

This second letter of Peter is addressed to those of like faith. His first letter was more specifically addressed to scattered Jewish believers displaced from their homeland. Now some time has passed and Peter sees a need to write to all saints, Jews and Gentiles, all of like precious faith.

*Acts 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.*

He maintains no borders between Jew and Gentile. Rather he combines all saints together in the one precious faith we all have obtained. Faith we have not obtained though our own efforts or merits but though the righteousness of God through our Savior Jesus Christ. He is our righteousness, the Man who died on the cross for us.

The word “faith” can denote the ability **to believe** something (Ephesians 2:7-8) or it can denote **what we believe**. Here the “like precious faith” is the whole of our beliefs, truth which has been revealed to us by God. This is precious indeed! We are not left to observations and speculations to form our own opinions about God. We are given specific truths, a specific body of truth to believe and act upon. Every believer on earth since Peter’s time has had the same scriptures, the same faith to adhere to. Speaking of this faith or that faith denies what Peter teaches here. There is one faith! It is precious! Others say so too.

*Ephesians 4:5 One Lord, one faith, one baptism, Jude 3 that ye should earnestly contend for the faith which was once delivered unto the saints.*

People have since greatly confused “the faith” by emphasizing parts of the truth at the expense of other parts, ignoring parts of it and even adding fables and traditions to it. Dig into it. Make it your own, all of it, but have no more than what is given in scripture.

Peter greets us with a blessing, calling down grace and peace which are conveyed **in** the knowledge of God our Savior and of Jesus our Lord. Note in verse one we **received** and now possess precious beliefs, the faith, from God. In following verses we learn that though His divine power He has **given** us all things that pertain unto life and godliness, **given** us exceeding great and precious promises, and has **made us to be** partakers of the divine nature. No room for pride or boasting here. He has **given** all to us. But what elation, what delight when we begin to realize what we have been given and begin to live and grow in it.

God is a giving God. He created us, gave His one and only Son to redeem our lost souls, and has made us partakers of His divine nature. Divine nature that moved Him to give His all so He could give us more

than we could ever have dreamed of. The divine nature is encompassed with just one word: LOVE. Beginning with verse 5 Peter sets us forward on our path of spiritual growth culminating in love. With time and diligence our born again souls will develop character that exhibits the divine nature (love) of which we have been made partakers by God’s grace.

All the blessings mentioned in verses 3-5 are given **through** the **knowledge** of God given to the believer. Do you and I know God? He is the One who hath called us **by** His glory and virtue (excellence). It is God’s glory and virtue that initiated the thought and generated the action to bless us with all things that pertain to life and godliness. None of this came from within ourselves, but now both glory and virtue should be seen in our lives.

We have been given life so that we might through godliness be partakers of the divine nature.

*1Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever*

As we are wholly taken up with Him we soon realize we have escaped the corruption that is in the world through lust. All desires and needs of our hearts are fully met and satisfied, leaving no reason to lust after the attractions of the world around us. Attractions that tend toward corruption not virtue.

We are partakers of His divine nature. Are we then divine? No! Sinless? No! But we do share and enjoy the characteristics of God’s very nature.

**partaker** 2844. *koinonos*, a sharer, i.e. associate: — companion, fellowship, partaker, partner.

And others see Him in us! What a privilege! What a responsibility! As we are entranced with Him we escape practically the corruption of the world.

God takes us, poor lost sinners, members of Adam’s fallen race, makes us saints and sets us apart, restoring us in Christ to a position of dignity in the universe. A dignity in Christ, far beyond that which Adam lost.

He calls us to glory and virtue.

**glory** 1391 *doxa* dignity, honor, praise, worship.

**virtue** 703 *arete* manliness (valor), i.e. praise, excellence, intrinsic eminence, moral goodness,

From that basis of life and calling we grow and walk before Him, devoted to Him, as man was intended to from the beginning. The next few verses lead us on in that path of glory and excellence.