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lest any man fall after the same example of unbelief. Furthermore, the noun form of this same word is translated *diligence* in Hebrews 6:11, *And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end.* **Your calling** is not a reference to their invitation to be saved but to God's actual drawing of them to Himself. It is the effectual call which all believers have received and which no unbelievers have received. By contrast many who are still unbelievers have been invited to be saved by some faithful Christian witness. **Election** refers to God's choice of the believer. **Sure** is used in the sense of *certain*. If someone does not have the earmarks of a believer, he had better make certain he really is a believer before it is everlastingly too late.

For introduces a word of explanation. **If ye do these things** is the translation of a participle used to modify *fall* and to indicate condition or, perhaps, cause. Here it has been translated as indicating condition. If used to indicate cause, however, it should be understood in the sense of *because ye do these things*. **These things** could refer to making your calling sure and making your election sure; but it seems to be better identified with *these things* in verse 9 where it refers to adding virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity in your Christian life. **Never** is an

emphatic negative and suggests an absolute impossibility. **Ye shall . . . fall** means *you shall stumble* or *you shall trip*, but it is used in a secondary sense of *you shall be ruined* or *you shall be lost*. In other words, you will never be lost or suffer in hell. There is no hint here of a salvation based on works. However, when one adds these things in his faith, the fact that he is saved is made abundantly clear both to himself and to those around him. There is no doubt that he is saved because he has all the earmarks of a believer.

1:11

For suggests an explanation. It can also be emphatic and understood in the sense of *indeed, in fact, or certainly*. **So** is *thus* or *in this manner*. An **entrance** suggests *an access*. **Shall be ministered unto you** is *shall be given* or *shall be granted* unto you. It is predicting something which is yet future for believers. They have not yet entered into it. **Abundantly** is *richly*. The place where access shall be richly given is **into the everlasting kingdom of our Lord and Savior Jesus Christ** or into heaven. Jesus Christ is described as both Lord and Savior of believers. When abundant evidence of salvation is seen there is no question regarding the salvation of the individual involved or of his future.

1:12-21. Believers Must Build Their Lives on the Word of God

Peter realizes that he will not live much longer, and for this reason he is writing this letter to insure that he can continue to instruct believers after his death (vv. 12-15). What Peter has taught is not based on some clever fables someone has dreamed up; instead, Peter himself was an eyewitness of the honor and glory Jesus had received from God the Father at the transfiguration (vv. 16-18). Peter, however, realizes that the Scriptures are even more certain than his experience (v. 17). They will serve as a guide through the spiritual darkness of this age until the Lord Jesus returns (v. 19). We can count on the Scriptures to direct our lives because they are the product of the Holy Spirit who led men in their writing with the result that every passage of Scripture harmonizes with the whole of Scripture (vv. 20-21). Thus, the Scriptures are the Word of God and are an absolutely trustworthy guide for our lives.

(12) Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

(13) Yea, I think it meet, as long as I am

in this tabernacle, to stir you up by putting *you* in remembrance;

(14) Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

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(15) Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance.

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

(17) For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

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

(19) We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

(20) Knowing this first, that no prophecy of the Scripture is of any private interpretation.

(21) For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

1:12

Wherefore is *therefore* or *for this reason* and indicates that an inference is being drawn from what Peter has just stated. Since the lack of these qualities mentioned in verses 5-7 may indicate an unsaved condition, and since their presence demonstrates a saved condition, Peter draws his inference. **I will not be negligent** is *I will not neglect* or *I will not be unconcerned about*. **To put you . . . in remembrance** tells what Peter will not be negligent to do and means *to be continuously reminding you*. **Always** also suggests *continuously* or *constantly*. **Of these things** is *about these things* or *concerning these things* and refers to the presence or lack of the qualities of a godly saint mentioned in verses 5-7. **Though** is *although* and is to be understood with both **know** and with **be established**. **Know** is a different word than used

previously in this chapter. This word means *know* in the sense of *see* or *perceive* rather than in the sense of *understand*. Its tense indicates that its action takes place at the same time as that of *I will not neglect*. They knew these things at the time Peter was writing to them. **Be established** is a word which, when used literally, means to *set up, fix, fix firmly, establish, or support*. When used figuratively as here, it means to *confirm, establish, or strengthen*. Its tense pictures an action completed in past time with results continuing on and thus indicates a settled position. They had already been established in the faith when Peter wrote his epistle, and they continued to be established in the faith. They were not about to be moved from it. **In the present truth** refers to the truth of Christianity. They had placed their faith in Christ, and they were saved.

1:13

Yea indicates a continuation of the thought of verse 12. It is ordinarily translated *and* or *now* but is used here in an emphatic way meaning *yea, indeed, or in fact*. **I think it meet** is *I consider it right*. **Tabernacle** is a temporary dwelling place such as a tent. By *tabernacle* Peter is referring to his body as a temporary residence in contrast to his resurrection body in heaven. Consequently, **as long as I am in this tabernacle** means as long a period of time as Peter is physically alive or until Peter dies. What Peter considers right as long as he is in this body is **to stir you up by putting you in remembrance**. **To stir up** means to *wake up* or to *arouse (someone who is asleep)*. Its present tense suggests an ongoing action. Once will not be enough. They will likely need stirring up regularly or from time to time. The way Peter will stir them up is by putting them **in remembrance**, i.e. *by means of a reminder*.

1:14

Verse 14 provides the reason Peter considers it right to stir up believers. **Knowing** is used in the sense of *because I know*. It is not used in the sense of *understanding* but in the sense of *seeing* or *perceiving*. Its tense indicates that it is an ongoing

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perception. What he knew is **that shortly I must put off this my tabernacle**. **I must put off** is *the removal or the getting rid of*. Shortly is *coming soon* or *is imminent* and is placed in a position of emphasis. **This my tabernacle** refers to Peter's earthly body which will die and go to the grave. He knew that the removal of his body was imminent, that he would die soon. **Even as** introduces the reason he knew this and means *just as . . . also*, i.e. *just as our Lord hath also shewed me*. His knowledge came as a revelation directly from **our Lord Jesus Christ** Himself, as **hath shewed me** suggests.

1:15

Moreover indicates a continuation of the thought of the previous verse and does so in an emphatic way. It is a combination of two words both of which are ordinarily translated *and*. When used in combination with each other, they suggest an emphatic continuation of the thought. In English this might be expressed in a variety of ways such as *moreover, and indeed, and certainly, or and in fact*. **I will endeavor** is *I will make every effort*. It is a predictive future and indicates resolve on Peter's part to do something. Peter realized that he would not live forever and also apparently realized that he might not live much longer. From this verse it is apparent that he realized that Christ would not return during his lifetime. While he was alive, he could testify regarding things he had seen and heard. After his death and the deaths of the other apostles, there would be no eyewitness testimony. Therefore, he determined to write this epistle so that he could be a witness regarding the things of Christ after his own death. **After my decease** is after Peter's death. **That ye may be able . . . to have these things always in remembrance** is what Peter was endeavoring to do, to provide the means whereby believers would always be able to have these things in remembrance regardless of whether Peter was alive or dead. **That ye may be able** is *that you may have the possibility or that you may be in a position*. What Peter desires them to be able to do is **to have these things always in remembrance**. **To have . . . in remembrance** is *to make for yourselves*

remembrance and implies *to remember*. **Always** suggests *at all times*, and **these things** refers to the qualities of the Christian life in verses 5-7 being an evidence of their salvation.

1:16

For introduces the reason why Peter will make every effort to provide a constant reminder long after his death of the things which accompany salvation. It is because it is the truth. **We** suggests Peter himself. **Have not followed** suggests more than a mere trailing after something. It connotes following an authority or obeying an authority. **Cunningly devised** is *craftily devised* or *cleverly devised*. **Fables** is *tales, myths, legends, or stories*. **Cunningly devised fables** is what Peter had not obeyed. No one had made up what Bible Christianity teaches. What he had followed was the truth as revealed by God. **When we made known unto you the power and coming of our Lord Jesus Christ** suggests the time when Peter proclaimed the gospel message. Jesus Christ is coming again with power and great glory. The reference is to Christ's *parousia* or to the second coming of Christ at the conclusion of the great tribulation. **Of our Lord Jesus Christ** specifies that it is His power and His coming to which Peter is referring.

But introduces a strong contrast to what has preceded. **Were eyewitnesses of his majesty** indicates that Peter had seen some glimpses of Christ's power as well as His glory during Christ's earthly ministry when he accompanied Jesus throughout His three and one-half year ministry. According to John's gospel alone, Peter had seen Christ turn the water into wine, heal the nobleman's son at a distance, heal the impotent man, feed the 5,000, walk on the water, restore the sight of the man born blind, and raise Lazarus from the dead. Peter had also witnessed such things as the transfiguration, the resurrected Christ, and the ascension. The fact that Peter was an eyewitness means that he did not have to rely on someone else for his information. He saw these things himself. **Majesty** is used in the sense of *grandeur*.

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1:17

For introduces an explanation of just how Peter was an eyewitness of Christ's majesty. **He** is Christ. **Received** is used in the sense of *obtained*. **From God the Father** indicates the source of the gift of honour and glory. **Honour** is used in the sense of *esteem*. Such esteem from God should result in reverence or respect from man. **Glory** is used in the sense of *majesty*. **When there came such a voice to him** is *when a voice such as this was uttered to him*. **From the excellent glory** is *by the excellent glory*, and **the excellent glory** is none other than God the Father. **Excellent** is *majestic* or *magnificent*. What God the Father said was, **This is my beloved Son, in whom I am well pleased**. **This** is a demonstrative pronoun pointing to Christ. Christ has a unique relationship with God the Father in that He is the Father's only-beloved Son. **I** is emphatic and refers to God the Father. **In whom I am well pleased** suggests *in whom I take delight*.

1:18

And indicates a continuation of the thought of verse 17. **This voice** refers to the voice of God the Father which said, *This is my beloved Son, in whom I am well pleased*. **Which came from heaven** is *out of heaven* or *from heaven*. It can indicate that heaven is the source of the voice. Another possibility is that heaven does not refer to the place but refers to God the Father. In either case God the Father said it; and He was in heaven when He said it. **We heard** indicates that Peter heard it himself. **We** is emphatic. No one had to tell Peter about this at some later point in time. **When we were with him in the holy mount** tells the time when Peter heard this voice and the place where he was when he heard it. In Matthew 17:1-8, Mark 9:2-13, and Luke 9:28-36 we have the accounts of the transfiguration. Peter was present along with James and John. It was in a high mountain, and a voice from heaven spoke these words mentioned by Peter. It is referred to as the holy mount because a holy event took place there. The accounts of Mark and Luke omit the words *in whom I am well pleased*; and all three gospel writers include the words *hear*

him which Peter omits in this epistle.

1:19

This experience which Peter had at the transfiguration made a lasting impression upon him. However, it was in the past and would never be repeated. Furthermore, there was something better and even more certain. **We have** implies something that is lasting, something which is a timeless truth. By **we** Peter may mean himself, or he may mean believers generally. **Also** suggests *in addition to*. What we have is **a more sure word of prophecy**. **Sure** is literally *firm* or *permanent*. When it is used in a figurative sense as here, it means *reliable*, *dependable*, or *certain*. The form of *sure* used here indicates that Peter is making a comparison as is made clear by **more**. It is more certain than the experience Peter had at the transfiguration. Now there was no uncertainty about the transfiguration, but what we have is even more certain than it was. Those in our day who place so much emphasis upon things which are experiential in nature would do well to heed Peter's statement regarding his experience. We must always evaluate all experiences in the light of the written Word of God. **A more sure word of prophecy** is *the more sure prophetic word*. This is not just any word of prophecy as *the* specifies. The prophetic word is the Scriptures; and it is more certain or dependable than the experience Peter, James, and John had at the transfiguration. **Whereunto** is *which* and functions as the direct object of *take heed to*. It refers to the more sure word of prophecy. **Ye do well** suggests that this is the right course of action to be taken and indicates continuous action. **Take heed to** means *pay attention to* or *follow*. It is a participle modifying *do*, and its tense indicates that its action occurs at the same time as that of *do*. It is used to indicate condition, manner, or time. If used to show condition, it is intended to be understood in the sense *to which, if you take heed, you are doing well*. If, however, Peter intended it to indicate manner, it is to be understood in the sense of *to which, by taking heed, you are doing well*. If Peter intended it to indicate time, it is to be understood in the sense, *to which, when you take heed, you are doing well*.

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There is not much difference in the meaning.

As unto a light that shineth in a dark place describes how the believer should take heed to, pay attention to, or follow the prophetic word. When one is in a place where it is very dark, his attention is naturally drawn to a light or lamp, especially if he is in need of direction or assistance. This condition persists **until the day dawn and the day star arise in your hearts**. When daybreak comes, one no longer needs to follow the light as required during the night. **The day dawn** suggests the time of the return of Christ. The Scripture has been given to us to guide us in this age in which we live. When Christ returns, we will no longer need the illumination of the Word of God because Jesus will be present to guide and direct us. **The day star** is the star that still shines brightly in the sky at dawn. It is the last star to disappear as it gets light in the morning. Here, Christ is the day star. Elsewhere, Jesus is described as the bright and morning star (Revelation 22:16). **Arise** suggests *springs up*. The proper connection of **in your hearts** has caused considerable debate. While it makes good sense to take it with *take heed*, it stands a long way from it in the context. Therefore, it appears to be an unlikely connection. It is best taken with *arise* and, therefore, tells us where the day star arises. When the day star arises **in your hearts** suggests a time in this life where Christ shines brightly in the life of the believer because of the spiritual growth of that believer. Thus, believers should take heed unto the Word of God as they grow in grace and in the knowledge of Christ until they are completely Christlike in this life. Since that is a state they will never quite reach, they should continue to grow spiritually as long as they live or until Christ returns.

1:20

Knowing suggests *because you know*. It is a participle modifying *have* in verse 19 used to show cause. Its tense indicates that the time of its action is simultaneous with that of *have*. The content of this which we know is *that no prophecy of the Scripture is of any private interpretation*. **First** signifies degree, i.e. *in the first place, above all, or especially*. **That** is used to introduce what is known and **no prophecy of the Scripture is of any**

private interpretation is what is known above all else. It is an absolute and all-encompassing statement. It is literally, *every prophecy of Scripture is not of its own interpretation*. *Every prophecy* includes every portion of the **Scripture**, but it also limits *prophecy* to the prophecies found in the Sacred Writings. **Private** is *its own* or *belonging to itself*. **Is** implies that this is a timeless truth. **Interpretation** is used in the sense of *explanation*. As the next verse makes clear, the meaning is that every Scripture is interpreted by the entire body of Scripture. It is not to be interpreted privately, i.e. apart from the rest of Scripture. Scripture interprets Scripture.

1:21

Verse 21 serves to explain verse 20 as **for** indicates. It is a general truth regarding prophecy; whereas, verse 20 is specifically given in regard to the prophecy of the Scripture. **The prophecy** is *prophecy*. The omission of *the* in the Greek text before *prophecy* indicates that it speaks of prophecy generally rather than of a specific prophecy. It refers to the prophetic words or utterances of prophets. **Came** is *was brought* in the sense of *uttered*. **Not** and **by the will of man** are placed first for emphasis. The prophecy was not uttered or was never uttered by the will of man where **man** is the generic term which includes females as well as males. **At any time** is *at some time or other of the past, once, or formerly*. When joined with *not*, it implies *never*. No one ever determined of his own will to produce a prophecy which is now a part of the sacred writings of Scripture. The Scriptures were written over a period of 1,600 years by approximately forty authors. Had it been produced by the human will, it is inconceivable that it would not be filled with all sorts of contradictions; and a harmony of it would be impossible. Since the Scriptures are a product of the divine will, and since the mind of God will never contract itself, one can count on the fact that the Scriptures will never contradict themselves. One can have full confidence that no matter what harmonization difficulty or apparent contradiction someone puts forth, there is a proper way to understand it which will harmonize with the rest of the Bible. If there is

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a problem, it does not lie with the Scriptures; the problem lies with us and with our limited understanding of them. **But** indicates a strong contrast. Rather than the Scriptures being the product of the will of human beings, it was produced through the direction of God the Holy Spirit.

Holy men of God are human beings set apart for God or dedicated to God. **Men** is the generic term which could include females as well as males. These individuals belong to God. **Spake as they were moved by the Holy Ghost** indicates that these men of God did not make up their prophecies. God

the Holy Spirit moved them, and they spoke as a result. **Moved** literally means *carried or borne along* and implies *led or directed*. The fact that the Holy Spirit directed all prophecy insures that He also directed the writers of Scripture. The result is that we have a Bible which is a divine-human product. Since the Holy Spirit led the writers as they wrote, we have a finished product which is inerrant, infallible, and authoritative. It is a written record which does not change and which we have for constant reference. It is even more certain than the experience of Peter at the transfiguration.