

From the Second Epistle General of PETER

The apostle Peter addressed his second epistle to the same persons with the first one, whom he presupposes to be acquainted with the writings of apostle Paul. (2Pet.3:15).

The main object of this epistle is the refutation of false teachers, whom apostle Peter compares to the false prophet Balaam and to waterless wells (2:17). He exhorts the Christian brethren to advance in the conscious knowledge (**epignose: ἐπίγνωσις**) "**..of God, and of Jesus our Lord**" (2Pet.1:2), and rebukes those mockers who doubted of the coming of Christ. (2Pet.3:4). On this occasion Peter gives us one of the most detailed references on the end of the world (2Pet.3:10-12) and reminds the believers to remain "**in all holy conversation and godliness**" (3:11) being ready for "**new heavens and a new earth, wherein dwelleth righteousness**" (3:13).

This epistle is believed to have been written about the year A.D. 65, or not long before the apostle's death. (2 Pet. 1:14).

2 Peter 1:2: "**Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord**".

In the Greek text we read: "Grace and peace be multiplied unto you through the *epignosei* of God, and of Jesus our Lord".

Epignosei (ἐπιγνώσει): dat. of "*epignosis*": clear and exact, conscious knowledge. (see also Rom.10:2 Eph.1:17, 1Tim. 2:4 and introductory notes in Colossians).

So according to the above we read the verse in 2 Peter 1:2: "**Grace and peace be multiplied unto you through the conscious knowledge of God, and of Jesus our Lord**".

Also in verses 1:3 and 1:8 the word "*epignosis*" is used. In verses 1:5-6, in the Greek text, the word **gnosis (γνῶσις)** is used, correctly translated as: "knowledge" ("and to virtue, knowledge; and to knowledge, temperance,")

2 Peter 1:7: "**and to godliness, brotherly kindness; and to brotherly kindness, charity.**"

In the Greek text what has been translated as "brotherly kindness" is "**philadelphia (φιλαδελφία)**".

"*Philadelphia*" is a compound word made out of **phileo (φιλέω)**: love, and "**adelphos (ἀδελφός)**".

In the New testament, "*philadelphia*" is used of the brotherly love between Christians, as our Lord commanded us: "**A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another**". (John 13:34).

Philadelphos (φιλάδελφος): the one who loves his brethren.

"*Philadelphos*" and "*philadelphia*" have been translated in the KJV, up to this verse , as "brotherly love" or "love as brethren". (Rom. 12:10, 1 Thess. 4:9, Heb. 13:1, 1Pet.1:22, 3:8.).

From verse 1:7 of the second epistle of Peter we realize that on top of "brotherly love" one must take pains to

add: "*agape*": love. (what has been translated as charity). It means that our circle of love must increase to encompass not only the brethren but also our enemies as our Lord commanded us (Mt. 5:44). This is pure, unfeigned love towards every one.