

has said as much in times past (Acts 15:7-11), as also Paul did (in Romans 3:22, 30). But no such distinction is found in this context, or even in the whole epistle. What is found as we continue to read is a distinction between the apostolic eyewitnesses and those who came to their faith on the ground of the testimony of the eyewitnesses (vv. 12-18, but esp. 16). What Peter seems to be saying is that the latter have not been placed at any disadvantage at all when compared to the eyewitnesses who came to faith through a more direct contact with Jesus Christ. Their faith is equally valuable, or perhaps "honored" or "esteemed" or even "privileged."¹

"In the righteousness etc." defines the sphere in which they obtained such a faith. The next clause should probably be read *our God and Saviour Jesus Christ*, both designations referring to the one person Jesus Christ. Here is my reasoning:

1. "From the grammatical aspect, the two nouns are bound together in Greek by a single article, which strongly suggests that a single Person is meant" (Green).

2. Compare 1 Peter 1:3 where "the God and Father of our Lord Jesus Christ" is undoubtedly a reference to a single person.

3. The same construction is used in "our [or the] Lord and Saviour Jesus Christ" four times in Second Peter (1:11; 2:20; 3:2; 3:18). No one doubts that two designations both refer to one person.

4. When Peter distinguishes the two persons in verse 2 the construction is quite different.

5. Even the term Saviour would seem to indicate deity when defined in terms of Biblical usage. Consider especially Isaiah 43:11 in a context in which Jehovah is arguing his sole deity and says not only that he alone is God, but that he alone is Savior. "Besides Me there is no savior." But Jesus is repeatedly called Savior, even in Second Peter (1:11; 2:20; 3:2, 18). That term in itself implies his deity. Consider also the passages in the Pastoral Epistles where "God our Savior" and "Jesus our Savior" are repeatedly used in close proximity.

On the ground of these arguments, we must conclude that Peter thinks of Jesus Christ as not only our Savior, but as our God as well. The verse gives testimony to the deity of Jesus Christ.

¹ Consider the implications with regard to the argument that we are at some disadvantage compared to those who have seen the miracles of Jesus and the apostles.

The salutation (v. 2) introduces us to the key word of the epistle, which is *knowledge*: “Grace to you and peace be multiplied in the knowledge of God and Jesus our Lord.”

Peter wishes that these things may *be multiplied* to them (as also in 1 Pet. 1:2; cf. also Jude 2)—i. e. “may grace and peace be yours in ever greater measure” (AG, 826 on Grk *plethunō*; cf. GT, 516).

The sphere within which grace and peace are to be ever increasing is defined here: “in the knowledge of God and Jesus our Lord.” The strong word *epignōsis* is used four times in this epistle, here, 1:3, 8 and 2:20. Elsewhere Jesus alone is the object of this knowledge. It seems clear that reference is to God as made known in Christ Jesus.

Grace and peace are to increase within this sphere; outside this sphere it does not so increase.

That prayer introduces the keynote of the epistle. It ends with a call to “grow [or *increase*] in the grace and knowledge of our Lord and saviour Jesus Christ” (3:18), though the word is *gnōsis* rather than *epignōsis*.

The Greek word for knowledge is strongly emphatic in the initial introductory passage (vv. 3–11), which is followed by an assurance with regard to the certainty of this knowledge (vv. 12–21), then a warning about false teachers who would undermine this knowledge and take people away from it (ch. 2), and finally, in particular, putting up a challenge to the promise that was so much a part of this knowledge communicated by Jesus through the apostles (ch. 3). The reference to his precious and exceeding great promises in the opening passage (v. 4) helps to show just how tightly woven this whole epistle is.

Having made reference to this knowledge as the sphere in which grace and peace are to be multiplied, Peter goes on to discuss this knowledge more fully, explaining the great blessings that have come through this means and what is called for on the part of those who have come into this knowledge (1:3–11).

The structure is difficult. The KJV puts a period at the end of verse 2, as does the Greek Testament and other experts. In that case, verse 3 begins an “as this . . . so that” construction. But then the completion of the construction in verse 5 is unusual and extremely difficult to manage. That seems to be the main reason the ASV, NKJV, NASB and many others construct by letting verse 3 just continue the sentence structure begun with the salutation in verse 2. That is, seeing what God’s divine power hath granted us helps one understand how that grace and peace may be multiplied.