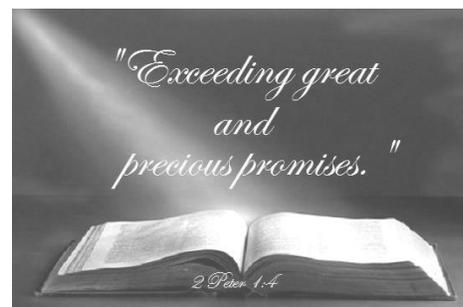


A Study of The Epistle of 2nd Peter
Theme: "Grow in Grace and Knowledge"

Trinity Lutheran Church - Norman, OK.
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Lesson: 3 Chapter 1:3-9 Date: 7-25-21



BIBLE TEXT:

(3) **His divine power** has granted to us all things that pertain to life and godliness, through the **knowledge of him who called us to his own glory and excellence**, (4) by which **he has granted** to us **his precious and very great promises**, so that through them you may become partakers of **the divine nature**, having escaped from the corruption that is in the world because of sinful desire. (5) For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, (6) and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, (7) and godliness with brotherly affection, and brotherly affection with love. (8) For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in **the knowledge of our Lord Jesus Christ**. (9) For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.

STUDY NOTES:

(3) **His divine power** has granted to us all things that pertain to life and godliness, through the **knowledge of him who called us to his own glory and excellence**

(4) by which **he has granted** to us **his precious and very great promises**, so that through them you may become partakers of **the divine nature**, having escaped from the corruption that is in the world because of sinful desire.

(John 14:16,17; Rom 8:28; 2 Cor 7:1; Eph 4:24; 1 Th 2:12; 2 Th 2:14; 2 Tim 1:9; Heb 12:10; Jas 1:27; 1 Jn 3:2)

(5) For this very reason, make every effort to supplement your faith with virtue,
and virtue with knowledge,

(6) and knowledge with self-control, and self-control with steadfastness,
and steadfastness with godliness,

(7) and godliness with brotherly affection, and brotherly affection with love.

(Ac 24:25; Rom 12:10; Gal 5:6; Php 2:12,13; 4:8; Col 2:3; 1 Th 3:12; Heb 10:36; 13:1; Jas 1:3; 1 Jn 4:16)

(8) For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in **the knowledge of our Lord Jesus Christ**.

(9) For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.

(Job 5:14; 12:25; Is 59:10; Zeph 1:17; Mt 1:21; Jn 15:2; Eph 5:26; Col 1:9-12; Titus 2:14; 3:14; Heb 9:14; 1 Jn 1:7; 2:9-11; Rev. 7:14)

3. *His divine power has granted to us all things that pertain to life and godliness.*

This is the first part. Here Peter begins to write about the kind of blessings we have received **from God** through faith, namely, that—since we have learned to **know God** through faith—divine power has been granted to us. But what kind of power? It is the kind of power that pertains to life and godliness. That is, when we believe, we receive so much that **God gives us His power** of every kind, which dwells with and in us in such a way that what we say and do is not said or done by us but is said and done by **God Himself. God is strong, powerful, and almighty** in us even though we suffer, die, and are weak before the world. Accordingly, we have no power or ability if we do not have **this divine power**.

But St. Peter does not want **this divine power** in us to be understood in such a way that we also have the ability to create heaven and earth and should work miracles, as **God does**. For how would this help us? No, we have divine power with us to the degree that it is useful and necessary for us. Therefore the apostle adds the words “that pertain to life and godliness.” That is, we have **the kind of divine power** with which we are abundantly blessed to do good and to live eternally.

Through the knowledge of Him who called us.

Such **divine power and great** grace come from nothing else than **this knowledge of God**. For if you regard Him as a god, He will also deal with you as a god. Thus St. Paul also declares in 1 Cor. 1:5–7: “That in every way you were enriched in Him with all speech and all knowledge—even as **the testimony of Christ** was confirmed among you—so that you are not lacking in any spiritual gift.” This is the greatest, noblest, and most **necessary gift God** can give us—a gift we should not exchange for everything heaven and earth contain. For what would it profit you to be able to go even through fire and water and to perform all kinds of miracles, if you did not have it? In fact, many people who perform such wonders are damned. But the greatest miracle of all is the fact that **God gives us the kind of power** through which all our sins are remitted and eradicated, and death, the devil, and hell are vanquished and devoured, so that we have an undaunted conscience and a cheerful heart, and fear nothing.

To His own glory and excellence.

How did it happen that we were **called by God? God let the holy Gospel** go out into the world and be proclaimed. No man worked for this beforehand. Nor did anyone implore and beg Him to do so. But before anyone thought of it, He offered us such **grace**, presented it, and poured it out richly and beyond measure, in order that He alone might have the glory and the honor resulting from it, and that we might **ascribe to Him alone the ability and the power**. For this is not our work; it is His alone. Therefore since we did not do the calling, we should not boast, as though we had done it; but we should extol and thank Him for giving us the **Gospel and** in this way bestowing strength and power against the devil, death, and all adversity.

4. *By which He has granted us His precious and very great promises.*

St. Peter adds these words in order to explain the nature and character of faith. If we know Him as **God**, then, through faith, we have eternal life and **the divine power** with which we overcome death and the devil. But we do not see and feel this. Nevertheless, it has been promised to us. To be sure, all this is ours; but it is not yet manifest. **On the Last Day**, however, we shall see it revealed. Here it has its beginning in faith, but we do not have it in perfection. Yet we have the promise that we shall live here in **divine power** and later in **eternal bliss**. Now he who believes this has it; he who does not believe this does not have it and must be lost eternally. Peter now explains further how great and precious this is.

LIFE APPLICATION

What do his precious and very great promises mean to you?