

## 2Peter 1:4-5

### that through these

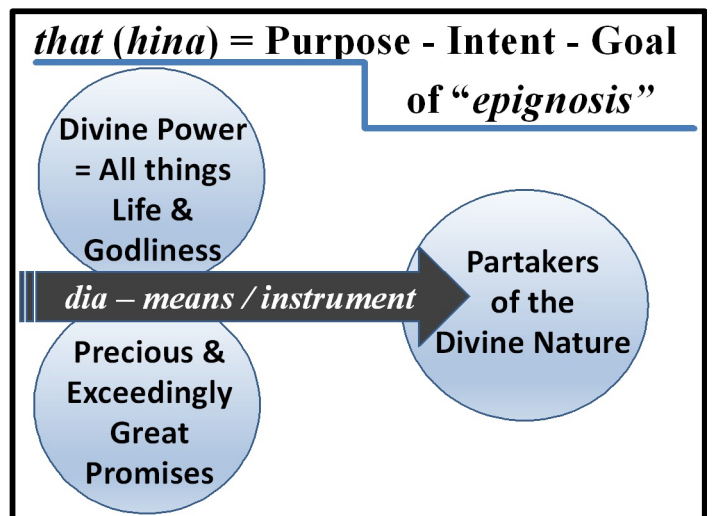
This statement will be able to bring the fullness God intended for it until we have studied the two previous thoughts enough that we have a full knowledge (*epi-gnosis*) of them. The Holy Spirit only uses *epi-gnosis* when He is speaking of a full and complete knowledge, including not just the facts, but the full application of those facts that always leads into two important realms. First, the wisdom to see all the applications that ought to be made from them and second, to feel the proper emotional responses that should be felt. Consider two verses that express how such knowledge completely changes our perspective and ultimately our emotional responses.

*Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. 17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. 2Cor. 4:18*

With *epignosis* of these things our outlook changes, our responses change and our feelings change. As death approaches, we see an eternal weight of glory drawing ever closer. All afflictions become and temporary, we no longer look at things as they are seen, but as they have been changed by what is not seen (but known (*epignosis*)). This is the very essence of the “*faith that comes by hearing the word of God*” and once it reaches the *epignosis* stage: “*Now faith is the substance of things hoped for, the evidence of things not seen.* (Heb. 11:1).

Here, Peter is speaking of the *epignosis* that completely changes our perspective of God. Going all the way back into eternity, and long before our creation, all of God’s divine power and efforts have been directed toward the glory and salvation of man. In the material creation, everything God created was made in such a way that man could be fruitful, multiply, fill the earth, and take dominion. After man sinned, God revealed the spiritual creation (the church) He had also planned in eternity for our forgiveness, redemption and salvation. All of designed to give us “*all things pertaining to life and godliness.*”

When that same “*epignosis*” is applied to all of God’s “*precious and exceeding great promises,*” our perspective of motivation and effort also changes, as it did all those who lived before us.



*All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth. 14 For those who say such things make it clear that they are seeking a country of their own. 15 And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. 16 But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them. Heb. 11:13-16 (NASU)*

The first learned the promises, then they became an expert in their meaning. As they understand both the promises and the veracity of the one who was promising, their perspective of this life changed. They “*saw them,*” “*welcomed them,*” and then “*confessed*” to themselves, to God and to all who would listen, that “*they were strangers and exiles.*” That is exactly what Peter described here. With our knowledge (*epignosis*) of His divine power ever working in our behalf to give us all things that will lead us to become godly and live properly in this life we have the means. With our knowledge (*epignosis*) of His precious and exceeding great promises we have the motivation to put

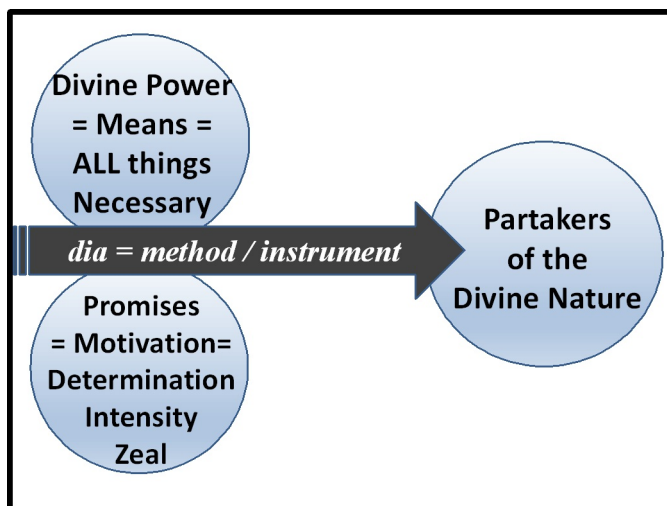
forth all the effort we can. This is what is both of these are leading toward.

Although there are many other applications that could be made of these two important truths, the Holy Spirit uses "*hina*" to pinpoint one specific application. Here it has been revealed "*to the intent that; to the end that, in order that;*" they might become the means to an important end.

"*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 two great foundations, something very important might be accomplished. This preposition is used in a spacial sense of going right through something like a house of a city. In relationships between thoughts as it is used here, it is the "*the instrument used to accomplish a thing,*" "*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, 132-135; 1223)



*dia* ... A. *dia* with Genitive ... 1. **Spatial**: "through," "through ... to," ... 2. **Temporal**: a. of the whole duration of a period of time: "through"; b. of part of a period of time: "during"; c. of distance in time: "after." ... 3. **Modal**, a. of manner: "through," "in," or "with"; b. of accompanying circumstance: "with," "among," and sometimes, according to the context, "in spite of." ... 4. **Instrumental**: a. with genitive of cause: "**by means of,**" "**with,**" "**through**"; b. with genitive of person: "through the mediation of." 5. **Causal**: a. of the cause: "in consequence of," "on the basis of," "on account of"; b. of the author: "from," "for the sake of." ..." (Kittel, TDWNT, NT:1223)

*dia*, preposition governing Genitive and Accusative ... **radical sense, through**. A. With genitive I. of **Place or Space**: 1. of motion **in a line, through, right through**, ... 2. of motion **through a space**, but **not in a line, all through, over**, ... 3. of **Intervals of Space**, II. of **Time**: 1. **throughout, during**, ... **all day long**, ... **continually, for a short time**, ... 2. of the **interval between two points of Time**, ... **after a long time, after a time, chronos dia chronou time after time**, ... 3. of **successive Intervals**, ... III. **Causal, through, by** 1. **of the Agent**, *by the mouth of messengers*, ... 2. **of the Instrument or Means**, ... 3. **of the Manner or Way**, in haste, hastily, IV. to **express conditions or states**, to be in a state of quiet, to be tranquil, to be at war with one, (Liddell and Scott Abridged Greek Lexicon. NT 1223)

The demonstrative pronoun *touto* replaces a noun and refers back to a person, place of thing previously mentioned. When it is joined to *dia*, it always refers back to the thing or things just described.

*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)

*touto*... the neuter *touto* a. **Refers to what precedes... dia touto. . .**" (Thayer p 467; 3778)

The two specific things are God's divine power giving the means, tools, power and truth and His

precious and exceeding great promises giving us the motivations and means. The only obstacle would be within us. We still don't have "epignosis," or we have lost our faith.

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

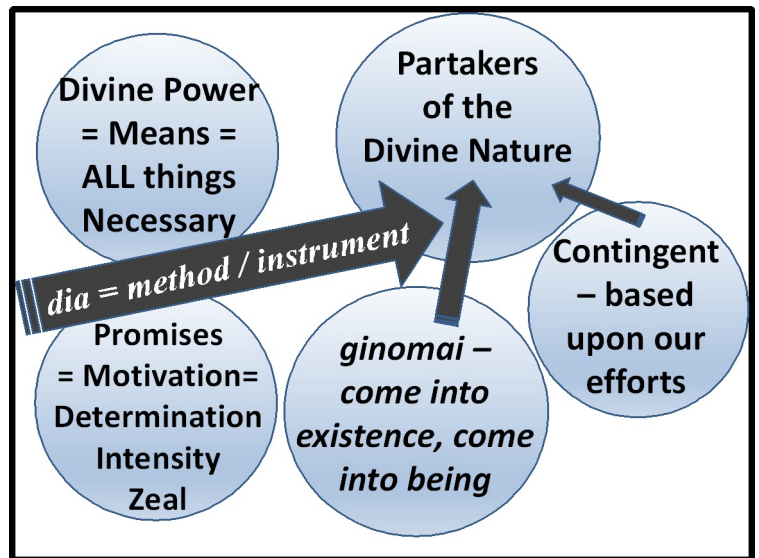
Peter begins with a verb of being, which is only used when something that did not exist before has now come into being. The possibility of being partakers of the divine nature had never been available to man. Adam and Eve had in, but after they sinned, it receded quickly into oblivion. The Law of Moses 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)

*ginomai* **To begin to be, to come into existence as implying origin (either from natural causes or through special agencies), result, change of state, place, and so forth. ... (A) As implying origin in the ordinary course of nature. (1) Spoken of persons, to be born (John 8:58; James 3:9), ... (2) Of plants and fruits, to be produced, grow (Matt 21:19; 1 Cor 15:37). (3) Of the phenomena, occurrences of nature to arise, to come on, occur, e.g., seismós (4578), earthquake (Matt 8:24); ... storm, tempest (Mark 4:37); ... II As implying origin through an agency specially exerted, to be made, created, equal to poioumai , (4160), to make or to do. ... (A) Spoken of the works of creation (John 1:3,10; 1 Cor 15:45; Heb 4:3; 11:3)... (B) Of works of art (Acts 19:26, "with hands"). (C) Of miracles and the like, to be wrought, performed (Matt 11:20; Acts 4:22; ... (D) Of a promise, plot to be made (Acts 26:6; 20:3) Of the will or desire of someone, to be done, fulfilled; (Matt 6:10;) ... (F) Of a meal, to be prepared, made ready (John 13:2); of a judicial investigation, to be made, initiated (Acts 25:26); (H) Of persons advanced to any station or office, to be made, constituted, appointed (1 Cor 1: 30; Col 1:23,25; Heb 5:5; 6:20); ... (Complete Word Study Dictionary: NT 1096)**

The Subjunctive is the mood of mild contingency; the mood of *probability*. While the indicative assumes reality, the subjunctive assumes unreality. It is the first step away from that which is actual in the direction of that which is only conceivable, and therefore, properly, leads the list of the potential moods. As the sense departs farther from reality than the subjunctive, it shades of into the optative. (Dana & Mantey, Manual Grammar of the Greek NT, p. 170)



In the subjunctive the unreality is based on contingency. It will only become reality ... *if* something else comes to pass. So the potential of coming into being that is made possible by God's divine power and precious promises, can only be realized by something we must do. If Peter wanted to state it as a fact and a reality already realized, done when we obeyed the gospel, he would have used the indicative.

The importance of going step by step through these things is necessary because of errors that have

been passed down through the centuries that the grace of God needs nothing from man. Man is saved by faith alone and not only is nothing else needed, but nothing else could be brought because we are incapable of it. Born totally depraved without even a will to come to God and therefore needing irresistible grace to even become a Christian. Once this has been made known to us, it doesn't matter what we do, because once we are saved we are always saved and we don't need to do anything else.

With this error deeply ingrained, many who read this passage can't see the truth that it teaches unless we do go step by step. With the divine power giving us everything we need for it and the precious and exceeding great promises given to motivate us and strengthen our resolve, we now have the potential of contingency to become (come into being) partakers of the divine nature. This is not a gift, but a goal. It is not given at baptism, but worked and toiled for with the means and motivation God has supplied.

*koinwnos* ... **one who participates with another in some enterprise or matter of joint concern - 'partner, associate, one who joins in with.'** ... 'who were B' Luke 5:10; 'if, then, you think of me as your partner' Philem 17; 'we would not have joined them in killing the prophets' Matt 23:30. (Lou & Nida, Greek-English Lexicon NT:2844)

*koinonos* ... a **partner, associate, comrade, companion:** ... to be one's partner, Luke 5:10; ... (the genitive of person), to be the partner of one doing something, Heb 10:33; ... to be one's partner in shedding the blood etc. Matt 23:30. b. a **partaker, sharer, in any thing;** ... 2 Cor 1:7; 1 Peter 5:1; 2 Peter 1:4; ... **of the altar (at Jerusalem) on which sacrifices are offered,** i. e. sharing in the worship of the Jews, 1 Cor 10:18; , **partakers of (or with) demons,** i. e. brought into fellowship with them, because they are the authors of the heathen worship, (Thayer's Greek Lexicon, NT:2844

Before speaking anymore about this word, we need to understand more about what we have the potential to be sharing and participating in.

*phusis* ... **the nature, natural qualities, powers, constitution, condition, of a person or thing,** ... 2 like *phuo*, **form, stature,** ... either in mind or outward form, 3. of the mind, **one's nature, natural bent, powers, character,** Soph., etc. ... nature, i.e. the order or law of nature, ... to be made so by nature, naturally, ... a traitor by nature, ... by nature, naturally, ..." (Liddell and Scott, Abridged Greek Lexicon. NT:5449).

"*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**... , we so far as our origin is considered, i. e. by birth, are Jews, Gal 2:15 ... c. *a mode of feeling and acting which by long habit has become nature*... , by (our depraved) nature we were exposed to the wrath of God, Eph 2:3 ... d. **the sum of innate properties and powers by which one person differs from others,** distinctive native peculiarities, natural characteristics... the ability, art, skill, of men, the qualities which are proper to their nature and necessarily emanate from it, James 3:7 (the holiness distinctive of the divine nature is specially referred to), 2 Peter 1:4 ..." (Thayer's Greek Lexicon NT: 5449)

As can be seen by the definition, this is a broad term with several different ideas. The fact that it is tied to God's nature is made clear by the term translated *divine*. Unfortunately it is such a broad term in the Greek language that its definition isn't very helpful. In such cases it is best to look at its other uses in the NT and get a composite of its meaning. Since it is only used three times in the NT it will not be difficult.

*Therefore, since we are the offspring of God, we ought not to think that the **Divine Nature** is like gold or silver or stone, something shaped by art and man's devising. Acts 17:29*

*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. 2Pet. 1:3-4*

Paul used it in Athens to help the heathen understand the nature of God by looking at us his offspring and realizing it could have nothing to do with silver and gold. The clear point that Paul was making is described by God when He created us.

*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.** Gen. 1:26-28*

Since Peter used it to describe God's "divine" power in verse three, it is clear that he is not changing the meaning in the next verse. The divine power in verse 3 is the basis of the divine nature in verse four.

Because we are in "*the image of God*," we have an eternal soul and share God's abilities to think, feel, plan, and remember. We are also in a unique position over the material creation. Being "*in his image*" also includes:

*When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained, 4 What is man that You are mindful of him, And the son of man that You visit him? 5 For You have made him a little lower than the angels, And You have crowned him with glory and honor. 6 You have made him to have dominion over the works of Your hands; You have put all things under his feet, Ps 8:3-6*

God created the immensity and complexity of the universe with the goal of allowing man's creative genius and the power based on the divine nature to rule and to reign. The power of oil, natural gas, electricity and the atom were all created within our reach and to be under our control. Chemicals, metals and the physics to bend them to our will were also created "*under our feet*" so we could "*subdue and have dominion.*"

## **The Parable of the Material Creation**

The parallel between the material creation and the spiritual creation are very helpful when we enter into areas of controversy. No one wants to limit God or give man any more credit for anything He does than the Scriptures allow or reveal. But in the material creation there can be no doubt that God wanted man to have a great role in the work that was done on the earth.

Both creations were a gift of grace using divine power that man could do nothing to supplement. Genesis one is a testament to the omnipotent power and generosity of God. What began as "*without form, and void*," over a six day period became infinitely complex. As God moved from the terrain and elements to the plants and vegetation, to the sun, moon and stars, then the fish and all life in the sea and the birds and all life in the air. Finally to all the animals that exist on the land and man in His image and after His likeness. At the end of the creation,

*Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. Gen 1:31*

That this is a gift of grace and unmerited favor is beyond contradiction. God was so good to us that we can hardly grasp it. But what was His intent. Were we to be so grateful that we did not dare to try to better anything in the material creation. That would have been against the Divine mandate. Not only did God say be fruitful and multiply, but also take dominion and subdue.

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 1:27

None of these things could be done without the efforts of man. It was clearly God's intent that being made in His image and likeness would give to man the right to create, subdue and take dominion in whatever way that man would choose. He wanted us to take initiative, and until we did so, nothing would change.

While we don't know much about what man did before the flood, it is evident that the potential for dominion was always there, but until recently, man has not taken much initiative and because of that not much dominion and subduing has occurred.

### **Dominion over Hot and Cold;**

Electricity, metals and chemicals (freon) natural gas brought appliances to heat and cool.

### **Dominion over Light and Darkness**

Electricity, filaments, glass, metal base and a vacuum = incandescent bulb... now LED.

### **Dominion over Travel**

Oil, Electricity, Physics, Chemistry Metals, have created the Car, Plane, and Ship and now space travel.

### **Dominion over Communication**

metal, dc current/electricity/silicon have dominion over communication. With satellites in fixed orbits above the earth, we can speak to anyone anywhere in the world with the push of a button.

### **Dominion over Information**

Plastics, silicon, copper etc = a computer. We have access to information anywhere in the world any time we want it.

### **Dominion over Entertainment**

Again with the combination of chemicals and metals, we have created the stations with camera's antenna and a the television in the home to receive it. Now we have streaming.

### **Dominion over Pain; Disease; Injury**

Anatomy; Physiology; Chemistry; medicines.

This is not a comprehensive list. There are multitudes of other things that God has allowed us to take dominion over. From all this it is evident that God created the immensity and complexity of this universe with the intent and command to allowing man's creative genius and human power to rule. The power of oil, natural gas, electricity and the atom were all created within our reach to be under our control. Chemicals, metals and the physics to bend them to our will were also created "under our feet" so we could subdue and have dominion.

Does this lessen God's grace? Absolutely not! It increases it.

Did Adam's sin change this? Clearly much of our dominion changed after sin entered the world and death through sin(Rom 5).

*And I set my heart to seek and search out by wisdom concerning all that is done under heaven; **this burdensome task God has given to the sons of man**, by which they may be exercised. 14 I have seen **all the works that are done under the sun; and indeed, all is vanity and grasping for the wind** 15 **What is crooked cannot be made straight, And what is lacking cannot be numbered.***  
Eccl 1:13-15

But we cannot deny the facts. Even after sin it was God's intent that man take the tools and materials He created for us use them to take dominion and subdue the earth in the material realm.

What has been debated through the centuries is whether this dominion also includes our spiritual man. When sin entered the world we know God began to work out his eternal purpose of salvation through Christ Jesus (Eph 1:3-5; 3:9-11). Is this plan different or consistent with the material creation? Do the same opportunities exist to take dominion over sin and righteousness as over the heavens and the earth? Did God plan through Jesus that spiritual power and spiritual materials be created for us to take dominion just as he did in the material creation? Was it God's intent that we be completely dependant upon him or that we use Christ's blood, the power of God's word and the power of prayer to take back what we lost in the fall?

The Similarities are obvious.

## ORIGINAL CREATION

By grace God gave all we needed Gen 1:1-31  
By promise and method of creation gave dominion  
Without our effort, no dominion was given or gained.

## SCHEME OF REDEMPTION

By grace God gave all things needed. 2Pet. 1:3-4  
By promise/method of redemption – dominion 2Pet. 1:5  
Without our effort, no dominion is given or gained. 2Pet. 1:5-8

This is exactly what God's grace teaches us. We are compelled to take dominion in the moral and spiritual realm as we are in the material realm.

*For **the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. Titus 2:11-14***

When sin entered the world, God began His eternal purpose to save us (Eph. 1:3-5; 3:9-11). Yet it is entirely consistent with what He did in the material creation. The same opportunities exist for dominion over sin and righteousness as we were given over the heavens and the earth. God planned through Jesus to give spiritual power and spiritual materials for us to take dominion again just as He did in the material creation? God always wants us completely dependent upon him but that doesn't mean we can't use Christ's blood, the power of God's word and the power of prayer to take back what we lost in the fall.

While Multitudes still see man as helpless and hopeless with not provisions made for him to do anything except accept God's gift of grace, it is a lie and false. God desires to give back to mankind the characteristics and distinctive qualities and properties of that which is divine. God desired for us to become like Him again.

This has been Peter's point since the beginning of his book. The grace God gave to man through the Word in the material creation (Jn 1:1-3) is the same grace God gave through the word in redemption. Just as His divine power created the heavens and the earth, that same divine power brought salvation

*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, 2 Peter 1:2-4*

The moment we were baptized the same power the word exerted in the material creation to bring life has been exerted in the spiritual creation to give life.

*But God, who is **rich in mercy**, because of His great love with which He loved us, 5 even when we **were dead in trespasses, made us alive together with Christ** (by grace you have been saved), 6 and **raised us up together, and made us sit together in the heavenly places** in Christ Jesus, 7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast. Eph 2:4-10*

***buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, Col 2:12-14***

Or do you not know that as many of us as were baptized into Christ Jesus were **baptized into His**

**death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.**

*5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. Rom 6:3-7*

God performed an act of power just as significant in the spiritual creation as He did when He breathed the breath of life into Adam and when he created an eternal soul in the hearts of each infant. This is the new or second birth. (John 3:3-5).

The rest of this section reveals how God has done the same thing in the spiritual creation. There is no question God gave Adam and Eve precious and exceeding great promises in the garden, He does the same in redemption.

*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. 2 Peter 1:4*

By the grace of God, we use the power of the blood and the promise of salvation and “through these” “become partakers of the divine nature.” We take this dominion. Peter described exactly what we need to do to take this dominion and what this dominion will look like.

*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. 1:5-11*

### **having escaped**

In what way we have escaped in made clear in the next chapter in using the same word as here.

*For when they speak great swelling words of emptiness, they **allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.** 19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. 20 For if, **after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.** 21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. 22 But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire." 2 Peter 2:18-22*

This is the escape offered through obedience of the gospel. It is a complete escape, but as Peter makes clear, we can return to bondage if we don't take dominion.

1. *pheugo* "to flee" (Lat., fuga, "flight," etc.; cf. Eng., "fugitive, subterfuge"), is rendered "escape" in Matt 23:33; Heb 11:34. (NT: 5343)

2. *apopheugo* "to flee away from" (apo, "from," and No. 1), is used in 2 Peter 1:4; 2:18,20. (Vine's Expository Dictionary NT:668)

*apo-pheugo* ... to flee from, escape, ... to get safe away, escape,..." (Liddell and Scott Abridged Greek Lexicon, NT:668)

### **the corruption that is in the world through lust.**

The Spirit revealed exactly what we escape from when we obey the gospel.

*phtheiro* signifies "**to destroy by means of corrupting,**" and so "**bringing into a worse state**"; (a) with this significance it is used of the effect of evil company upon the manners of believers, and so of the effect of association with those who deny the truth and hold false doctrine, 1 Cor 15:33 (Vine's



From the use made of this term in Ephesians, it is clear that what was given by grace in obedience, by taking dominion through the gospel, we can make an established fact.

*that you put off, concerning your former conduct, **the old man which grows corrupt according to the deceitful lusts**, 23 and be renewed in the spirit of your mind, 24 and that you put on the new man which was created according to God, in true righteousness and holiness. Eph. 4:22-24*

*Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. 8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. Gal 6:7-8*

We escape them by grace when we obey the gospel and we escape them in truth and dominion when we take control and sow to the spirit.

All the corruption that is in the world is here through lust. This makes these "lusts" the greatest of all enemies to the Christian. FThe great enemy that can strike from within. The 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 one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone. 14 But **each one is tempted when he is drawn away by his own lusts and enticed**. 15 Then, **when lust has conceived, it gives birth to sin**; and sin, when it is full-grown, brings forth death. James 1:13-15*

*Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For **all that is in the world — the lust of the flesh, the lust of the eyes, and the pride of life — is not of the Father but is of the world**. 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever. 1Jn. 2:15-17*

***Flee also youthful lusts**; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. 2Tim. 2:22-23*

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.

**5 But also for this very reason,**

The words that Peter has chosen here and the order in which he placed them in Greek has led to many different translations. Clearly there is some difficulty because there are some big divergences in the translations, especially in the ASV

|                                       |                            |   |                                       |
|---------------------------------------|----------------------------|---|---------------------------------------|
| <i>But also for this very reason,</i> |                            | <i>giving all diligence,</i>              | <i>add to your faith (NKJ)</i>        |
| <i>For this very reason,</i>          |                            | <i>make every effort</i>                  | <i>to supplement your faith (ESV)</i> |
| <i>For this very reason,</i>          |                            | <i>make every effort</i>                  | <i>to add to your faith (NIV)</i>     |
| <i>And beside this,</i>               |                            | <i>giving all diligence,</i>              | <i>add to your faith (KJV)</i>        |
| <i>Yea, and for this very cause</i>   | <i>adding on your part</i> | <i>all diligence,</i>                     | <i>in your faith supply (ASV)</i>     |
| <i>Now for this very reason also,</i> |                            | <i>applying all diligence,</i>            | <i>in your faith supply (NASB)</i>    |
| <i>For this very reason,</i>          | <i>adding</i>              | <i>your diligence employ every effort</i> | <i>in exercising your faith (AMP)</i> |

From these translations one can see that there is some divergence in the translations of the Greek terms. Yet because of the critical nature of what Peter has spoken of, it is more than worth the time to become familiar with the Greek terms ourselves so that we can see why the translations are somewhat different and so we can conclude for ourselves what the proper translation should be. The following is what the translators have to work with for the first clause.

|                     |                             |                      |                    |
|---------------------|-----------------------------|----------------------|--------------------|
| <i>kai</i>          | <i>auto</i>                 | <i>touto</i>         | <i>de,</i>         |
| <i>"and" "also"</i> | <i>"self" "very" "same"</i> | <i>"this" "that"</i> | <i>"and" "but"</i> |

The conjunction "kai" sometimes takes on the nature of an adverb. this is especially true when it is added to another conjunction such as "de."

**"kai... a conj., and the most fre. by far of all the particles in the N. T. ...It marks something added to what has already been said, or that of which something already said holds good; accordingly it**

takes on the nature of an adverb, **also**... 1. used simply, a. **also, likewise** ... (Thayer, NT:2532)

Thus Peter is adding something to what has already been said. Because "God's Divine power has given to us...", "Because of 'the precious and exceeding great promises...'" Because "through these you may become partakers of the Divine nature..." we need to do our part *also*. Peter then adds "autos" which is defined:

"autos... In itself it signifies nothing more than again, applied to what has either been previously mentioned or, when the whole discourse is looked at, must necessarily be supplied." ... **it answer to our very, just, exactly**... *eis auto touto for this very purpose, on this very account*... and in the same sense [for this very thing] the simply accus. ... *touto auto*, ... and *auto touto*, **2Pet 1:5... this very** ..." (Thayer, NT: 846)

Carefully read definition I. Peter is emphasizing "for this very purpose, on this very account." Because of all God has done for us...

"*houtos, haute, touto*, 1. this one, visibly present here... 2. The neuter *touto* a. refers to what precedes... *auto touto for this very cause... ek touto for this reason... from this*, i.e. *hereby, by this* note... it refers to the substance of the preceding discourse... b. it prepares the reader or hearer and renders him attentive to what follows, which thus gets special weight... c. *kai touto, and this, and that too, and indeed, especially*... d. *tauta, of this sort, such*, spoken contemptuously of men,..." (Thayer, Joseph Henry; op. cit., p. 467, 3778)

Again the reason and cause for what he is about to ask of us is stressed. By putting them both together, the Spirit Peter attempts to get the point clearly emphasized in a manner that no one will misunderstand. The term "but" which begins the statement is the translation of the term:

"*de*... a particle adversative, distinctive, disjunctive, *but, Moreover*... It is used 1. univ. by way of opposition and distinction; it is added to statements opp. to a preceding statement... 3. after negative sentences, *but, but rather*... 4. It is joined to terms which are repeated with a certain emphasis, and with such additions as tend to explain and establish them more exactly;... 5. It serves to mark a transition to something new... 6. It introduces explanations and separates them from the things to be explained... 7. After a parenthesis or an explanation which had led away from the subject under discussion, it serves to take up the discourse again... 8. it introduces the apodosis and, as it were, opposes it to the protasis..." (Thayer, Joseph Henry; op. cit., p. 126-127)

After looking at all the terms, we again return to the phrase.

|              |                      |               |             |
|--------------|----------------------|---------------|-------------|
| <i>kan</i>   | <i>auto</i>          | <i>touto</i>  | <i>de</i> , |
| "and" "also" | "self" "very" "same" | "this" "that" | "and" "but" |

With all the above clearly understood, we can now attempt to put it all together. The term "KAN" is used as a connective of thought between this verse in which Peter will make demands of us, and the previous one in which God is portrayed as doing so many things for us. The "AUTO TOUTO" used together stress cause and reason. Peter is giving verse 2-4 as the reason why all disciples ought to do what is contained in verse 5. "DE" is simply an additional connective to show the tie between the two thoughts: God's part and man's part in becoming a partaker of the divine nature.

It can therefore be translated...

*And for this very reason... But for this very cause... Now for this very reason...*

The next set of Greek terms have also been translated in a variety of ways.

|                   |              |                         |                       |
|-------------------|--------------|-------------------------|-----------------------|
| <i>spouden</i>    | <i>pasan</i> | <i>pareisenegkantes</i> | <i>epichoregesate</i> |
| "haste diligence" | all          | bringing in on the side | supply                |

In my opinion the ASV best captures these four Greek Terms:

*adding on your part all diligence, in your faith supply (asv)*