

## 2Peter 1:2-4

### Be multiplied to you

As an aorist passive, Peter speaks of this grace a peace as something that is being multiplied as a result of someone or something else. We can't directly and actively make the sense of grace and peace grow and multiply in our heart. But God can! This is could either be an expression of a desire or wish (prayer) of Peter. If that is the case, as appears to be when he used this same phrase in the first letter, it is only a simple prayer that God will do this for them.

*Grace to you and peace be multiplied. 1Pet. 1:3*

Both Paul and Peter made it clear that peace can be gained through this means.

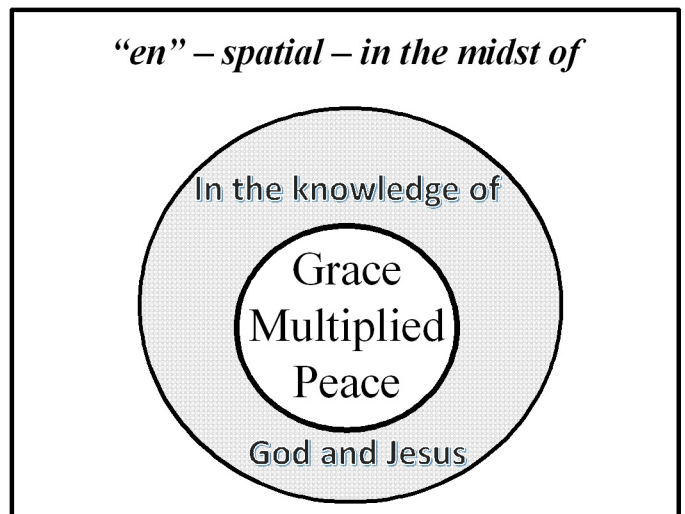
*Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; 7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Phil. 4:6-7*

*casting all your care upon Him, for He cares for you. 1Pet 5:7*

But here, Peter adds a prepositional phrase that modifies the "prayer" by adding something that the readers can do to bring this about. The preposition is "en" which can either be spatial in the sense of by placing myself into the sphere of knowledge, the grace and peace will be multiplied, or it can be used in the instrumental sense of bringing about that result.

### in the knowledge of God and of Jesus our Lord,

The grace and peace are still multiplied in a passive sense, but this time it is not just a prayer to God, but both a prayer to God and a process. "May grace and peace be multiplied" is the prayer, "in the knowledge of God and of Jesus our Lord," is the means or the realm which if a Christian will enter, it will be brought about. The more knowledge we gain of the character, attitudes, emotions and will of God and of Jesus Christ, the more grace and peace are going to be "multiplied."



*plethuno...* This verb occurs 12 times in the NT (ca. 200 occurrences in the LXX), ... (Mt 24:12; Acts 6:7; 7:17; 9:31; 12:24; 1 Peter 1:2; 2 Peter 1:2; Jude 2) are passive with the meaning **be multiplied, be allotted in abundance** (so esp. with God as the logical subj.) or mid. (following the intrans. act. sense): **multiply, increase, grow** (e.g., Matt 24:12, (Exegetical Dictionary NT:4129)

There is a wonderful promise here, and the more we think about it the more obvious this truth will become. God is a God of mercy, compassion grace and lovingkindness. It is the essence of His being, and the better we understand this the more sense of favor and gratitude will be created and the more peace and serenity will multiply.

Think of Moses who, in his quest to gain more knowledge about God, learned some things that must have greatly increased both his sense of favor and the peace he would feel in all his future interactions with God.

*Now therefore, I pray, if I have found grace in Your sight, **show me now Your way, that I may know You and that I may find grace in Your sight.** And consider that this nation is Your people." 17 So the Lord said to Moses, "**I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name.**" 18 And he said, "Please, show me Your glory." 19 Then He said, "I will make all My goodness pass before you, **and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.**" Ex 33:17-19*

5 Now the LORD descended in the cloud and stood with him there, and proclaimed the name of the Lord. 6 And the Lord passed before him and proclaimed, **“The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, 7 keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation.”** Ex 34:5-7

A song was written later to praise and express the comfort and peace that these truths will create in the hearts of all who know God in this way.

*The Lord executes righteousness And justice for all who are oppressed. 7 He made known His ways to Moses, His acts to the children of Israel. 8 The Lord is merciful and gracious, Slow to anger, and abounding in mercy. 9 He will not always strive with us, Nor will He keep His anger forever. 10 He has not dealt with us according to our sins, Nor punished us according to our iniquities 11 For as the heavens are high above the earth, So great is His mercy toward those who fear Him; 12 As far as the east is from the west, So far has He removed our transgressions from us. 13 As a father pities his children, So the Lord pities those who fear Him.* Ps 103:6-14

When we add to this the many other passages in the NT that also reveal these things, it becomes very clear that it was God’s intent that the more we learn and understand about Him, the more we will accurately we will properly respond to this knowledge.

*For when we were still without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him. 10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. 11 And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.* Rom 5:6-11

While English only has a single word for knowledge, the Holy Spirit is able to express the idea of knowledge in three distinct ways. The first is to see and perceive (*eido / oida*). The second is to learn and be able to apply that knowledge (*ginosko / gnosis*). The third take the second and adds a prefix that brings that knowledge up to the very top and makes it full and complete knowledge, the knowledge of the expert (*epi-gnosis*).

*epignosis* ... denotes **“exact or full knowledge, discernment, recognition,”** and is a strengthened form of *gnosis* expressing a fuller or a full “knowledge,” a greater participation by the “knower” in the object “known,” thus more powerfully influencing him. (Vine’s Expository Dictionary NT:1922)

*epignæsis*; ... It is more intensive than *gnæsis* (1108), knowledge, because it expresses a more thorough participation in the acquiring of knowledge on the part of the learner. In the NT, it often refers to knowledge which very powerfully influences the form of religious life, a knowledge laying claim to personal involvement. (Complete Word Study Dictionary: NT:1922)

*“epignosis...(epiginosko q.v.) precise and correct knowledge;* used in the N.T. of the knowledge of things ethical and divine... *“ ”epiginosko...to become thoroughly acquainted with, to know thoroughly; to know accurately, know well...”* (Thayer, 1922)

This is not superficial knowledge. When we first meet someone we know them. But after many years of experiencing life together we “*epi-know*” them. This is true of friends, especially true of a spouse, but reaches its pinnacle in God and Jesus. When our knowledge of God and Jesus reach a level where we have an expert knowledge, true and accurate, precise and correct, of their character and attributes, grace and peace will truly be multiplied.

In the next verse, the Holy Spirit will illustrate who this knowledge can multiply grace and peace by revealing that God used His divine power to give us everything for life and godliness.

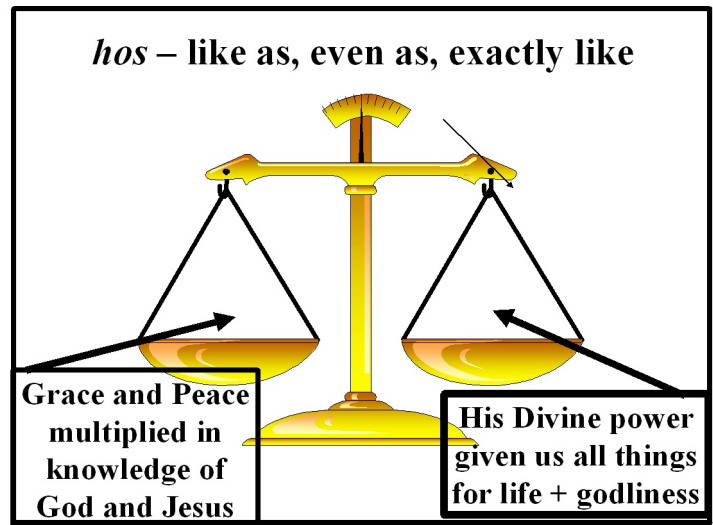
### 3 as His divine power

This is a little awkward in English. The ASV and NASB use “seeing that” His divine power, and the ESV and NIV just skip it completely.

*According as his divine power (KJV)  
seeing that His divine power (ASV/NASB)  
His divine power (ESV/NIV)*

This is just example of how our knowledge of God and Jesus will cause our sense of gracious joy and peaceful serenity is multiplied.

“*hos... used in comparison, as, like as, even as, according as, in the same manner as, etc. ... When thus used hos refers a. to the manner (‘form’) of the action expressed by the finite verb, and is equiv. to in the same manner as, after the fashion of, ...c. hos makes reference to a similarity or equality... d. hos so makes reference to the quality of a person, thing, or action, as to be equiv. to such as, exactly like, as it were*” (Thayer, Greek Lexicon NT:5613)



When we fill our mind with this truth until we have an “*epi-gnosis*” (knowledge upon knowledge) of it, it will change our entire outlook about our relationship with God.

All our knowledge of God’s power, beginning in the creation of Genesis One, and continuing through the history and unfolding of God’s eternal purpose reveal one central theme. God always used His power in the material realm and in all the interactions in which He changed the natural occurrences with one central goal: our “*life and godliness.*” Even the glimpses God has given us of His purposes and plans set forth in eternity prior to the creation, also reveal His intent to give us “*life and godliness.*” God’s words, promises, plans and actions have all led to this goal.

“*dunamis...strength, ability, power; a. univ. inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth...*” (Thayer, 159; 1411)

The material creation reveals the scope of this everlasting power:

*For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead (divine nature), so that they are without excuse, Rom. 1:20-21*

Each day of the creation brought out a different aspect of His everlasting and eternal power. As we are allowed to witness with the eyes of our hearts the true depth of this “*divine power*” we stand in awe and reverence of what He can do. But it is what God did with this creation that allows us to begin our journey to the full knowledge of this power.

*Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” 27 So God created man in His own image; in the image of God He created him; male and female He created them. 28 Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” Gen. 1:26-28*

Everything God did on those six days of creation was a gift to the man and woman and all their offspring created in His image and likeness. If we are to judge God’s intent by the generosity of this gift, we see that He loved us beyond comprehension.

Yet all of this is nothing in comparison to what happened after Adam and Even sinned and were cast out of the garden. If God had not loved us, it would have been revealed then. He would have destroyed them and ended the creation. Yet the Holy Spirit revealed that not only did God not destroy them, but instead He began to reveal the plan of salvation.

During the days of Noah, God once again had abundant reason to destroy mankind, but instead, He punished the wicked as they deserved, but to those who still trusted and loved Him, He manifested a mercy, grace, and compassion that should bring a great sense of the gracious intent in which He intended to use His power.

In Abraham and His seed, God could clearly see the wickedness and rebellious nature of what Israel would yet He chose to swear with an oath, in which it was impossible for God to lie. Those oaths bound God to His offspring in promises of blessings, mercy and forgiveness. As we watch Israel's unfaithfulness throughout the judges and the kings, we marvel at His grace, mercy, longsuffering and compassion. How he tolerated the wicked in order to bring salvation to as many as possible.

But the very pinnacle of the power and grace of God is revealed with the coming of Jesus. He knew what they would do to His only begotten son. Knew it before the foundation of the world and confirmed that knowledge when he revealed it in Isaiah 53, over 700 years before it occurred.

He eternal power was used even then to bring about life and godliness to the few who would turn to Him through the gospel. Everyone who obeys the gospel, enters into all of this. This is power beyond that which the human mind can grasp. God has already exerted this in behalf of mankind. Though man was lost in sin and in the very depths of despair, promises were given, oaths taken and power expended again and again.

It is the power of wisdom to devise the plan. Who else but God could have seen how deep the damage of sin would be? Who else but God could know the value and what must be done to pay for it? Who else but God could work all things after the counsel of his will?

*Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! 34 "For who has known the mind of the Lord? Or who has become His counselor?" 35 "Or who has first given to Him And it shall be repaid to him?" 36 For of Him and through Him and to Him are all things, to whom be glory forever. Amen. Rom. 11:33-36*

It is the power of might which is able to carry it out! Who else but God can we turn to in our trials and sorrows. What does He do, exceedingly abundantly above all that we ask of think.

*Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, 21 to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen. Eph. 3:20-21*

Consider what life would be like if the divine power of God had not wrought our salvation through Christ. Consider our lives without the wisdom we have gleaned from the Scriptures that help us be good husbands and wives, good parents, good workers and good servants of God.

Consider the inner peace we possess knowing our sins are forgive and our hope for heaven is secure. What if God had not wrought these things? But He did, and our sense of being the beneficiaries of these gracious gifts, should indeed be multiplied.

### **has given to us**

God's power granted us all things. Granted is defined:

*doron, doreomai, dorema, dorea... didomi is **used of the supreme gifts of God**, whereas **doreomai is rare, though it is the more eminent term**. ... *doron*, from *didomi*, means "gift." It is used of men's gifts to one another in Matt 2:11; of sacrifices in Matt 5:23,24; of gifts of money in the temple in Luke 21:1,4; and of God's gifts to men in Eph 2:8. ... *doreomai*, from *doron* means "to give," In the NT it **occurs in Mark 15:45; 2 Peter 1:3. It is used of God's giving to man...**" (Kittel, TDWNT: NT:1434)*

This term perfectly describes the manner in which God gave the material creation. (Gen. 1:26-28).

It equally described what God has bestowed to all who obey the gospel. This gift from God was offered freely out of His own love and mercy for our plight and a sincere desire to help us out of it.

**For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. Jn. 3:16-17**

**all things that pertain to life and godliness,**

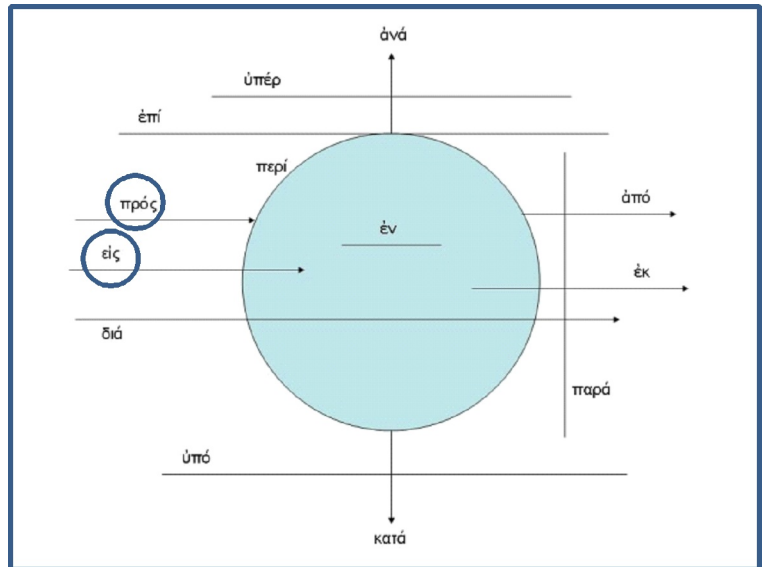
Peter wants us to look at this globally as we did above. Every single thing that was directed and designed to bring about life and godliness is under consideration here.

“pas,... I. adjectivally, and 1. with anarthrous nouns; a. **any, every one(sc. of the class denoted by the noun annexed to PAS);... all or any of the class indicated...** b. *any and every, of every kind, ...* (Thayer, NT:3956).

Nothing should be overlooked. Everything God has done with His divine power that we carefully look at will bring the same result. It was all “directed toward” our life and godliness. This is a preposition which like *eis* describes anything that one is moving toward with the intention of bringing it about. The difference with “*pros*” is the movement stops right at the point where it could be received.

*pros* ... with the Accusative. This is very common and **denotes movement “towards.”** In this case, which is also the most important theologically, ***pros* is almost parallel to *eis*** ... A radical difference which is often overlooked is that **with *pros*; the movement breaks off on the frontier of the object sought whereas with *eis*; it is continued right on into the object.** ... 1. **Spatially, “to or towards someone or something,”** primarily with an intransitive or transitive verb expressing movement. ...” (Kittel, TDWNT; NT:4314)

“*pros* a preposition,... I with the accusative, **to towards...** denoting direction towards a thing, or position and state looking towards a thing... 1. of the goal or limit towards which a movement is directed... 2. It is used of close proximity -- the idea of direction, though not entirely lost, being more or less weakened;... 3. of relation or reference to any person or thing;... b. of the relation or close connection entered (or to be entered) into by one person with another...” (Thayer, p 541-543; 4314)



When it comes to the true benefits of what God’s divine power has made available to us, it must stop right at the threshold because nothing can happen until we respond. Like Jesus, it is right at the door, but each man must respond to let it come in (*eis*).

*Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. Rev. 3:20*

The term “*life*” is generally used of physical life, but in contrast to “*bios*” often has a spiritual component. This is the term that is used of eternal life and the life that is restored when we obey the gospel. But it can’t be affirmed that this is only used of spiritual life here and eternal life beyond. This makes perfect sense because life would include the first chapter of Genesis and everything that still remains that is good from that, but also focuses on the true meaning of life that is not longer reflected in our living to die left in this world cursed by sin.

“*zoe* ... **Generally, physical life and existence as opposed to death and nonexistence.** (A) Particularly and generally of human life (Luke 16:25; Acts 17:25; 1 Cor 3:22; 15:19; Heb 7:3; James

4:14; Rev 11:11). (Complete Word Study Dictionary: NT:2222)

“*zoe... life*; 1. univ *life*, i.e. **the state of one who is possessed of vitality or is animate...** the vital spirit, the breath of (i. e. imparting) life, Rev 11:11 2. used emphatically, a. **of the absolute fulness of life**, ... b. **life real and genuine...** *a life active and vigorous, devoted to God, blessed...*” (Thayer, NT:2222)

but while life can refer to both material and spiritual life, godliness refers exclusively to our relationship with God. God has done everything within His power to restore godliness into our hearts again.

*eusebeia...* from *eu*, well, and *seboimai*, to be **devout**, denotes the piety which, **characterized by a Godward attitude, does that which is well-pleasing to Him...**” (Vine, Vol 2 p. 162).

*eusebeia...* **reverence, respect**; in the Bible *piety towards God, godliness...*” (Thayer, p. 262; 2150)

*eusebes...* from *eu*, well, *sebomia* to **reverence**, the root *seb-* signifying **sacred awe**, describes **reverence exhibited especially in actions, reverence or awe well directed... the energy which, directed by holy awe of God, finds expression in devoted activity...** In the NT it is used of a pious attitude towards God, Acts 10:2,7...” (Vine vol 1, P. 308)

The emotional foundation of all “*godliness*” is: “*sacred awe*,” and “*reverence or awe well directed*.” This sacred awe creates energy in the heart that finds expression in acts of devotion. Like love within a family, godliness creates a constant sense of God’s presence with all activities directed toward honoring and pleasing Him. Thus “*characterized by a Godward attitude, doing what is well pleasing to him*.” All of God’s power has been directed so that those who have sinned and fallen short of His glory can still be godly and devout, without feeling the guilt and discomfort of knowing that God could never accept anything from one as defiled and disgusting as all sinners have made themselves.

Regardless of the type of sin and the horribly defiling stain of wickedness and evil nothing has been overlooked by God’s divine power and wisdom. The solution to all that would hinder peace and favor have been taken care of by the God who loves us. It is only left for us to assimilate the information to gain it all. There is no trouble, no trial, no temptation, no weakness, no circumstance that could ever arise that God’s power cannot overcome. The more we understand this, the more grace and peace will be multiplied.

### through the knowledge of Him who called us

The preposition “*dia*” is used when seeking to show the “*means or instrument by which something is accomplished*”, or “*the manner in which a thing is done*.”

“*dia...* .A. with the GENITIVE: *through...* III. of **the Means or Instrument by which anything is effected**; because what is done by means of a person or thing seems to pass as it were through the same... 2. **of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... by the service, the intervention of, by means of, with the help of...** 3. with the gen. of a thing *dia* is **used to denote the manner in which a thing is done, or the formal cause...**” (Thayer, p. 132-135; 1223)

For the second of three times Peter uses the term “*epignosis*” in this chapter. (1:2, 3, 8). Since it is only used 20 times in the NT, it is evident that the Holy Spirit is seeking to convey something very important here.

“*epignosis...(epiginosko q.v.)* The noun *epignosis* appears 20 times in the NT (*gnosis* appears 29 times)...” (Exegetical Dictionary NT: 1921)

This “*expert*” knowledge of one who has truly mastered the truth is essential to accomplish the two things described here. In the previous verse it was the instrument (*en*) by which grace and peace can be multiplied. Here it is still an instrument (*dia*) but the destination now is the means or instrument by which God’s divine power can impart life and godliness.

Christians are warned that it will take a full and complete knowledge of the truth. Not just a casual acquaintance or a small amount of knowledge. The more precise and correct the knowledge, the more quickly and accurately one can reach this destination. With all the dangers that will be

described in the next two chapters it is easy to understand why this letter starts with this emphasis. A comparison with John's letter reveals that he too stressed the importance of the right kind of knowledge. All the power that God has used and revealed to us will have no value to us as a Christian without this precious and correct knowledge of the truth

Who is the one who called us? Grammatically it could be either God or Jesus our Lord (v 2). Practically it matters little since Jesus himself told Philip:

*Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father and the Father in me? the words that I say unto you, I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Jn. 14:9-11*

Both play a large part in the calling of the Christian. Hence whether one gains a precise knowledge of Christ, or a precise knowledge of the Father, they will be gaining that which Peter stresses here. Yet if we read the rest of the passage, it seems more weighted to Jesus. Since He is the last one mentioned in verse 2 and the only one mentioned in 8 and 11. Yet it must not be pressed too far.

*Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, 3 as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, 4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust. 5 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, 6 to knowledge self-control, to self-control perseverance, to perseverance godliness, 7 to godliness brotherly kindness, and to brotherly kindness love. 8 For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. 10 Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; 11 for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. 2Pet. 1:2-9*

**by His own glory and virtue,**

This is now added to His divine power. It was God and His Christ's own glory and virtue that make up the call which has now been offered to all. This word was not used in secular Greek as it was in the Scriptures. Since it took its meaning from God's existence, it is God's own glory and radiance that are being described, describing both loftiness and majesty of God.

*doxa ... Found already in Homer and Herodotus, this word has in all non-biblical Greek a basic meaning which reflects its link with *dokeo*, namely, "what one thinks," "opinion." This takes two forms: a. from *dokeo*, "I think," "the opinion which I have"; b. from *dokeo* "I count as," "the opinion which others have of me." .... Even a cursory survey of the position in the NT reveals a totally different picture. The old meaning a., "opinion," has disappeared completely. There is not a single example in either the NT or the post-apostolic fathers. ... The meaning b., "repute" or "honour," is still found: ... There has been added the meaning c., "radiance," "glory," which is not found in secular Greek ... In the NT, however, the word is used for the most part in a sense for which there is no Greek analogy whatever and of which there is only an isolated example in Philo. That is to say, it denotes "divine and heavenly radiance," the "loftiness and majesty" of God, and even the "being of God" and His world. ... In the NT, as in the LXX, the meanings "divine honour," "divine splendour," "divine power" and "visible divine radiance" are fluid, and can only be distinguished artificially. In content, however, there is always expressed the divine mode of being, though with varying emphasis on the element of visibility ..." (Kittel, TDWNT, NT:1391)*

It is very probable that Peter is drawing from the truth that John also recorded.

*In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness did not comprehend it. 14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. Jn. 1:1-5,*

This is the glory which we fell far short of, but which Jesus perfectly reflected.

*for all have sinned and **fall short of the glory of God**, Rom. 3:23-24*

We were also called by His virtue. This is another word that is not often used in the NT but is used twice in the next few verses. Peter used this term in his previous letter and it fits very well with this first use of the term:

*But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may **proclaim the praises (excellences arete)** of Him who called you out of darkness into His marvelous light; 1Pet. 2:9*

It was this very excellence and praise worthiness that Peter is describing here. Both Jesus and God the Father are pre-eminent in every possible way, yet they act the way they do to help us. This is just another reason why grace and peace are multiplied as we gain more and more knowledge of this.

*arete ... properly denotes **whatever procures preeminent estimation for a person or thing**; hence, “**intrinsic eminence, moral goodness, virtue,**” (a) of God, 1 Peter 2:9, “**excellencies**” (KJV, “praises”); here the original and general sense seems to be blended with the impression made on others, i. e., **renown, excellence or praise...**” (Vine’s Expository Dictionary NT:703)*

*arete... can refer to **excellence of achievement, to mastery** in a specific field, on the one side, or to **endowment with higher power on the other**, or often to both together. ... The subject of achievement may be lands, animals, objects, parts of the body, but mostly it is man....” (Kittel, TDWNT Vol. 1 p. 457)*

To have known Jesus personally must have been an awe inspiring thing. To see Him calm the sea, be transfigured, raised from the dead. To observe hear his words, “*never man so spake.*”

All the efforts put forth by God before the foundation of the world to bring this to man are summed up here. All the efforts of the OT Prophets, all the efforts of Jesus and the apostles. All of this with great cost to God and to Jesus are now within our grasp.

**Through the divine power of God, the means of salvation is now within the grasp of all!!!!!!**

#### **4 by which (through which things)**

Peter uses the preposition *dia* again to speak of the “*means or instrument*” and “*the manner in which a thing is done.*” This time he supplies a relative pronoun to sum up this means. The antecedent is “*the divine power that gave all things necessary for life and godliness.*” This divine power created the means by which this could be done. Without God using His divine power in the manner that He did, no promises could have been offered. But through all the amazing and wonderful things God did with His divine power, it is now possible.

*hos, he, ho... II. a relative pronoun **who, which, what**; 1. in the common construction, according to which the relative agrees as respects its gender with the noun or pronoun which is its antecedent, but as respects case is governed by its own verb, or by a substantive, or by a preposition: . . . a. refers to nouns of the masculine and the feminine gender, and to plurals, when *that which* is denoted by these nouns is regarded as a thing...” (Thayer’s Greek Lexicon, 454-456 3739)*

*hos, he, ho... a relative reference to any entity, event, or state, either occurring overtly in the immediate context or clearly implied in the discourse or setting - ‘who, which, what, the one who, that which.’ ‘the star which they saw’ Matt 2:9; ; ‘and who is this concerning whom I heard these things?’ Luke 9:9...” (Lou & Nida, Greek-English Lexicon NT:3739)*

Because God’s divine power was wrought, because he has granted all things that pertain to life and godliness, because He has called us by His own glory and virtue, a very special result has been created. First, God has granted the means. All obstacles have been removed. What a tangled mess we had made of things and only God’s great wisdom and power could remove it.

*For there is no difference; 23 for **all have sinned and fall short of the glory of God**, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set*



**forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Rom. 3:22-26**

Without this, the wages of a single sin is eternal death and God paid it. Through God's divine power all things that pertain to life and godliness have been granted to us as a free gift!

**have been given to us exceedingly great and precious promises,**

Peter repeats "given" from the previous verse. Just as God's divine power granted the means, now God's divine power has granted the motivation. Peter uses two terms that express the very best and greatest that anything could be. These promises are "of great price," to be "held in honor," and "esteemed especially dear."

"*timios*... a. properly **held as of great price, i.e. precious**... b. metaphorically **held in honor, esteemed, especially dear**..." (Thayer, p. 624; 5093)

But this is not nearly enough to fully express just how great the price, honor and esteem should be. So Peter takes the normal word for "great" and in the only use in the NT makes it superlative. The normal word for great describes either space, measure, quantity, intensity and value, and makes it the largest one can imagine. When we then make that superlative, it is magnificent indeed.

*megistos*, very large, enormous Superlative of *megas*; in the NT only 2 Peter 1:4 with the elative meaning: "extraordinary promise" (Exegetical Dictionary NT: 3176f)

"*megas*... *great*; ... 1. predicated a. of external form or sensible appearance of things(or persons); in particular, **of space and its dimensions**-- as respects... bb **compass and extent; large, spacious**... gg. **measure and height... long**... b. of **number and quantity, numerous, large...abundant**... used **of intensity and degree**... of natural events powerfully affecting the senses, i.q. **violent, mighty, strong**... 2 predicated of rank, as belonging to a. persons, eminent for ability, virtue, authority, power; ... univ. *eminent, distinguished... something higher, more exalted, more majestic*... b. things to be esteemed highly for their importance, *of great moment, of great weight, important*... 3. *splendid, prepared on a grand scale*..." (Thayer, p. 394-395; 3173).

God's promises are so great and magnificent that they exceed the imagination of mankind to comprehend them.

*Eternal life Titus 1:2*  
*Forgiveness 1Jn. 1:9*  
*God's Power will work in us Eph. 3:20*  
*Every spiritual blessing Eph. 1:3*  
*A living hope. 1Pet. 1:3-5*  
*God will hear our prayers. 1Jn. 5:14;*

*We shall be like Him 1Jn. 3:1-3*  
*New heavens & new earth 2Pet. 3:13*  
*A new spiritual body 1Cor. 15:42-44, 52-53*  
*City whose builder & maker is God Heb. 11:10*  
*No more tears, death, pain or sorrow Rev. 21:4*  
*The resurrection 1Th. 4:15-17*

There are many others that are not listed above. Yet to consider their magnitude just take one of them and look at it from every angle. If God had only offered escape from being cast into the lake of fire with the smoke of torment going up forever and ever would that have been precious enough. If Jesus death on the cross had only accomplished that, it would be a great promise worthy of all our efforts to attain.

God promised so much more. Eternal life in a new heavens and a new earth, after an exciting resurrection day, and a favorable judgement, with a body like Jesus himself, in heaven to forever dwell in his presence. Surely precious and exceeding great promises which can motivate all the great lives of service. Surely as the knowledge of these promises grows, so also will our feelings of grace and peace.

One of the most comprehensive of these promises is the one that kept our forefathers faithful and led God to be pleased with them.

***These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the***

**earth.** 14 For those who say such things declare plainly that they seek a homeland. 15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16 But now **they desire a better, that is, a heavenly country.** Therefore **God is not ashamed to be called their God, for He has prepared a city for them.** Heb. 11:13-16

### that through these

Peter now gives the direction and purpose that these things (means and motivation) are designed to bring about.

“*hina*... I. An adverb of place,... a. **where; in what place.** b. *in what place; whither*... II a final conjunction (for **from local direction**, indicated by the adverb, **the transition was easy to mental direction or intention**) denoting purpose and end: **to the intent that; to the end that, in order that;**... it is used 1. prop of the purpose or end;... “ (Thayer, p. 302-304; 2443)

God’s intent and goal for all these things is that “*dia - through*” these means and instruments, something very important might be accomplished.

*houtos, haute, touto* this ... The demonstrative pron., with its 1,391 occurrences, occupies twelfth position on the list of most frequently used words in the NT. *houtos* designates that which the one speaking or writing sees before him or her. In contrast, (the much less frequent) *ekeinos* points to that which is further away; ...” (Exegetical Dictionary of the NT:3778)

This demonstrative pronoun, which is in the plural is summing up that which was just set before us. God’s divine power gave the means, tools, power and truth. His precious promises give the motivation and reasons. These things:

God gave man everything he could not do himself in order that he might have the means to make something of himself. 1:3

God gave man the motivation in the form of precious and exceeding great promises that we might always have strong reasons to keep laboring and toiling regardless of obstacles. 1:4

With these things, (means and motivation) every lost sinner now has everything he needs. Now it is up to us.

### you may be partakers of the divine nature,

Peter begins with a verb of being, which is only used when something that did not exist before has now come into being. The possibility of being partakers of the divine nature had never been available to man. Adam and Eve had in, but after they sinned, it receded quickly into oblivion. The Law of Moses sought to bring them back, but is lacked the power and promises of the gospel. But now, because of God’s divine power making all things possible, it has been received back

“*ginomai*... 1. **to become, i.e. to come into existence, begin to be, receive being... to be born**... of the origin of all things... 2. *to become* i.q. *to come to pass, happen*, of events... 3. *to arise, appear* in history, come upon the stage of men appearing in public... 4. *to be made, done, finished*... 5. *to become, be made*, “in passages where it is specified who or what a person or thing is or has been rendered, as respects quality, condition, place, rank, character...” (Thayer, p. 115-116; 1096).

The verb *ginomai* appears in all NT writings except Jude. **With 667 occurrences, it is one of the most commonly used words.** It appears in the NT only in its Ionic-Hellenistic form (*ginomai* instead of *gignomai*...) It means in the literal sense **become, originate, come into existence.** In the NT the following meanings are found: (1) **happen, occur;** (2) **become, originate;** (3) **attain to or arrive at (something);** (4) **be made, be created...**” (from Exegetical Dictionary of the NT:1096)

Partaker is defined:

*“koinonos... a. a partner, associate, comrade, companion... b. a partaker, sharer, in any thing...”*  
(Thayer, 352)

What is it that we become a partaker and commune and have fellowship in?

“Nature” is defined:

*“phusis... a. the nature of things, the force, laws, order, or nature; as opp. to what is monstrous, abnormal, perverse... that which is contrary to nature’s laws... b. birth, physical origin... c. a mode of feeling and acting which by long habit has become nature... d. the sum of innate properties and powers by which one person differs from others, distinctive native peculiarities, natural characteristics...”*  
(Thayer, 660; 5449)

The divine nature is obviously a very special and wonderful thing. For God to do all that is spoken of in 3-4 in order to give man the tools to gain it makes it a very precious thing indeed. “Divine” is the same word used to qualify the power God used to give us life and godliness. It is defined:

*“theios...divine,... divinity, deity, ... used by the Greeks to denote the divine nature, power, providence...”* (Thayer p 285)

Thus God desires to give back to mankind the characteristics and distinctive qualities and properties of that which is divine. God desires for us to become like him. Consider God’s own words at the creation:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. Gen 1:26-27

God created man in his image and after his likeness. If man lost only as much of that image and likeness in the fall as the world did in the curse, then great indeed must the image of God have been marred. Yet all that man lost in the fall is offered to be given back by Jesus if we are willing to work hard for a lifetime. That it could be offered back at all is testimony to the genius and power of God.

Col 2:12-13; Eph 2:1-5; Rom 6:3-6 all teach that God performs a real operation on the spiritual part of our being at baptism. God cuts away all the sin and corruption and infuses new life for us. It is a new birth(John 3:3-5). Although yet babes, we are now partaking in that divine nature.

Yet that which we have only by grace is to be made into a real part of our being by hard work and toil. We are partakers of the divine nature, but we are to:

...grow up in all things into him, who is the head, even Christ; Eph 4:15

**having escaped the corruption that is in the world through lust.**

“Escaped” is defined:

*“apopheugo... to flee from, escape...”* (Thayer p 69)

*“phthora... 1. corruption, destruction, perishing,... 2. in the N. T. in an ethical sense, corruption i.e. moral decay: II Pet 1:4...”* (Thayer p 653)

We can escape our lusts with the power of the gospel. They can all be subdued and kept down.

Here Peter expresses the greatest of all enemies to the Christian. The great enemy that strikes from within. The one enemy that we generally begin to love as it waxes stronger. Evil desires, strong powerful overwhelming desires for things that God expresses are wrong, but which we cling to in lust.

*Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and*

*enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. James 1:13-15*

*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. for all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. I John 2:15-17*

*But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. II Tim 2:22*

Only when the veneer is drawn away and the true nature of all this is revealed through the knowledge of him can we hope to escape it.