

2 Peter 1 NLET

THE LETTER WRITER AND HIS ADDRESSEES

1 From: Simeon Peter, a slave and an apostle¹ of Jesus *the Anointed*,²

To: the ones who, by agency of us have obtained as *their portion* a faith with the same privileges in connection with a righteousness from the God *Who is ours* and from a Savior, Jesus *the Anointed*.

PETER'S BLESSING

2 For YOU *may* grace and peace be made full in connection with a full recognition of the God and of Jesus, the Lord *Who is ours*,³ inasmuch as to us are ALL THINGS by means of the divine power *that is His*:

- *that is*, the *things* pertaining to life and an excellent reverence *toward God*,
- a *power* having been lastingly given to us by means of the Full Recognition of the One Who called us with glory³ and excellence⁴,
- 4 by means of which *things* He has lastingly given the precious *things* to us – even greatest promises⁵, in order that by means of these you might become partakers of a divine constitution, having escaped from the Corruption in connection with an ordering⁶ of *things* with covetousness!

PETER ENUMERATES FRUITS TO SUPPLY TO THE FAITH THAT IS OURS

5 And now, just this: *being* ones having brought in all zeal besides, *lavishly* furnish –

- in *addition to* the Faith⁷ *that is yours* bring in the *Moral Excellence besides*,

- in *addition to* the *Moral Excellence* bring in the *Knowing besides*,
- 6 in *addition to* the *Knowing* bring in the *Mastery of Oneself besides*,
- in *addition to* the *Mastery of Oneself* bring in the *Patient Remaining Under Trials besides*,
- in *addition to* the *Patient Remaining Under Trials* bring in the *Excellent Reverence toward God besides*,
- 7 in *addition to* the *Excellence Reverence toward God*, bring in the *Brotherly Affection besides*,
- in *addition to* the *Brotherly Affection* bring in the *Love*⁸ *besides*.

PETER EXPLAINS THE SIGNIFICANCE OF THESE FRUITS

8 For, while these are coming into being for you and are becoming more than enough, it brings you into a state of being neither idle nor fruitless in regard to the Full Recognition of the Lord *Who is ours* – Jesus *the Anointed*.

9 For, as for one who does not set these things before *himself*, he is blind – *that is to say*, being one who is short-sighted – having yielded to a forgetfulness of the Cleansing from the former *moral* failures *that are* his.

PETER URGES ZEAL

10 Therefore, more and more, brothers, be zealous to be making firm for yourselves the Calling and Selection *that are YOURS*.

For, while doing these things, you will by no means at any time stumble.

11 For, in this way the entrance into the eternal Kingdom of the Lord *that is ours* and of a savior – *namely*, Jesus *the Anointed* – shall be richly furnished for you.

PETER IS DETERMINED

THAT HIS READERS HAVE REMINDERS OF THE TRUTH

12 Therefore, I shall not be negligent⁹ to always remind you concerning these *things*, although *you are* ones who are lastingly knowing and *ones who* have been lastingly made fast by means of the Truth, *since it is* present with *you*.

¹ 'apostle' – a transliteration of the Greek word ἀπόστολος. It might be translated as 'messenger, ambassador, or envoy'. i.e. one sent out by an authority with a message.

² 'Anointed' – usually transliterated as 'Christ'

³ 'glory' – virtues that give us a high estimate of Him.

⁴ 81% of the Greek manuscripts, including the best line of transmission (f35), have 'by means of glory and excellence' here instead of 'by means of His own glory and excellence'.

⁵ 81.6% of the Greek manuscripts, including the best line of transmission (f35), have 'the precious things to us – even greatest promises' here. On the basis of 6.6% the NU has 'the precious and greatest to us promises'.

⁶ 87% of the Greek manuscripts, including the best line of transmission (f35), have 'an ordering' (with no definite article). On the basis of 1% the NU has 'the order'.

⁷ All of these fruit in verses 5-7 are listed as a single word in Greek and are articulated as though they are well-known names of concepts.

⁸ 'the Love' – i.e. the love of intelligence and full understanding which is always coupled with a strong, corresponding purpose and action, in spite of the self-sacrifice that it requires (Lenski).

⁹ 95.8% of the Greek manuscripts, including the best line of transmission (f35), have 'shall not be negligent' here instead of 'shall be destined'.

13 Now, I regard *it* right, as long as I am in this – *namely*, the tent – to stir you up by means of a reminder, 14 lastingly knowing that the getting rid of the tent *that* is mine is swiftly *coming*, just as also the Lord *Who* is ours, Jesus *the* Anointed, has shown me.

15 So, I shall be zealous also *that* on any occasion you *shall* have, after the departure *that* is my own, *the wherewithal* such that the Remembrance of these things be brought about for yourselves.

PETER EXPLAINS THE ORIGIN

OF THE APOSTLES' EXCELLENT ANNOUNCEMENT

16 For, *it was* NOT after having followed myths which had been lastingly *and* cleverly devised that we made known to you the power and presence of the Lord *Who* is ours, Jesus *the* Anointed, rather, after having become *men* who had been admitted to the highest mysteries of the befitting magnificence of that *One*.

PETER CITES A PRIME EXAMPLE

OF WHAT THE APOSTLES HAD WITNESSED

17 For *instance*, having received from God *the* Father honor and glory¹⁰, for Him such a *great* sound of a voice was borne along¹¹ by the Magnificently Befitting Glory¹²: "This One is –

- the Son *that* is Mine,
- the Beloved One¹³,

with regard to Whom I, *for My part*, am well-pleased!"

18 And, we, *for our part*, heard this – *that* is, the sound of a voice from heaven was being borne along *as by a wind* – while being with Him on the Mountain – *namely*, the holy one¹⁴.

PETER FURTHER DESCRIBES

THE NATURE OF THE APOSTLES' EXCELLENT
ANNOUNCEMENT

19 And so, we have the Prophetic Word more firmly established, toward which you are doing well *in* turning *your minds*, as toward a lamp which is shining in a

squalid place, until day shines through *the squalor with the clearest light* and a light-bringer might arise in the hearts *that* are yours, 20 while realizing this first of *all*: that every gift of expounding *the will of God* in writing did not come about as a release from oneself.

21 For, NOT by the will of a man at any time was a gift of expounding *the will of God*¹⁵ borne along *as by a wind*.

Rather,

- ones who are being borne along *as by a wind* – *that* is, by a Spirit, Holy Spirit,
- *namely*, holy ones of God¹⁶,
such men spoke.

¹⁰ 'glory' – *that is*, 'beaming attributes which give others a high estimation of Him'.

¹¹ 'was borne along' – *This same Greek verb (forms of φέρω) appears again in verse 18 and twice in verse 21.*

¹² 'the Magnificently Befitting Glory' seems to be a reference to the Holy Spirit (cf. verse 21).

¹³ 98.8% of the Greek manuscripts, including the best line of transmission (f35), have 'This One is the Son *that* is Mine, the beloved One' here instead of 'the Son *that* is Mine, the beloved One *this* One is'.

¹⁴ 97.6% of the Greek manuscripts, including the best line of transmission (f35), have 'the Mountain – *namely*, the holy one' here instead of 'a holy mountain'.

¹⁵ 84% of the Greek manuscripts, including the best line of transmission (f35), have 'at any time was a gift of expounding *the will of God*' here instead of 'was a gift of expounding *the will of God* at any time'.

¹⁶ 84.8% of the Greek manuscripts, including the best line of transmission (f35), have 'holy ones of God' here. On the basis of 5.6% the NU has 'from God'.