin is left.³ Christ has θεϊά δύναμις because He is ὁ θεὸς ἡμῶν.⁴

Some dispute arose in the past as to whether the phrase "of God and our Savior Jesus Christ" meant one person or two. The difficulty is resolved by the order of words in the Greek text where it appears as "of our God and Savior Jesus Christ" thus making God and Jesus Christ one person. This also follows the mind of Paul on this same question. Titus 2:13, "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ."⁵

¹Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 906.

²John Lillie, Lectures on the First and Second Epistles of Peter (New York: Charles Scribner and Company, 1869), p. 358.

³Lenski, The Interpretation of the Epistle of St. Peter, St. John and St. Jude, p. 257.

⁴Bigg, A Critical and Exegetical Commentary of the Epistles of St. Peter and St. Jude, p. 253.

⁵Elvis E. Cochrane, The Epistles of Peter (Grand Rapids: Baker Book House, 1965), p. 72.

The word *δυνάμει* is used here to denote the supernatural capability or power which comes only from God as is intensified by *θειά*.¹

Its spirit

The participle *δεδορημένης* used here is quite significant. Bigg identifies it as a perfect middle.² This author would agree since *ως* prefixed to a participle of cause implies that the action denoted by the participle is supposed, asserted, or professed by someone, usually the subject of the principal verb, to be the cause of the action of the principal verb.³ The perfect tense signifies the tense of complete action and presents action as having reached its termination and existing in its finished results.⁴ In the context of verse three, *δεδορημένης* would place emphasis on the finished results of the *bestowal* of divine power to us.⁵

Its extent

The object of Christ's provision or bestowal is the clause, *τά πάντα πρὸς ζωὴν καὶ εὐσέβειαν*. This divine power has granted to us "all things, the ones regarding (*πρὸς*) life and godliness."

¹Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 206.

²Bigg, A Critical and Exegetical Commentary of the Epistles of St. Peter and St. Jude, p. 255.

³Dana and Mantey, A Manual of the Greek New Testament, p. 227.

⁴Ibid., pp. 200-201.

⁵Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 209.

Τά πρὸς is an apposition to πάντα. Not one thing has Christ's divine power withheld from the believer. Ephesians 1:3 may help to describe τὰ πάντα as "all spiritual blessing."

Its character

The life referred to is the one that is kindled in regeneration by the power of the Spirit of God. All that pertains to this "life," all that it needs to preserve, strengthen, and bring it to its consummation, God and the Lord Jesus Christ's divine power has presented to us.

To ζῶν, Peter adds the comprehensive εὐσέβειαν which is the activity of this "life." It includes the believer's entire reverent, worshipful attitude and the actions emanating from it.¹ The opposite of "life and godliness" can be seen in verse four in what is described as "the corruption in connection with lust in the world." Like the finite verb in verse four, the perfect participle "has granted" implies that the past act of granting continues its effect to the present day and is to continue thus. In δωρέομαι there lies the idea of δῶρημα: to make a present. That is exactly what Christ's divine power has done.

Its Secret

Διὰ in verse three introduces the means or instrument of this bestowed power which is the ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς. This repeats the key word ἐπιγνώσις used in verse two. In verses one and two we have two genitives of source: righteousness from God and ἐπιγνώσις from God. So also here one has the ἐπιγνώσις from Him who

¹ Ibid., p. 326.

called us. This genitive may be regarded as a genitive of source because τῆς ἐπιγνώσεως has the article of previous reference and thus refers back to the ἐπιγνώσις already mentioned in verse two. God may be regarded as the caller. This makes Christ the source of the knowledge mentioned in verse two and God the source of that referred to in verse three.

Source is the point of emphasis in the provision for life and godliness. Christ's divine power presents all these things by means of the knowledge, the source of which is divine. It was not from cunningly devised fables (v. 16). Peter himself heard the divine voice from heaven (v. 18) and as he wrote in verse twenty-one, holy men spoke not by their own will but by (ὕπο) the Holy Spirit from (ἀπό) God.

The genitive singular participle of καλέω is important in verse three because the noun form of the word is used in verse ten. Its usage in the New Testament, as well as that of the LXX, expresses the idea of the choice of persons for salvation usually by God and sometimes by Christ.¹ In Peter's case, he was called by Christ. To be sure, the emphasis here is upon the divine call of God to man for salvation which always has as its place of origin in the mind of God. The call came indeed "through" the Holy Spirit, on the ground of Christ's mediatorial work, but it came from God. The New Testament writers never became weary of referring to the change which had been wrought upon the souls of their readers to the call of God. They give no prominence to the activity of man in conversion, except as the result of divine, effectual calling.

¹ Ibid., p. 400.

The words in verse three, ἰδέλα δόξῃ καὶ ἀρετῇ, represent the instrumental dative of manner. It is expressive of the method by means of which an act is performed or an end achieved. In this case the dative expresses the manner in which the calling was made. The first observations which can be made about the manner of calling is that it was again of divine origin. Ἰδέλα indicates this. Secondly, δόξῃ would remind readers of the sum total of God's revealed perfections. Peter had been promised a vision of this δόξῃ in Matthew 16:27 by Jesus Himself who said, "For the Son of Man is going to come in the *glory* of His Father with His angels; . . .". In the third place we note that manner of our calling is with ἀρετῇ. This word is translated moral excellence or virtue and is used again in verse five.¹ It is used to describe the Divine perfections as efficient. What is meant, therefore, is that the grant of "all things pertaining to life and godliness" which Christ's divine power has secured for us, becomes actually ours only as we know the God whom Christ has declared, and who called us out of darkness by revealing His own gracious perfections and making them efficient in our case. There is a measure of resemblance here to 1 Peter 1:21, where it is said to be by Christ that we believe in God.

Its channel

Δι' ὧν refers to "His glory and moral excellence" in verse three. By means of these two the One who called us with them "has granted to us the precious and magnificent promises." Here again the perfect middle form of δωρέομαι is used. In Christ, God has bestowed upon

¹ Ibid., p. 105.

men in the past, all the blessings of the new covenant: repentance, faith, justification, eternal life. He dwells in their hearts by faith; He gives them the power to become sons of God; they are adopted by God, who sent His only-begotten Son into the world that they might live through Him. The emphasis here is upon the results in the life of a believer due to whom God has provided for him. The middle voice indicates that the subject participates in the result of the action.¹ In this case God was directly involved in the bestowal of the precious and magnificent promises--one of which is the Holy Spirit (Eph. 1:13).

Its purpose

The purpose or reason for Christ's having given believers the precious and magnificent promises is introduced in the *ἵνα* clause. The purpose, simply stated, is that so they may become partakers of the Divine nature. The word for partaker, *κοινωνοί*, indicates someone who takes part in something with someone.² The *θείας φύσεως* is unique to the present passage. It is not to be regarded as a mere synonym for justification, regeneration, or the union of believers with Christ. As the phrase "the nature of beasts" (Jas. 3:7) denotes the sum of all the qualities characteristic of the brute creation, strength, fierceness, etc.; and the phrase "human nature" denotes the sum of the qualities distinctive of man, so the "Divine nature" denotes the sum of the qualities which belong to God. What is meant, therefore, is a divine order

¹ Dana and Mantey, A Manual of the Greek New Testament, p. 157.

² Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 441.

of moral nature, an inward life of a God-like constitution, participation in qualities which are in God, and which may be in us so far as His Spirit is in us. Not that the believer is deified, as some of the Fathers ventured to say and mystics have at times vainly dreamed, nor that there is any essential identity between the human nature and the divine; but that God, who created us at first in His own image, designs us like Himself as children may be like a father, putting in us "the new man, which after God is created in righteousness and true holiness" (Eph. 4:24; cf. Jn. 1:12).¹ "Nature," then, as here used by the apostle, cannot mean essence or substance; but disposition, moral qualities and to become partakers of a divine nature, means to become partakers of a disposition like that of God.²

Its prerequisite

The next phrase, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς, describes the partaker. Luther translates this "if you escape," as if it expressed a condition on which participation in the Divine nature depended.³ It rather states however, simply the other side of the Divine intention, and can be rendered "having escaped." Ἀποφεύγω occurs only here and in 2:18 and 20. It implies a complete rescue, and "this is mentioned," Bengel justly observes, "not so much as a duty

¹ Philip Schaff, The International Illustrated Commentary on the New Testament, Vol. II (New York: Charles Scribner's Sons, 1889), p. 96.

² John T. Demarest, A Commentary on the Second Epistle of the Apostle Peter (New York: Sheldon and Company, 1862), p. 89.

³ Martin Luther, "The Catholic Epistles," Luthers Works, Vol. 30 (St. Louis: Concordia Publishing House, 1967), p. 155.

towards, but as a blessing from, God, which accompanies our communion with Him."¹ The term for corruption is one which occurs twice again in this epistle (2:12, 19). Outside this epistle it is used only by Paul (Rom. 8:21; 1 Cor. 15:45, 50; Gal. 6:8; Col. 2:22). It denotes the destroying, blighting principle of sin. Its seat or sphere of operation is the "world." "Lust" is the element in which it moves, or perhaps, as the instrument by which it works (cf. 1 Pet. 1:14). Bengel here notices the contrast between the escape and the partaking and between the corruption in the world in lust and the Divine nature.²

This corruption is further defined in 2:12-19 which is beyond the scope of this paper, but as has been defined: it is rottenness, its end is destruction and perdition. It is "in the world"; the world of men is full of it, reeking to Heaven, crying out to be swept into hell. The first ἐν is local, the second designates inner connection: the corruption "in connection with lust," "the lust of the flesh, and the lust of the eyes, and the pretension regarding the course of life, not of the Father, but of the world, and the world passes away, and the lust thereof" (1 Jn. 2:16, 17).

Summary

By using the two titles, δοῦλος and ἀπόστολος, to describe himself, Peter emphasizes the facts that he was (1) submitted to Jesus Christ and (2) sent by Jesus Christ. He thus recognizes his power and

¹J. A. Bengel, The Gnomon of the New Testament, Vol. II, trans. by C. T. Lewis and M. R. Vincent (Philadelphia: Perkinpine and Higgins, 1860), p. 762.

²Ibid.

human responsibility as stemming directly from God. As Peter continues, he expresses the wish that "grace and peace be multiplied or increased to you" and the implied direct agent is God. Thus, God's provision is to multiply grace and peace to believers as their knowledge of Him increases.

Peter next dealt with eight aspects of the divine provision. The first aspect of the divine provision has to do with its guarantee. This guarantee rests squarely on Christ's divine power as "our God and Savior." The next aspect has to do with its spirit which places emphasis on the finished results of the bestowal of divine power to us. Its character includes every provision for "life and godliness." Its secret lies in the believers having been called by Christ for salvation. Its channel includes "His glory and moral excellence." Through these, He has granted to us His precious and magnificent promises." The purpose follows that Peter's readers might become partakers of the divine nature. Peter concludes with the prerequisite that his readers are in the state of "having escaped the corruption that is in the world by lust."

With these preliminary clauses Peter lays a perfect foundation for the exhortation which follows. He has clearly demonstrated to his readers the provisions for everything pertaining to life and godliness. All of these provisions, including salvation, have been through divine means, *i.e.*, they have originated totally apart from man in the mind of God. The believer is in the fellowship of the divine nature, having escaped from the rotten, lustful world. With this foundation, Peter now focuses on man's responsibility in light of God's provision.

CHAPTER II

THE BELIEVER'S RESPONSIBILITY

The Earnest Call to Demonstrate the Clear Marks of Diligence

Many professing Christians are indolent, sleepy and inactive both in physical works of service for Jesus Christ and in spiritual exercises unto godliness. They seem to be full of energy in their temporal callings and in the market place. But often in matters relating to their spiritual welfare they are just the reverse, and seem to care as little about their advancement in holiness as the men of the world themselves. Peter addresses himself to the problem and commands the believer to be diligent in supplying the seven great Christian virtues of verses five through seven which should be built on the foundation of faith. Peter exhorts the believer to furnish in his faith virtue, in his virtue knowledge, in his knowledge temperance, in his temperance patience, in his patience godliness, in his godliness brotherly kindness, and in his brotherly kindness charity. These great virtues bear a striking similarity to the fruit of the spirit in Galatians 5:22, 23. The starting point of their fruition must be faith in Jesus Christ as seen in verse one and verse five. The Apostle Paul stated this great truth in the familiar Scripture: "No man can lay a foundation other than the one which is laid, which is Jesus Christ" (1 Cor. 3:11). Thus, faith becomes the root and mother of all virtues.

In introducing the virtues, Peter calls on the believer to apply all diligence. Because of the new birth and the promises, the believer has an important part to play. His diligence follows God's gifts; and as will be shown, an abundant entrance into the kingdom of God follows the believer's diligence. The reader may note the progress indicated in this passage by the demonstratives: verse four, *διὰ τούτων*; verse five, *αὐτο τοῦτο*; verse eight, *ταῦτα*; verse nine, *ταῦτα*. "As regards this very thing" is properly the neuter singular, the antecedent being what verses three and four state, in particular the double gift bestowed on us by Christ which is: (1) "everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence," and (2) "His precious and magnificent promises in order that by them you might become partakers of the divine nature having escaped the corruption that is in the world by lust."¹

The next phrase in verse five is the key to understanding the believer's responsibility. The phrase *σπουδὴν πᾶσαν παρεισενεγκάν- τέες* is a favorite expression in the Koine language. With the aorist participle form it can be translated "applying all diligence" or "making every effort."² The next word, *ἐπιχορηγήσατε*, is an aorist imperative. The original sense of this verb refers to the training and the staging of a grand chorus for some high civic or provincial celebration, the entire expense being provided by some rich patron; but the word

¹ Lenski, The Interpretation of the Epistles of St. Peter, St. John and St. Jude, p. 264.

² Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 630.

became generalized and means "supply" or "furnish" and retains the idea of furnishing completely and lavishly.¹

Virtue

Virtue as named in verse five is the first fruit which the believer is to supply. Ἀρετὴν indicates moral excellence.² It comes from the divine presence of the Holy Spirit in the believer's life. It is the energy which displays itself in entering upon and steadily pursuing any task, however difficult it may appear, for the sake of Christ and at the call of duty; and it seeks no human honor, no posthumous fame, but the honor which comes from God only, and the holy satisfaction of knowing that His will is done. It is the believer's daily trusting in Christ to inspire him with holy courage and his committing of himself into His almighty hands.

Knowledge

The believer is next to add knowledge (γινῶσιν). The apostle here would be indicating a deep insight into spiritual things.³ Then, from faith comes the richer fruit of practical and experiential wisdom. Maturity of mind and discretion in circumstances will be the result as the believer grows in the knowledge of Jesus Christ.

¹ Lenski, The Interpretation of the Epistles of St. Peter, St. John and St. Jude, pp. 264-65.

² Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 105.

³ Ibid., p. 163.

Temperance

Temperance or self-control (ἐγκράτειαν) is the next Christian virtue.¹ This is opposite to licentiousness in every form. It would prohibit incontinence, gluttony, drunkenness, and all inordinate display, for the servant of God must be temperate in all things.

Endurance

In temperance, the believer is to add endurance or perseverance -- ὑπομονήν. The word carries with it the meaning of steadfast endurance, under whatsoever persecutions or temptations might be encountered.² In this quality a passionate, or effeminate, licentious person is sure to be found deficient. On the other hand, he who can best withstand the allurements and solicitations of all that is earthly and sensual, is the likeliest to face victoriously the opposition of the world, the assaults of Satan and his emissaries, the tongue of slander, or the tyrant's sword.

Godliness

The next virtue to be added is godliness (εὐσέβειαν). Godliness is one of the richest fruits of faith, for the center of faith, or that in which it rests, is God Himself, and from Him it draws this virtue as well as others. In essence, it is the imitation of God,³ whose children we are, and whom He has made heirs of His own glory and blessedness. Thus, Peter calls on the believer to add this sublime virtue, and seek to become more and more godly--more and more like Christ, who, as

¹ Ibid., p. 215.

² Ibid., p. 854.

³ Ibid., p. 326.

man, was perfectly godly, and left us the one grand example of godliness which we are called to imitate. The standard is a lofty one. It is impossible to reach in an absolute degree, but the higher one aims the higher one shall reach. Every advance made will yield the advantage for making a yet greater advance. Toward this imitation of Christ the believer will aspire through his patience. He takes up the cross and bears it after his Master, and thus begins his discipleship, of which the communion with Christ waxes more intimate day by day.¹

Brotherly kindness

Brotherly kindness, or brotherly love (φιλαδελφία),² must follow as a matter of course, for if we love God we shall love our brother also. There is a brotherhood of nations, of race or family. More importantly there exists the Christian Church which is a holy brotherhood, and all its members ought to love one another as children of God and co-heirs of immortality. If controversy be needful, as it often is, this virtue teaches us to conduct it in a fair and generous spirit; not for the sake of victory on the one side or the other, but for the sake of establishing the truth. Every breach of Christian fraternity is an offense to Christ and a violation of the law by which believers are united to each other and to Christ. This type of love displays itself in visiting the sick, helping the poor, and bearing the burdens of the feeble and oppressed.

¹J. Rawson Lumby, The Epistles of St. Peter (New York: Funk and Wagnalls, 1900), p. 730.

²Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 866.

Love

Finally in brotherly kindness, one must add love (ἀγάπην). Love is opposed to selfishness--"she seeketh not her own"; to intolerance--"she thinketh no evil"; to fretfulness and impatience--"is not easily provoked"; to covetousness--"she envieth not"; to pride and haughtiness--"is not puffed up"; and to want of courtesy--"doth not behave herself unseemly"; for such are the qualities ascribed to her by St. Paul who adds that "she never faileth," and that she is one of the things that abides when prophecies, tongues, and knowledge shall cease and vanish away (1 Cor. 13).

Relation of the marks to each other

In verse eight "barren and unfruitful" imply that Peter thinks of the seven as fruits of faith. While he connects each of the seven with ἐν, one can observe that all of them can be traced in faith. Each time, when he adds the next, he repeats the one fruit for emphasis. He uses the article throughout. Abstract nouns may or may not have the article in the Greek, yet when the article is used, the abstract noun is made specific as it is here.¹

Of the words of this section one may observe readily that those addressed are not asked to furnish faith. That, according to the description previously given of them, they had already obtained as the gift of God. Out of that faith must grow all the features of the Christian character.

¹Dana and Mantey, A Manual Grammar of the Greek New Testament, pp. 141-42.

From the starting foundation of faith it follows that these various graces are held together by the bond of a living unity. They are not, indeed, equally developed in all the children of God, nor even in the same individual. However, each is related to, and implies, every other, and is itself supplemented by the rest. This fact is readily enough illustrated by the grammar which has been pointed out: "furnish in your faith virtue; and in virtue, knowledge"; and so on, all Christian virtues lying contiguous to and overlapping one another, while "faith" is the center. Of each pair of graces he mentioned, the one is to be "in" (ἐν) the other, ". . . like adjoining colors of the rainbow--mingled with it, and exhibited along with it--and then all coalesce into one bright orb of beauty, binding together heaven and earth, God and man. For the glorious arch faith is the starting-point, and the consummation is love."¹

The Blessed Results of Diligence

Peter now explains the importance and value of the Christian graces which he just described. Γάρ introduces the explanation or reason for the foregoing exhortation. He first gives the positive values which result from the presence of these graces.

¹Lillie, Lectures on the First and Second Epistles of Peter, pp. 371-72.

The permanence of character

To express the possession of these graces, Peter uses the dative of possession, ὑμῖν.¹ Two present active participles are then used to describe ταῦτα, the subject of καθίστησιν. The first participle ὑπάρχοντα, means "existing" or "being present" or "having something."² This word conveys more than the simple word "to be." It implies not only existence but continuous existence and looks at the possession of graces as a thing characterizing the readers, not merely now, but since their original salvation experience. It is the phrase which is used, e.g., in Philippians 2:6 of Christ as "*being* in the form of God"; in Acts 7:53, of Stephen "*being* full of the Holy Ghost"; in 1 Corinthians 13:3, of "all my *goods*"; in Matthew 19:21, "sell all that thou *hast*." In these and similar cases, it implies rightful, settled possession, and looks back from the present moment to the antecedent condition of the subjects.

The depth of character

The second participle, πλεονάζοντα, conveys the meaning of "being present in abundance," or "growing" or "increasing."³ The word is used in 2 Corinthians 8:15 to mean "having more than is necessary" or "to have too much."⁴ Thus the thrust of this word is that of increasing or multiplying (see also Rom. 5:20, 6:1; 2 Thess. 1:3). What is taken

¹ Dana and Mantey, A Manual Grammar of the Greek New Testament, p. 85.

² Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 845.

³ Ibid., p. 673.

⁴ Ibid.

for granted, therefore, is not that these graces are in these believers in profusion, or in larger measure than in others, but that, being in them, they are steadily growing and expanding, and exhibiting all the evidence of vitality, presently.

The reality of character

The verb καθίστησιν is present active indicative and thus denotes the idea of progress. It signifies action in progress, or state in persistence, and may be represented by the graph (-----).¹ It can be translated here "to make" or "to cause" or "to render."² Thus, these things being in the believer and steadily growing are rendering or causing the believer "not to be" described by the following two adjectives.

The first adjective used is ἄργους. It means useless.³ The word is applied, e.g., to the "idle" word (Mt. 12:36); to the useless idlers in the market place (Mt. 20:3, 6--a parable which may have been in Peter's mind when he penned the passage); to the younger widows who are described as "idle wandering about from house to house" (1 Tim. 5:13). The idea, therefore, is that where these graces are one's permanent inward property, at his command, and growing from strength to strength like things that live, they put him in a position, or create in him a constitution, under which it cannot be that he shall prove

¹Dana and Mantey, A Manual Grammar of the Greek New Testament, pp. 181-82.

²Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 391.

³Ibid., p. 104.

himself either a useless trifler doing no honest work, or an unprofitable servant effecting what is of no worth even when he gives himself to action.

The second adjective is ἀνόητους and, as is obvious, means "unfruitful," "useless," or "unproductive." It also implies "barrenness" as found in Ephesians 5:11.¹ The word in this context would refer back most assuredly to the qualities of Christ-likeness mentioned in verses five through seven. Thus, one would not lack these fruits in the true knowledge of the Lord Jesus Christ, *i.e.*, the true knowledge of Christ would produce these qualities.

One final observation in this section is that Peter did not regard the knowledge of God and Christ as merely the first step toward a holy life. One cannot argue from verse two that grace and peace originate in knowledge; but only that they are capable of being multiplied in and through knowledge. Nor does verse three assert that knowledge precedes the faith and virtue of verse four: it only asserts that God has given believers all that is needed for life and for godliness through the knowledge of Christ. Of course, some knowledge of God is needed before one can either fear Him, or trust Him, but each step forward in the Christian life deepens and widens the believer's knowledge and makes that knowledge more effectual in molding the believer's character.²

¹ Ibid., p. 29.

² Mayor, The Epistle of St. Jude and the Second Epistle of St. Peter, p. 95.

The Sad Absence of Diligence

Lack of spiritual power

Peter begins verse nine and drops the personal "you" (ὁμοῦν) changing to the third person singular "he to whom" (ὃς). The significance of this change is that Peter is referring now to someone who is lacking the graces described in verses five through seven. Μή is used with παρέσθιν which would imply non-existence when existence was probable or possible.¹ Μή is the particle of qualified negation and is used sparingly with the indicative mood.² In a footnote in Dana and Mantey's grammar contrasting the use of οὐ and μή the author concludes that οὐ is objective, dealing only with facts, while μή is subjective, involving will and thought.³ Thus, its usage here with the present active indicative indicates that the graces were possible, but are not currently present resulting in the following state of the believers described in verse nine.

Lack of spiritual perception

One adjective and two participles are used to describe the present condition (ἐστίν) of the believer who lacks the qualities. The adjective τυφλός is simply translated "blind" especially in a mental and spiritual sense.⁴ The first participle μυωπάζων is a

¹Dana and Mantey, A Manual Grammar of the Greek New Testament, p. 266.

²Ibid., p. 265. ³Ibid.

⁴Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 838.

predicate adjectival participle and might more carefully describe in what way he is blind. The word means "short-sighted." Robertson understands the word to picture a short-sighted man squinting up his eyes because of the light.¹ The present tense indicates the persistent state of this condition.² The causal conjunction γάρ is important in the sequence of thought. Believers are to press on from height to height of Christian excellence, for, if they do not so press, they sink back into a want of power to perceive even the elementary truths of the kingdom of God. Examples of such a spiritual condition are given in Hebrews 5:11-14 and in 1 Corinthians 3:1-3.³

The second of the two words, μωπάζων, describing this state occurs nowhere else in the New Testament. It has been rendered "groping" by various commentators.⁴ It has also been rendered "shutting his eyes" conveying the idea that he is blind by his own fault, willfully shutting his eyes. He is thus blind but not in the sense of being blind to all things, but in the sense of being near-sighted, seeing things in false

¹A. T. Robertson, Word Pictures in the New Testament, Vol. VI (Nashville: Broadman Press, 1933), p. 152.

²Dana and Mantey, A Manual Grammar of the Greek New Testament, p. 182.

³E. H. Plumptre, "The General Epistles of St. Peter and St. Jude," Cambridge Bible for Schools and Colleges (Cambridge: Cambridge University Press, 1910), p. 168.

⁴Among those commentators are Luther, Jerome, Tyndale, Erasmus and Calvin.

magnitudes, having an eye for things present and at hand but none for the distant realities of the eternal world.¹

Lack of spiritual privilege

The second participle λαβών in its phrase means "having received forgetfulness." The thing forgotten is the purification from his old sins. The sins referred to are the sins of the man's own former heathen life as is indicated by πάλαι (cf. Rom. 6:6; Eph. 4:22; Col. 3:9).² The purification is that which covered the whole sin of his past once for all when he first received God's grace in Christ. Perhaps καθαρισμοῦ may be better understood by its usage in the Epistle to the Hebrews (cf. 1:3; 9:14, 22, 23; 10:2). There, not only sins are said to be "purified" but also the conscience, the heart, the heavenly things, the copies of the heavenly things, as well as the flesh. The purification is effected by the blood of Christ, and its result is not mere moral purity, but the removal of guilt, or of the sense and conscience of sin. So here the "sins of old" are said to have been purified in the sense of having had the uncleanness belonging to them cleansed away, or their guilt removed. The phrase carries one back to the Old Testament custom of sprinkling blood on objects which had become defiled, and so relieving them of the disadvantages of their ceremonial uncleanness. The "having forgotten" is expressed in a way of which there is no other instance in the New Testament, but which resembles the phrase rendered

¹ Schaff, The International Illustrated Commentary on the New Testament, p. 100.

² Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 610.

"call to remembrance" in 2 Timothy 1:5. Again the phrase means literally, "having taken or received forgetfulness." It gives a graver character to the condition, perhaps representing it as one which is voluntarily incurred or willingly suffered. It may be as a result of neglect on the believer's part to grow in or cultivate grace. The sentence is introduced as a further explanation of the blindness. The man is "blind" in the sense of having eyes only for what is near and tangible, as the consequence or penalty of his forgetting the great change effected in the past, and living as if he had never been the subject of such grace.

Peter is not in any sense stating or implying that the believer who is enticed and falls prey to the false teachers thereby lapses into an unregenerate state. As Fink says, "Peter's theology is more consistent than that (cf. 1:1-11)." He is merely pointing out the inconsistency of such a practice in the light of the believer's position. His thought is much the same as that of Paul's in Romans, chapter six. Instead of acting inconsistently, Peter's readers are to give diligence to putting into practice the injunctions just stated. To fail to do this and to fall prey to the false teachers is to be short sighted and forget the washing from sins. One very vivid metaphor is used in 2:22b to express this forgetfulness of washing that of the "short-sighted" sow who has forgotten her washing and hence returns to its wallowing in filth.¹

¹Fink, "An Analysis of the Literary Styles of the Petrine Epistles and its Contribution to the Exegesis of the Petrine Epistles," p. 247.

The Renewed Exhortation to Diligence

Its strong incentives

In verse ten Peter resumes his exhortation for diligence which he began in verse five. Διό¹ can be taken to refer to the truth expressed in verses eight and nine and μᾶλλον interpreted as equal to "all the more." The "wherefore the rather" of the Authorized Version suggests that the course now to be recommended is one to be preferred to some other course dealt with in the context. This is a legitimate interpretation, the Greek word meaning either "rather" or "more" and being used (e.g., 1 Cor. 5:2) in order to put a contrast or opposition.¹ According to Huther some construe the idea thus--instead of trying to reach "knowledge" apart from the practice of Christian grace, rather be diligent, etc. Others put it so--instead of forgetting the purification of your old sins, rather be diligent.²

The term is better understood in the sense of "more," connecting the sentence immediately with what has been stated in verses eight and nine. It may also be regarded as taking up anew the exhortation of verse five, and urging it for these additional reasons with greater force. The meaning then is equivalent. The case being as it has been explained in verses eight and nine, let these grave considerations of what is to be gained by the one course and what is to be lost by the other, make the reader all the more diligent.

¹Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 490.

²John Huther, James, Peter, John and Jude (New York: Funk & Wagnalls, Publishers, 1887), p. 386.

Its personal appeal: "brethren"

This is the one instance in both of his epistles where Peter uses the address, ἀδελφοί, and this fact makes the appeal stronger. With the term he joins himself to his readers and separates himself and them from the gospel of loose-living and from all its adherents. To these brethren, Peter uses the imperative, σπουδάσατε. This usage commands his readers to be zealous, eager, and make every effort to do what follows.¹ He does not refer to mere outward works in which alone some find diligence; for that reason Peter uses only abstract terms in verses five through seven and begins with faith itself. It is on the basis of this first admonition, with all diligence to furnish the true sevenfold spiritual graces, that this further admonition now asks the readers to apply diligence to secure the great final result. The first result is subjective and immediate: "making sure for yourselves your calling and election," the second is objective and occurs at the end of life: an abundant entrance into the eternal kingdom.²

Its definite object

To express this object of the renewed exhortation, the present middle infinitive ποιεῖσθαι is used. Thus the subject is participating in the results of the action.³ In this usage the readers for

¹Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 771.

²Lenski, The Interpretation of the Epistles of St. Peter, St. John, and St. Jude, p. 274.

³Dana and Mantey, A Manual Grammar of the Greek New Testament, p. 157.

themselves are to make sure, firm, and secure their calling or election.

What is meant by making the calling and election sure? It is important to note first that Peter has one article with the two nouns and not two. Thus he regards τήν κλήσιν καί ἐκλογήν as a unit and does not even place ἡμῶν between the nouns. One may easily see that both nouns are important theologically. So the calling as the act of grace which takes effect in time, is distinguished from the "election" as the eternal act or counsel of the Divine Mind.¹ Or the former is defined as that by which one is called in time to the kingdom of grace, and the latter as that by which one is chosen in eternity for the kingdom of glory.² Several exemplary statements from commentators might better convey these views. Lillie states:

Certainly it is not to strengthen God's immutable purpose or to have our names reinscribed more legibly in the Lamb's book of life. It is simply, as the whole context shows, to confirm the inference as drawn especially by ourselves from the appearance to the reality --from the effect to the cause--from the stream to its hidden sources--from the quality of the fruit to the nature of the tree and the soundness of its root--from a good life to a gracious condition.³

Lange states:

The calling is placed first with reference to ourselves who become first conscious of our calling and afterwards of our election. Ἐκλογή denotes not the worthiness and distinction conditioned by

¹John Murray, "Election." Baker's Dictionary of Theology (Grand Rapids: Baker Book House, 1976), pp. 179-80.

²James I. Packer, "Calling." Baker's Dictionary of Theology (Grand Rapids: Baker Book House, 1976), pp. 179-80

³Lillie, Lectures on the First and Second Epistles of Peter, p. 385.

our own doings, nor our entering here in time into communion with God, but as usual, the eternal purpose of God.¹

Calvin says:

He mentions calling first, though it comes later in sequence. The reason is that election is of greater importance and the proper order of a sentence is to put the most important words at the end.

The meaning is therefore this: take pains to give proof of the fact that you have not been called or elected in vain. He used calling here in the same sense of the result or evidence of election. If anyone prefers to give the two words the same meaning I do not object, because Scripture does sometimes ignore the difference that there is between these two terms. I have therefore, given what is to me the more likely exhortation.²

In summary, the fact that the election is named after the calling, and the awkwardness of speaking of the immutable decree of God as capable of being made sure by the readers indicate that what is in view here is not the eternal election, but the historical, that is to say, the actual separation of the readers from their introduction into the kingdom of Christ. Those acts of God's grace which called them through the preaching of His Son's Gospel, and took them out of the world of heathenism, were to be made "sure" (the adjective is the same as in verse nineteen; Heb. 3:6, 14), or secure, by following them up by diligent attention to all the virtues into which they had ushered the readers.

¹ Lange, "James-Jude," p. 14.

² John Calvin, Commentaries on the Catholic Epistles, trans. by John Owen (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948), pp. 333-34.

The Permanent Outcome of Diligence

Γάρ may express a ground, a reason, or offer an explanation.¹ Here, it is used in the illative sense introducing the reason for the believer's being diligent. That reason is to avoid stumbling as is indicated by the last phrase of verse ten. Ταῦτα is again used as it was in verses eight and nine and refers to the graces listed in verses five through seven.

The present steadfastness

The present active participle, ποιοῦντες, is modal² because it signifies the manner in which the action of the main verb is accomplished. It is the manner in which a believer may avoid stumbling.³ The present tense of the participle is used to represent simultaneous action relative to the main verb.⁴ Thus the thrust of the participle is that if a believer is practicing the Christian virtues as listed in verses five through seven, then he will never at any time stumble. Here once again the believer has a responsibility to act upon God's provision for his Christian life. If he uses diligence, he will never stumble.

¹Dana and Mantey, A Manual Grammar of the Greek New Testament, p. 242.

²Ibid., p. 228.

³Robertson, A Grammar of the Greek New Testament in Light of Historical Research, p. 153.

⁴Dana and Mantey, A Manual Grammar of the Greek New Testament, p. 230.

The prevention of stumbling

The next phrase is the most contested phrase in the whole message. The debate centers around the meaning of the word πταίω. Two major positions arise from the interpretation of what it means to stumble.

The first position: stumbling means to sin.--The first of those major positions would equate stumbling with sinning in one of three ways: (1) sinning against the Holy Spirit;¹ (2) any sin;² or (3) grievous sin.³ The difference between views 2 and 3 is that a grievous sin causes *prolonged* misery, spiritual ineffectiveness, loss of assurance of salvation and renders the believer useless in the true knowledge of his Lord Jesus Christ. The three positions may be described respectively by their adherents as follows. Gill states:

Not that they should never fall at all, or in any sense, for in many things we all offend or fall; or shall ever commit any act of sin, or fall into sin, for there is no man that lives, and sins not; or that they should not fall from a degree of the lively exercise of grace, or from a degree of steadfastness in the doctrine of faith, but that they should never sin and sin against the Holy Ghost, or fall totally and finally; . . .⁴

¹The best representative of this position is John Gill. His position is that the meaning of "stumble" in 2 Peter 1:10 is the unpardonable sin of blasphemy against the Holy Spirit. It is similar to the view held by Adams and Scott. Gill affirms that believers will not sin the sin against the Holy Spirit because the sin against the Holy Spirit is the rejection of the Spirit's wooing to salvation in Christ.

²Among those holding this position are Alford, Bennett, Caffin, Exell, Hoyt, Ironside, Kelly, Luther, Strachon, Thomas, and Wolston.

³Among those holding this position are Adams, McClain, Barnett, Culbertson, Darby, Gray, Lange, Lillie, Moffat, Scott, Simeon, and Wuest.

⁴John Gill, An Exposition of the New Testament, Vol. II (London: Wm. H. Collingridge, 1853), p. 855.

Luther says:

That is, you will stand firm and not stumble or sin; but you will proceed properly and confidently, and everything will turn out well. Otherwise, if you undertake to accomplish this with your own notions, the devil will soon cast you into despair and into hatred of God.¹

Adams states:

Falling is twofold, of infirmity, and of apostasy; the one is a falling into sin, the other a falling into the state of damnation; there is weakness in the one, there is presumption and obstinacy in the other. The former of these falls may befall the faithful, but not the latter; for there is no damnation to them that are in Jesus Christ (Rom. 8:1). Indeed he may fall into diverse sins, but never into that sinning sin: they be slips, not foils; or if foils, not falls, yet falling forward to repentance, not backward from mercy.²

The second position (emphasizes consequences).--The second of those major positions would, in its interpretation of stumbling, emphasize the consequences of stumbling to mean either (1) a pauper's entrance,³ or (2) a barred entrance.⁴ These two positions can be demonstrated by quotes from their respective adherents, as follows. Darby states:

The way is open before us: we see into the distance, and we go forward, having no impediments in our way. Nothing turns us aside as we walk in the path that leads to the kingdom, occupied with things suitable to it. God has no controversy with one who walks

¹Luther, "The Catholic Epistles," p. 159.

²Thomas Adams, An Exposition upon the Second Epistle General of St. Peter, rev. and corrected by James Sherman (Edinburgh: James Nicol, 1863), p. 126.

³Those holding to this position are Adams, Darby, English, Grant, Hoyt, McClain, and Wuest.

⁴Those holding to this position are Barnes, Clarke, Demarest, Faussett, Finlayson, James, Lenski, Luther, Macknight, Makrakes, Moffat, Paine, and Roth.

thus. The entrance into the kingdom is widely opened to him according to the ways of God in government.¹

Lenski says:

There is an implied warning: those who fail to do these things will, indeed, stumble decidedly (aorist) and fatally. Whether they will again be raised up to faith God alone knows. Many that stumble in this way are lost forever. . . .²

The word πταίω.--With these varied interpretations and apparent confused meanings of the word πταίω, a word study is necessary. The word is used in its lexical or inflected forms five times. Those usages and corresponding New American Standard Bible translations are as follows: (1) For whoever keeps the whole law and yet *stumbles* in one point, he has become guilty of all (Jas. 2:10). (2) For we all *stumble* in many ways. If any one does not stumble in what he says, he is a perfect man, able to bridle the whole body as well (Jas. 3:2). (3) I say then, they did not *stumble* so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles to make them jealous (Rom. 11:11).

In each of these usages the emphasis is upon sin. James even includes himself in the fact that "we all stumble in many ways." The key to the proper interpretation of πταίω lies in its usage in Romans 11:11. Here the word means stumbling in the sense of "to make a mistake, go

¹J. N. Darby, Synopsis of the Books of the Bible, Vol. V (New York: Loizeaux Brothers, n.d.), p. 470.

²Lenski, The Interpretation of the Epistles of St. Peter, St. John, and St. Jude, p. 277.

astray, or sin."¹ This meaning is derived from the comparative force of the words *stumble* and *fall*. As the latter is a much stronger term than the former, it seems plain that Paul designed it should here be taken emphatically, as expressing irrevocable ruin in opposition to that which is temporary. The Jews have stumbled, but they are not prostrated and their stumbling final. The word *πίπτω* rendered should fall, is used here as elsewhere to mean "should perish," or "become miserable."²

The etymology of *πταίω*.--The etymology of *πταίω* sheds more light on the meaning of the word. The word is related to either *πετ* or *πτη*, "to fall." The basic meanings are certainly much the same, though the difference in meaning of *πταίω* is that of "to stumble against." Rarer translations are "to collide with," or "cause something to fall, or move." Often the word means "to suffer a reverse misfortune."³ Similarly, in the LXX at Deuteronomy 7:25 *πταίω* corresponds to the Niphal of *שקו* which means "to be caught by a bait" or "led astray" or "ensnared."⁴ In the word's usage in 2 Peter 1:10, the meaning "to suffer a reverse misfortune" fits best. The word indicates that the stumbling

¹Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 734.

²Charles Hodge, Commentary on the Epistle to the Romans (Reprinted; Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950), pp. 567-68.

³Geoffrey W. Bromiley, Theological Dictionary of the New Testament, Vol. VI (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1977), p. 883.

⁴Francis Brown, S. R. Driver and C. A. Briggs, A Hebrew and English Lexicon of the Old Testament, Vol. XIX (Oxford: Clarendon Press, 1962), p. 430.

is not to be regarded as an end in itself. The one who stumbles may get up again, pull himself together and stand on his feet.¹

Conclusions on the meaning of πταίω.-- With these considerations of the meaning of the word πταίω one may draw the following conclusions: (1) Stumbling may be equated with sinning, but is a grievous sin on the part of the believer which causes temporary misery and ineffectiveness, and (2) stumbling certainly places emphasis upon the consequences but it does not bar one from Heaven as was seen from an examination of Romans 11:11. Rather, the consequent emphasis in stumbling is on what type of entrance will be ministered to the believer. This leads to the next section of this thesis: the resultant combination of human effort with God's provision.

The future glory

The γάρ used in verse ten points those who keep doing these things to the blessed certainty which they have in this life; the parallel "for" occurring in verse eleven points them to the end of their life and to the last day. "There shall be furnished to you," with the future tense, is a divine promise. Peter's exhortation is sealed with this promise. It is a divine seal also for the believer's certainty of faith. Here is the hope, which accompanies the faith and the love mentioned in verses five through seven. While the word "hope" is not used in this epistle--in I Peter it is the key word for assuring and comforting sufferers--the full substance of this hope is repeatedly

¹Bromiley, Theological Dictionary of the New Testament, p. 883.

presented in this epistle, presented for the knowledge (γινῶσις, ἐπίγνωσις) of the readers who must face the scorn of this hope.

The apostle links the three ταῦτα occurrences in verse eight through ten by the adverb of manner, οὕτως.¹ It is emphatic in position and can be best translated "thus" or "in this way." It has the force of a result. In this particular case if the readers are diligent in practicing the ταῦτα enumerated, they may expect what follows.

Πλουσίως is an adverb and modifies ἐπιχορηγηθήσεται. It is equally emphatic and corresponds to πλεονάζοντα in verse eight. It is translated richly and describes the way in which the entrance is supplied to believers. The richness of God's grace, which already in this life grants believers all things for spiritual life and godliness (vs. 3, 4), will at the end richly reward the diligence with which they have used His gifts of grace. Some will be saved "so as by fire" (1 Cor. 3:15), like one who barely escapes the fire. Peter desires his readers to be saved "richly" at the end.

The verb ἐπιχορηγηθήσεται is a form of the same verb used in verse five. It simply means to be granted, provided or furnished.² The verb is also future passive which means that the subject, ἡ εἴσοδος, can be expected to be furnished richly to the person doing these things.³ One additional point is that the verb and the subject are transposed and

¹ Dana and Mantey, A Manual Grammar of the Greek New Testament, p. 238.

² Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 305.

³ Dana and Mantey, A Manual Grammar of the Greek New Testament, pp. 161, 192.

are thus equally emphatic. The connotation of the verb is that of sparing no expense.¹ It may also be observed that there is a balance which is maintained (the verb being the same) between what believers are to furnish in their faith (v. 5), and what is to be furnished to them. It is not the mere fact that the entrance is in reserve for believers, but the kind of entrance which is secured by a life of growing graciousness. Here again God's rich provision compliments the believer's effort.

Its nature.--Peter has three things to say about the kingdom. First, it is eternal. That is to say, it belongs to what Jewish thought had named the "Age to Come." Particularly during times of difficulty and persecution in the last few centuries B.C., men of faith had increasingly become disillusioned with "this Age," and longed for the time when God would break in and vindicate Himself and His people in the coming age. The New Testament conviction is consistently this; that is the person of Jesus Christ the "Age to Come" has invaded "this Age." The last things have been inaugurated, though, of course, they await completion. It is of this consummation in the eternal kingdom that Peter speaks.²

Second, it is noteworthy that one's entry into the kingdom is still seen as future. Like Abraham, the Christian traveller is called

¹ Lenski, The Interpretation of the Epistles of St. Peter, St. John and St. Jude, p. 278.

² αἰώνιον is quite widely applied in the New Testament. We read of eternal fire (Mt. 18:8), life and punishment (Mt. 25:46), glory (2 Cor. 4:17), home (2 Cor. 5:1), destruction (2 Thes. 1:9), consolation (2 Thes. 2:16), redemption (Heb. 9:12), the Holy Spirit (Heb. 9:14), inheritance (Heb. 9:15), covenant (Heb. 13:20), glory (1 Pet. 5:10), and gospel (Rev. 14:6).

in faith and obedience to rest content with nothing ephemeral, but to press on toward that city which has a foundation whose builder and maker is God (Heb. 11:10). By saying that believers are already partakers of the divine nature (v. 4) and that they have nevertheless still to enter the everlasting kingdom, Peter retains in his own characteristic way the New Testament tension between what one has and what one still lacks, between realized and future eschatology.¹

Third, this kingdom is characterized as belonging to "our Lord and Savior Jesus Christ." This is the qualitative definition of the kingdom. It is His kingdom (Mt. 16:28, Jn. 18:36, Ps. 2:6). It is entered by relationship to Him. The noblest description of heaven is in personal categories like this. It will embody utterly harmonious relationships between the Savior and the saved. It seems probable that once again Peter has the scoffers in mind (cf. 3:3) as he makes these three points about the heavenly kingdom.²

Its measure.--This kingdom was bequeathed to Jesus Christ by the Father, yet is to be established by Him throughout the domain of the curse, and in which He shall eternally reign as King of Kings--the kingdom of holiness, love, and beauty. That was "the joy set before Him" toward which He struggled in the days of His flesh through tears and blood. Jesus Himself even then called it His "joy." Still, considered merely in its human aspects, the salvation of any is a work of exceeding difficulty.

¹Edward Michael Bankers Green, Second Epistle General of Peter and the General Epistle of Jude (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1968), p. 76.

²Ibid., p. 96.

"The righteous are scarcely saved." But some as compared with others, are "saved so as through fire." Very different is "the entrance" described in our text, and reserved for those who are "called, chosen, and faithful." To them "the entrance shall be richly furnished."

They will not come unheralded nor unattended. Their works will follow them: the thought has been paraphrased by Milton: "Their works and alms and all their good endeavor staid not behind, nor in the grave were trod; but as Faith pointed with her golden rod, followed then up to joy and bliss forever."¹

Several other writers have aptly expressed the abundant or the extreme opposite of a pauper's entrance into the eternal kingdom of the Lord and Savior Jesus Christ. Calvin stated:

When he says, there shall be richly supplied to you the entrance, he is describing the means of persevering. The meaning of this phrase is that God will lead you into His kingdom by supplying you richly with new graces. This is added because although we have already passed from death to life, that passage is one of hope. As far as the ultimate completion of our lives is concerned, we have still a long way ahead of us. Meantime, we are not left without many necessary helps. Peter is therefore meeting any doubt with these words: the Lord will supply your needs enough and more than enough until you have entered His eternal kingdom. He calls it the kingdom of Christ because we only reach heaven by His guidance and favour.²

Barbieri says:

The believer will reach the goal of his lifelong journey, and he will make it with an abundant entrance. This picture was borrowed from the Greek culture. Heroes from the Olympic games were welcomed back to their home cities in a spectacular way. They were not brought through the regular city gate, but through a special one constructed

¹Lillie, Lectures on the First and Second Epistles of Peter, pp. 387-88.

²Calvin, Commentaries on the Catholic Epistles, p. 335.

for the occasion. Thus, the believer who follows the Lord's program for growth will be abundantly blessed in the future. He will share in that everlasting Kingdom of Jesus Christ which will one day be manifest upon the earth.¹

Smith states:

If some are scarcely saved, or saved with difficulty, in the sense of having no righteousness to spare, or because of the conflict with death which they are called to pass through (1 Pet. 4:13), yet, doubtless, every faithful servant of Christ shall not only gain a certain entrance, but, as the apostle here says, a rich or abundant entrance, into the kingdom of his Lord, such an entrance as would seem like the triumph of a warrior when he comes home from the battlefield laden with the spoils of the conquered foe. As there will be measures of reward in the kingdom itself, so there will be richer degrees of joy in entering into it. But O! how glorious to be the entrance of those who have been leaders in the army of Immanuel, and have borne the burden and heat of the day! I have seen a noble vessel returning home after a long and perilous voyage, and entering the harbour with all her sails set, amid the plaudits of the people that stood on the shore. That was an abundant entrance.²

¹Louis A. Barbieri, First and Second Peter (Chicago: Moody Press, 1977), p. 100.

²Thornley Smith, Expository Lectures on the Second Epistles of St. Peter (London: R. D. Dickinson, 1878), pp. 65-66.

CHAPTER III

CONCLUSION

The proposed purpose of this study has been accomplished. All that remains is to consider the work in summary fashion. The aim of this study has been to pinpoint clearly God's provision for enabling the Christian to be useful and fruitful with the Christian's human means to achieving that end as described in 2 Peter 1:1-11. In keeping with the goal, verses one through eleven were analyzed in detail and from these verses emerged the facts that (1) God has made provision for the believer to be fruitful; (2) the believer is responsible to bear fruit; and, (3) God will supply an abundant entrance to those who make use of His provision. For the purpose of this chapter, each of these areas will be considered in summary fashion in order to interrelate God's provision with the believer's responsibility and so aid the believer in an abundant entrance into the eternal kingdom of the Lord Jesus Christ.

The Divine Provision

Even in the opening words of Peter's salutation, Peter makes it clear that the faith he has, was received. The word "received" implies receiving through Divine favor apart from any merit or effort of the recipient.¹ That precious faith they enjoyed was "in the righteousness

¹W. C. Bennett, "The General Epistles," The Century Bible (Edinburgh: T. C. and E. C. Jack, n.d.), p. 258.

of our God and Savior Jesus Christ."¹ The grammar demands that one person be meant.² This clearly indicated that Peter was calling Jesus "God." Thus, Peter was demonstrating the provider of our faith, "our God and Savior Jesus Christ."

The salutation began exactly as that of 1 Peter: Grace to you and peace be multiplied. But 2 Peter continues in a manner appropriate to the needs of the Church threatened by incipient Gnosticism: "Grace and peace were to be multiplied in the knowledge of God and of Jesus our Lord." The key word here is ἐπίγνωσις, knowledge. The preposition ἐν denotes that grace and peace are to be multiplied in the fuller knowledge of God and the Son (cf. Jn. 17:3).

Perhaps no single word can adequately translate ἐπίγνωσις. Barclay believed its meaning to be twofold: (1) an increasing knowledge and (2) a full knowledge.³ He comments further: "When Peter speaks of grace and peace coming through the knowledge of God and of Christ, he is not intellectualizing religion; he is saying that Christianity means an ever-deepening personal relationship with Jesus Christ."⁴ It also should be mentioned that the closing salutation, preceding the benediction, has a similar emphasis: "But grow in the grace and knowledge of our Lord and Savior Jesus Christ" (3:18).

¹ Ibid.

² A. T. Robertson, A Grammar of the Greek New Testament in Light of Historical Research, p. 147.

³ William Barclay, The Letters of James and Peter (Edinburgh: The St. Andrew Press, 1958), p. 348.

⁴ Ibid., p. 349.

In verses three and four, Peter's thought concerning the gift of knowledge continues: (1) through the power of Christ believers are granted all things pertaining to life and godliness; (2) through his knowledge they received glory and virtue; and, (3) through his promises they became partakers of the divine nature. There are many inequalities in the material world. Some have little material wealth; others have much. But in the kingdom of God there is no need for small niggardly souls; all the divine resources are available for the taking. By appropriating His promises, that is by faith, we may become partakers of His divine nature, His holiness, His purity, and His power for victorious daily living. Strachan remarks: "Man is either regenerate or degenerate. Either his spiritual and moral powers are subject to slow decay and death, the wages of sin, or he rises to full participation in the Divine nature."¹

His promises are "precious and exceeding great" because of their origin, offer, objective, and obligation, all of which are suggested in verses three and four. Peter used the word *τιμια* (translated "precious") concerning the Christian's tried faith (1 Pet. 1:7), the Redeemer's saving blood (1 Pet. 1:19), and God's exceeding great promises (1:4). The objective of these promises is that all might be partakers of the divine nature.

The Believer's Responsibility

Believers, who have been made partakers of the divine nature and have been delivered from sin's corruption (v. 4), still live in a

¹R. H. Strachan, "The Second Epistle General of Peter," The Expositor's Greek Testament, Vol. V, ed. by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1961), p. 126.

very real world. Continued diligence is necessary to build upon one's faith and to grow in grace. It was to this practical aspect of man's responsibility that Peter turned to in verses five through seven. Moffat observed: "Faith lives in a world of difficulties which have to be met frankly and courageously instead of being dodged."¹ Vital Christian life and growth are a cooperative experience. God does for man what he cannot do for himself. But growth in grace depends upon the believer's appropriation of God's provision, and, therefore, Peter exhorts his readers to give "all diligence."

Seven virtues, or graces, all of which are man's responsibility, are then listed. The King James Version uses the word "add," as if placing one on top of or beside another. The American Standard Version translates it as "supply," which is preferred. Robertson says that this compound word, ἐπιχορηγέω "supply" (of which the principal root is χορός) means "to fit out a chorus with additional (complete) supplies."² Therefore, "on your part . . . supply or supplement your faith in" or with the seven important graces which he lists.

These graces are: (1) *virtue*, moral strength and integrity; (2) *knowledge*, spiritual and practical discernment; (3) *self-control*, by which one maintains his equilibrium in difficult circumstances and successfully meets temptation; (4) *patience*, endurance or steadfastness in times of temptation and in the ordinary day-to-day experiences;

¹James Moffat, The General Epistles: James, Peter and Judas (New York: Harper and Brothers, Publishers, n.d.), p. 181.

²Robertson, A Grammar of the Greek New Testament in Light of Historical Research, p. 151.

(5) *godliness*, the devotion and right relation to God; (6) *brotherly kindness*, the right relations with the brethren; and (7) *love*, a quality of affection and devotion toward all.

The Abundant Result

The cultivation of the Christian graces and virtues of verses five through seven will render you neither useless nor unfruitful in the true knowledge of the Lord Jesus Christ. The Christian provides the prepared seed plot for which God furnishes the seed. With proper cultivation these graces grow to fruitfulness. The knowledge of the Lord Jesus Christ is the full and complete knowledge (ἐπελγνώσις). The knowledge (γνώσις) of verse five is a practical, limited knowledge which is one of the virtues leading to the full knowledge of Christ.

The contrast to spiritual fruitfulness is a sad barrenness resulting from the neglect of the spiritual virtues and the lack of Christian growth. Rather than spiritual productiveness, there results a spiritual blindness and nearsightedness which may even extend so far that the person may have forgotten his purification from his former sins. This is spiritual tragedy.

In view of the tragic possibility of spiritual barrenness mentioned in verse nine, Peter continues with a strong exhortation to "make your calling and election sure." He then concludes with a promise to those appropriating God's provision that the entrance into the eternal kingdom of the Lord and Savior Jesus Christ will be *abundantly* supplied.

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