

2 Peter 1:11

Authorized King James Version (KJV)

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Analysis

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. This verse provides incentive for diligent godliness (v. 10): "an entrance shall be ministered unto you abundantly" (plousios epichorēgēthēsetai hymin hē eisodos, πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσοδος). The verb epichorēgēthēsetai (same root as "add" in v. 5) means "richly supplied" or "generously provided." God will lavishly supply entrance into "the everlasting kingdom" (tēn aiōnion basileian).

"Entrance" (eisodos, εἰσοδος) suggests triumphant welcome, not barely slipping in. The picture resembles victorious athletes or conquering generals receiving honor. While all believers enter God's kingdom (John 3:3-5), diligent pursuit of godliness results in abundant, joyful entry rather than shameful, loss-filled arrival (1 Cor 3:12-15). This isn't earning salvation but experiencing the full reward prepared for faithful servants (Matt 25:21).

The kingdom belongs to "our Lord and Saviour Jesus Christ" (tou kyriou hēmōn kai sōtēros Iēsou Christou), emphasizing both His sovereignty (Lord) and grace (Savior). Christ's "everlasting kingdom" contrasts with false teachers' empty promises (2:19) and worldly kingdoms' temporary glory. This eschatological focus—living now in light of future consummation—pervades 2 Peter, motivating holy living (3:11-14) and exposing false teachers who deny Christ's return (3:3-4).

Historical Context

Jewish apocalyptic literature extensively discussed the coming Messianic kingdom when God would restore Israel and judge the wicked. Jesus proclaimed this kingdom's arrival in His ministry (Mark 1:15) but also its future consummation (Matt 25:31-34). Peter's «everlasting kingdom» language echoes Daniel 7:13-14, where the Son of Man receives eternal dominion. Early Christians lived with eschatological urgency, expecting Christ's return (Acts 1:11; 1 Thess 4:13-18).

The metaphor of abundant entrance would resonate with first-century readers familiar with triumphal entries of victorious generals or official welcomes of dignitaries. The contrast between shameful and honorable entry also appears in Greco-Roman thought about afterlife rewards. Peter Christianizes these concepts, grounding future reward not in philosophical virtue but in grace-enabled godliness, God's gift rather than human achievement. Against false teachers suggesting Christian freedom meant license to sin without consequences, Peter insists that lifestyle affects eternal experience, though salvation itself remains by grace through faith.

Related Passages

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Study Questions

1. How does anticipating Christ's everlasting kingdom shape your daily priorities, decisions, and desires?
2. In what ways might you be building with 'wood, hay, and stubble' rather than 'gold, silver, and precious stones' (1 Cor 3:12)?
3. How can churches cultivate healthy eschatological hope that motivates holiness without breeding either complacency or works-righteousness?

Interlinear Text

οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ
so For abundantly shall be ministered unto you G3588
G3779 G1063 G4146 G2023 G5213 G3588

εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν
an entrance into the everlasting kingdom G3588 Lord G2257
G1529 G1519 G166 G932 G2962 G2257

καὶ σωτῆρος Ἰησοῦ Χριστοῦ
and Saviour Jesus Christ
G2532 G4990 G2424 G5547

Additional Cross-References

Revelation 5:10 (Kingdom): And hast made us unto our God kings and priests: and we shall reign on the earth.

Revelation 3:21 (Parallel theme): To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Matthew 25:34 (Kingdom): Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Hebrews 6:17 (Parallel theme): Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

John 10:10 (Parallel theme): The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Daniel 7:27 (Kingdom): And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Ephesians 3:20 (Parallel theme): Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Daniel 7:14 (Kingdom): And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

2 Timothy 4:8 (References Lord): Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

2 Corinthians 5:1 (Eternal Life): For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

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