

Second Peter 1:1-5

Peter is reminded his readers the treasure they have through their new birth that came from having faith in the true knowledge. But, the false teaching of the false teachers is destroying the benefits of this treasure. The only thing for these believers to do is to continue in the truth, growing in knowledge which will lead them in growth to maturity (the image of God's Son).

Chapter one can be divided into three parts:

- 1:3-4 – these believers have the divine life
- 1:5-11 – true faith, true knowledge with grow and produce the character of God
- 1:12-21 – the Word of God is the authoritative source of Truth and evaluation of knowledge

1:1

Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότιμον ἡμῖν
λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ
Χριστοῦ.

- This salutation is designed to begin the focus on the message of Peter's second letter: Knowledge, Growth and False Teaching
- Three things in the salutation:
 - Peter identifies himself
 - Recognizes his readers as having faith
 - Prays for the increase in the readers (believers) experience with the knowledge (growth)
- This is the only NT letter that begins with a double name: Simon Peter.
 - May indicate Peter was focused on his two natures: 1) Human, before Christ; 2) Born Again with divine nature after Christ came into his life
 - Interestingly the Greek manuscripts are equally divided between the spelling of "Simon" as *SIMON* and *SYMEON*.
 - "Simon" is the normal NT form and is always used in the pseudo Peter letters (fake)
 - "Symeon" is the old Hebrew form. This would be natural for Peter to use since it was the way he knew his name, but odd for a second century counterfeiter to use.
- "Symon" and "Peter" match the titles Peter uses to refer his relationship with Jesus:
 - "Servant" (*doulos*) the Greek word for slave, but was also used to reference God's servants in the OT.
 - "Apostle" (*apostolos*, "apo" = from, "stello" = "to send")
- "Servant" may refer to Peter's personal relationship with Jesus
- "Apostle" may refer to Peter's official capacity, sent to serve Jesus' people (church, body, etc.)
- "τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν" or "To them that have obtained a like precious faith with us."
 - "have obtained" (*lachousin*)
 - Aorist tense means it occurred at a point of time in the past
 - This verb means "to obtain by lot" (Luke 1:9; John 19:24) and "to obtain" and means it was not gained by work, righteousness or effort.
 - This word is rare in NT, but used by Peter in Acts 1:17
 - "faith" (*pistin*) is the people's response to the
 - "with us" could refer to:
 - "us Apostles" which would mean you common people have the same faith as us called leaders. But, Peter just called himself a servant.
 - "us Jewish believers" which is supported by Acts 11:17 – God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ." This view is also supported by Acts 15:8-11.

1:2

χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.

- “God and Savior” refer to Jesus. Note there is only one article.
- “Savior” is used several times in the letter and always with another name that shares the same article:
 - 1:11 2:20 3:2 3:18
- Apostolic doctrine was to claim that Jesus was God. The false teachers will deny this when they deny (deny the deity) of the very Lord who bought them in 2:1.
- The believers already have “grace” and “peace” but now the prayer is offered that this increases....how? “in the knowledge of God and of Jesus our Lord”
- 1 Peter 1:2 greeting mentions abundance/increase of “grace and peace”, but it is this book Peter tells them how their “grace and peace” will increase and become abundant
- “knowledge” here is *epignosis*” (1:2; 1:3; 1:8; 2:20; 2:21). This is a strengthened form of gnosis (1:5-6; 3:18). The prefix “*epi-*” seems to imply a more intimate and experiential knowledge (*epignosis*) than just “gnosis”.

1:3

Ὡς τὰ πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ

- “life and godliness” are not human, but are **dedoremenes** or “granted” to humans when they are placed in union with Jesus
- The uses of the perfect tense participle after “life and godliness” means these are permanent gifts. This book is not about losing salvation, but about failing to develop salvation.

1:4

δι’ ὧν τὰ τίμια ἡμῖν καὶ μέγιστα ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐπιθυμίας φθορᾶς

1:5

καὶ αὐτὸ τοῦτο δὲ σπουδῆν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν