832 2 PETER. I.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 unto you in the knowledge of God, peace be multiplied unto   
 and of Jesus our Lord. you through the knowledge   
 3Seeing that his divine power of God, and of Jesus our   
 hath given unto us all things that Lord, Saccording as his   
 pertain unto life. and godliness, divine power hath given   
 through the knowledge of ‘him unto us all things that   
 that called us tby his own glory pertain unto life and god-   
 and virtue, #¢through which he liness, through the know-   
 “hath given unto us his exceeding ledge of kim that hath   
 great and precious promises: that by called us to glory and   
 . means of these may ye become ‘ par- virtue: twhereby are given   
 takers of the divine nature, & having unto us exceeding great and   
 escaped from the corruption that is precious promises: that by   
 tLiteratly,in. the world + through lust. § And these ye might be partakers   
 of the divine nature, hav-   
 Hi ing escaped the corruption   
 1 John that is in world through   
 g chi il 30,   
   
   
 you and peace be multiplied (so in 1 Pet. i. must not render, as in A.V., “called us   
 2: but further specified here by what fol- to glory and virtue,” of which meaning   
 lows) in (as the vehicle, or conditional there is not a trace in either of the read-   
 element of the multiplication) the know- ings. Bengel seems to give the meaning   
 ledge (properly, full, or ripe knowledg well, “To glory must be referred those   
 but this can hardly be given in English attributes of God which are natural, to   
 without too strong a phrase) of God, and virtue those which are called moral: both   
 of Jesus our Lord (every unusual expres- are, in their inmost nature, one.” See   
 sion, like Jesus our Lord, occurring only Gal. i. 15), 4.) through which (His at-   
 Rom. iv. 24, should be as a morsel of tributes and energies) He hath given to us   
 evidence to the independence of the Epistle). (not as A.V. “are given,” passive) the   
 3—11.] Exhortation to advance in the [or, His] greatest and precious pro-   
 graces of the spiritual life introduced (vv. mises (not, things promised), that by   
 3, 4) bya consideration of the rich bestowal means of these (proinises: i. e. their fal-   
 from God of all things belonging to that filment) ye may become partakers of the   
 life by the knowledge of Him, and. the divine nature (i.e. of that holiness, and   
 aim of His promises, viz. that we should truth, and love, and, in a word, perfec   
 partake in the divine nature. 8.) Seeing tion, which dwells in God, and in you   
 that (the connexion with the greeting which by God dwelling in you), having “es-   
 precedes must not be broken: it charac- caped (a note of matter of fact, bring-   
 teristic of this Epistle, to dilate further ing out in this case the negative side of   
 wheu the sense seems to have come to a the Christian Life, as the former clause did   
 close) His divine (the word rendered the positive:—fwhen ye lave escaped”)   
 divine is peculiar, in the New Test. to from the corruption (destruction of soul   
 this Epistle) power hath given us all and body) which is in the world in (con-   
 things which are [tequisite] for life and sisting in, as its clement and ground) lust   
 Godliness (this word godliness is a mark (Calvin says well: “‘This corruption he   
 of the later apostolic period) through (by shews to be not in the elements which   
 ineans of, as the medium of attainment: surround us, but in our own heart, because   
 ‘the knowledge of God is the beginning. there reign the vicious and wicked aifec-   
 of life, John xvii. 3.” Calvin) the know- tions, whose source and root he denotes   
 ledge (the same word as above) of Him by the word Zusé. This corruption then   
 that called us (i. e. of God, who is ever is so placed by him in the world, as to   
 the Caller in the New Test.: see e. g. shew us that the world is in ourselves”).   
 I Pet. ii. 9) by (of the instrument) His 5-1.) Direct exhortation, consequent   
 own glory and virtue (virtues are pre- on vv. 3, 4, to progress in the spiritual   
 dicated of God in 1 Pet. ii. 9. Both sub- life. 5.] And on this very account   
 stantives belong to God, not to us: we (the reason “here being that stated in