**you and peace be multiplied** (so in 1 Pet. i.  
2: but further specified here by what follows) **in** (as the vehicle, or conditional  
element of the multiplication) **the knowledge** (properly, full, or ripe knowledge:  
but this can hardly be given in English  
without too strong a phrase) **of God, and  
of Jesus our Lord** (every unusual expression, like **Jesus our Lord**, occurring only  
Rom. iv. 24, should be noticed as a morsel of  
evidence to the independence of the Epistle).

**3–11.]** *Exhortation to advance in the  
graces of the spiritual life:* introduced (vv.  
3, 4) by a consideration of the rich bestowal  
from God of all things belonging to that  
life by the knowledge of Him, and the  
aim of His promises, viz. that we should  
partake in the divine nature.

**3.] Seeing  
that** (the connexion with the greeting which  
precedes must not be broken: it is characteristic of this Epistle, to dilate further  
when the sense seems to have come to a  
close) **His divine** (the word rendered  
**divine** is peculiar, in the New Test. to  
this Epistle) **power hath given us all  
things which are [requisite] for life and  
godliness** (this word *godliness* is a mark  
of the later apostolic period) **through** (by  
means of, as the medium of attainment:  
“the knowledge of God is the beginning  
of life, John xvii. 3.” Calvin) **the knowledge** (the same word as above) **of Him  
that called us** (i. e. of God, who is ever  
the Caller in the New Test.: see e. g.  
I Pet. ii. 9) **by** (of the instrument) **His  
own glory and virtue** (*virtues* are predicated of God in 1 Pet. ii. 9. Both substantives belong to **God,** not to us: we  
must not render, as in A.V., “called us  
to glory and virtue,” of which meaning  
there is not a trace in either of the readings. Bengel seems to give the meaning  
well, “To **glory** must be referred those  
attributes of God which are *natural*, to  
**virtue** those which are called *moral:* both  
are, in their inmost nature, one.” See  
Gal. i. 15),

**4.]** **through which** (His attributes and energies) **He hath given to us**(not as A.V. “*are given,*” passive) **the**[or, **His**] **greatest and precious promises** (not, *things promised*), **that by  
means of these** (promises: i. e. their fulfilment) **ye may become partakers of the  
divine nature** (i.e. of that holiness, and  
truth, and love, and, in a word, perfection, which dwells in God, and in you  
by God dwelling in you), **having escaped** (a note of matter of fact, bringing out in this case the negative side of  
the Christian Life, as the former clause did  
the positive:—‘when ye have escaped’)  
**from the corruption** (destruction of soul  
and body) **which is in the world in** (consisting in, as its element and ground) **lust**  
(Calvin says well: “This corruption he  
shews to be not in the elements which  
surround us, but in our own heart, because  
there reign the vicious and wicked affections, whose source and root he denotes  
by the word *lust*. This corruption then  
is so placed by him *in the world*, as to  
shew us that *the world is in ourselves*”).

**5–7.]** *Direct exhortation*, consequent  
on vv. 3, 4, *to progress in the spiritual  
life*.

**5.]** **And on this very account**(the reason here being that stated in