

## Author

This “*second epistle*” of Peter(3:1) has been the center of some interesting questions/theories by some who have studied it. There have also been some very unique ideas and conclusions drawn to explain them. One question/theory has Peter not really being the author, but the book is a clever forgery. Another theory/question wonder if this is really the “*second*” letter. They consider it more likely that there was another “*first*” letter that has been lost and the “*first*” letter is really the third. Fortunately, there is little purpose to the argument, and nothing to be gained/lost by considering it. For those who are interested, see Lenski, who is one of its champions.

McClintock and Strong was published in 1880. The article dealing with the authorship of 2 Peter spans many pages spending a great deal of time discussing the various views and those who hold them. Taking us all the way back to the early church fathers and on through the reformation and early 1800's shows the reasons why each group holds its opinions. His conclusion, like mine is that there is no real evidence or reason why the book should not be considered as written by Peter and accepted as inspired Scripture.

The most powerful argument in my mind is very simple. Peter proclaimed himself to be the author of this book in three clear and obvious ways:

### 1. His direct statement 1:1

***Simon Peter, a bondservant and apostle of Jesus Christ, 2Pet. 1:1***

### 2. His referral to the Lord's warning of his violent death.

***Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, 14 knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. 2Pet 1:13-14***

***Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish." 19 This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, "Follow Me." Jn. 21:18-19***

### 3. His referral to his eyewitness testimony to Jesus transfiguration.

***For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. 17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." 18 And we heard this voice which came from heaven when we were with Him on the holy mountain. 2Pet 1:16-18***

***Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; 2 and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. ... 5 While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!" Mt. 17:1-5***

If Peter were not the author, there would have been a very powerful response. It is not just an opinion such as Hebrews which doesn't name it's author. There is no doubt that Peter claimed to be the author. If those in the first century knew he was not the author or if those even in the second and third century who were very familiar with attitudes of that day had thought so, it would have been repudiated and condemned. Yet although there are some who did not accept that Peter was the author, there is no evidence at all of a universal conviction that his was the case.

The reasons it was rejected have more to do with style and differences between the first letter and the second, focusing on the number of different words, the different grammar and different modes

of expression. But since the Holy Spirit is inspiring him to write these words, it is not difficult to explain such things. As is noted, there is nothing in Peter that is controversial. Nothing that we can't find in other passages. The modes of expression are different, but historically, prophetically, and with other Scriptures, it is easily verified that there is nothing controversial introduced which is generally the reason for a forgery to be introduced.

## **Date and Recipients**

As far as date, place of writing, and even recipients, nothing definitive can be gleaned from the letter. There are no personal greetings or description of any circumstances from which to place it. All we have are two statements, first the recipients are those with a lie precious faith. The statement that this is the second letter, may narrow it down, but it may not have gone to all of them and we don't know where he was when he wrote it.

*To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ: 2Pet. 1:1*

*Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), 2Pet. 3:1*

## **Contents**

The contents of the letter are among its most powerful evidence that Peter was the author. First, because there is nothing new, second, because Peter used his own personal experiences several times to make important applications, and third because much in Peter is written to combat many of the things a forgery would seek to establish.

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| <ol style="list-style-type: none"><li>1 Christians must grow and develop in their knowledge and add specific qualities to their faith <u>1:1-11</u></li><li>2 Peter's personal assurances based on prophecy, eyewitness testimony and the inspiration of the Holy Spirit that these warnings if heeded will result in eternal life. <u>1:12-21</u></li><li>3 Strong warnings against the dangers faced by NT Christians by conniving and evil false teachers. <u>2:1-22</u><ol style="list-style-type: none"><li>A. They will come as surely as they litter the pages of the OT Scriptures. <u>2:1-2</u></li><li>B. God will destroy them and their followers just as He has always destroyed the rebellious. <u>2:3-11</u></li><li>C. A description of these false teachers <u>2:12-17</u></li><li>D. The methods used by the false teachers. <u>2:18-22</u></li></ol></li><li>4 A warning against scoffers (specifically concerning the 2nd coming of Jesus. <u>3:1-13</u></li><li>5 A final warning against those who would wrest the Scriptures to their own destruction. <u>3:14-18</u></li></ol> |
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## 1 Simon Peter, a bondservant and apostle of Jesus Christ,

Peter follows the same manner of greeting as that of Paul, and has the same term for “servant” as James, Jude and John in Revelation

*Paul, a bondservant of Jesus Christ, called to be an apostle, Rom 1:1*

*Paul, a bondservant of God and an apostle of Jesus Christ, Titus 1:1*

*James, a bondservant of God and of the Lord Jesus Christ, James 1:1*

*Jude, a bondservant of Jesus Christ, and brother of James, Jude 1*

*The Revelation of Jesus Christ, which God gave Him to show His servants — things which must shortly take place. And He sent and signified it by His angel to His servant John, Rev. 1:1-2*

Greek speaking people had many different words for being a servant. This one is the most comprehensive. It means “to serve as a slave with a stress on subjection.”

The concept of serving is expressed in Greek by many words which are often hard to differentiate though each has its own basic emphasis. **douleuo means to serve as a slave, with a stress on subjection.** *Therapeuo* emphasizes willingness for service and the respect and concern thereby expressed (esp. towards God). *Latreuo* means to serve for wages. In NT days it had come to be used predominantly for religious or cultic duties. *Leitourgeo* denotes official public service to the people or to the state, being used in the LXX for service in the temple and in Christianity for service in the Church. *Hupereteo* means at root to steer. . . In terms of service, it signifies esp. the relation to the master to whom the service is rendered. As distinct from all these terms, *diakoneo* has the special quality of indicating very personally the service rendered to another. It is thus closest to *hupereteo*, but in *diakoneo* there is a stronger approximation to the concept of a service of love. (Kittel, Vol 2 p. 81ff)

“*doulos... 1. a slave, bondman, man of servile condition... a. properly... b. metaph. aa. one who gives himself up wholly to another’s will... gg. doulos tinos devoted to another to the disregard of one’s own interests...*” (Thayer, 157-158; 1401)

“*doulos sundoulos, doule douleuo, douleia. ... All the words in this group serve either to describe the status of a slave or an attitude corresponding to that of a slave. ... The meaning is so unequivocal and self-contained that it is superfluous to give examples of the individual terms or to trace the history of the group. ... Hence we have a service that is not a matter of choice for the one who renders it, which he has to perform whether he likes or not, because he is subject as a slave to an alien will, to the will of his owner...*” (Kittel, Vol 2, p. 261-280; NT:1401)

While the apostles in the early days had competed become the greatest, Peter is now so content to be a slave of Jesus Christ that he placed it even before calling himself an apostle.

An apostle is simply another term for a servant, but it takes it into one specific area of service.

“*apostolos, 1. a delegate, messenger, one sent forth with orders... 2. Specially applied to the twelve disciples whom Christ selected, out of the multitudes of his adherents to be his constant companions and the heralds to proclaim to men the kingdom of God... 3. In a broader sense the name is transferred to other eminent Christian teachers.*” (Thayer, 68; 652).

There were only twelve men chosen by Jesus to be His apostles. When Judas fell from this position, Peter used a prophecy from Psalms as the authority to keep that number at twelve.

*“For it is written in the Book of Psalms: ‘Let his dwelling place be desolate, And let no one live in it’; and, ‘Let another take his office.’ 21 “Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, 22 beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection.” Acts 1:20-22*

Paul also became an apostle, and Jesus appeared to him for that reason.

*Then last of all He was seen by me also, as by one born out of due time. 9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, 1 Cor 15:8-10*

*Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead), Gal 1:1*

*But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. Acts 26:16*

Although many today have the impression that this was a great position of honor and prestige, yet that was never the case.

***For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. 10 We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! 11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. 12 And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. 1Cor. 4:9-13***

Thus when Peter calls himself a slave and an apostle of Jesus, he was speaking of the important and unique service they gave to the church.

***And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. 1Cor. 12:28***

***Therefore He says: "When He ascended on high, He led captivity captive, And gave gifts to men." And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, Eph 4:8, 11-13***

These were the men Jesus had promised to give the Holy Spirit.

***But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. Jn. 14:26***

***However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. 14 He will glorify Me, for He will take of what is Mine and declare it to you. Jn. 16:13-15***

Later Jesus gave the prophets, through the laying of of the apostles hands, and together, the apostles and prophets reveal the NT to all disciples.

***Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21 in whom the whole building, being fitted together, grows into a holy temple in the Lord Eph. 2:19-21***

***how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), 5 which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: Eph. 3:3-5***

Thus Peter, as an apostle, is writing these words through the inspiration of the Holy Spirit and thus teaching us to observe all that Jesus had commanded.

### **To those who have obtained like precious faith with us**

As noted in the introduction, this is the only clue we have to those to whom Peter was writing this letter. This is the only place in the NT that this concept is revealed. Elsewhere letters are sent to the saints, to faithful brethren, and to the church. Peter is writing not to a single church, but to any and all who have obtained the same precious faith that God had revealed to Peter. This is the only place in the NT where term is used. It is made up of the prefix equal and the general term for honor and something that is precious.

*isótimos*; from *ísos* (2470), equal, and *timē* (5092), price. Equally precious or valuable (2 Peter 1:1). (Complete Word Study Dictionary: NT: 2472)

*“timé, timáo ... 1. The “worth” one ascribes to a person, i.e. “satisfaction,” “compensation,” “evaluation,” “honour”... 2. “Value,” “honour,” usually ascribed to an exalted personage, “regard” or “respect” paid to*

another, similarly *timao* means a. active “to value,” “to show honour,”... b. passive “to be deemed worthy of an honour.” ...” (Kittel Vol 8 p. 169 NT:5091-5092)

Peter and the rest of the apostles had a uniquely precious faith. Although all faith comes by hearing the word of God, their faith was directly based upon the Holy Spirit that dwelled within them, verified by the miracles they were allowed to perform.

*how that by revelation He made known to me the mystery (as I have briefly written already, 4 by which, when you read, you may understand my knowledge in the mystery of Christ), Eph. 3:3-4*

*So then faith comes by hearing, and hearing by the word of God. Rom 10:17*

Hence Peter’s faith was precious indeed. Yet as Paul made clear, when we read what they wrote, we have the same understanding of the same knowledge and thus have the identically same precious faith they had. The apostles “obtained” it by direct revelation and other Christians through their writings.

*“lagchánō ... denotes (a) "to draw lots," John 19:24; (b) "to obtain by lot, to obtain," Luke 1:9, "his lot was," lit., "he received by lot," i. e., by divine appointment; Acts 1:17, of the portion "allotted" by the Lord to His apostles in their ministry (cf. A, above); 2 Peter 1:1, "that have obtained (a like precious faith)," i. e., by its being "allotted" to them, not by acquiring it for themselves, but by divine grace (an act independent of human control, as in the casting of "lots") (Vine's Expository Dictionary NT:2975)*

This term clearly has a very unusual meaning. As Vine notes, it was generally used of casting lots, either under the direction of God or simply allowing time and chance to work. While the lot cast for the apostle would have been under God’s control, the lot the soldiers cast was not. This leaves with very little to work with. It is so easy to go too far when interpreting something this symbolic. It could be a reference to God giving each tribe and each man in that tribe his allotted portion of land. But this term is not used in that way in the Septuagint so it would be a guess. Vine gropes for the answer that it is somehow under divine control, but then takes it too far by moving into Calvinism.

Since God wants all men to be saved and come to the knowledge of the truth, this term has nothing to do with God’s allotting it directly to them, for if that were the case then all would have been so allotted.

*who desires all men to be saved and to come to the knowledge of the truth. 1Tim. 2:4*

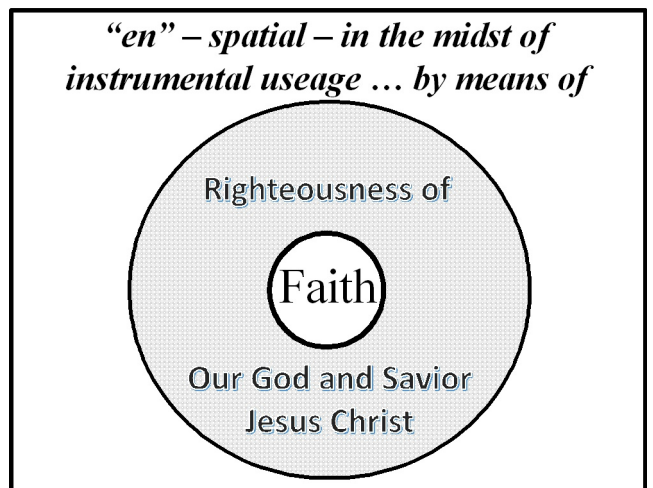
*but is longsuffering toward us, not willing that any should perish but that all should come to repentance. 2Pet. 3:9*

Yet God did take the initiative. God had sent Jesus and the Holy Spirit. The apostles had been commissioned by God to go into all the world and preach this gospel to every creature. If we have this faith, the source was in God because God made it possible through His mercy, longsuffering and compassion.

### **by the righteousness of our God and Savior Jesus Christ:**

“By” has the basic meaning of “in the midst,” but can also be the instrumental “by.”

“en... en with about **2700 occurrences**, is by far the most frequent prep. in the NT. ... **Spatial usage:** a) **en is used to designate the place in, at, or on which something is found** ... in the house, in the city, in the wilderness, at the well, "at the right hand" ... For the inner relationship between God and a person: The frequent statement that God works in a person (1 Cor 12:6; Phil 1:6; 2:13; Col 1:29; cf. Mark 6:14 par.; Eph 2:2) ... **Temporal usage:** en is used to refer to: a) A point in time: in that hour (Matt 8:13); on the sabbath (John 7:23); ... **Instrumental usage:** a) Use of *en* to describe means is not unknown in classical Greek, but becomes common in the LXX, ... "by the blood (of



Christ)" (Rom 5:9; Heb 9:22; Rev 1:5, etc.) (Exegetical Dictionary of NT: 1722)

This expression can be taken in more than one scriptural way. First, because the genitive "righteousness of" can be either objective or subjective this could be speaking of Jesus personal righteousness (subjective) or our righteousness (objective). Since both are scriptural we are free to see it either way. The truth of the subjective genitive is found in John

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Jn. 1:9

Both objective (**our righteousness**) and subjective (**HIS RIGHTEOUSNESS**) are described in Romans.

*For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. 17 For in it **the righteousness of God** is revealed from faith to faith; as it is written, "The just shall live by faith." Rom 1:16-17*

*But **now the righteousness of God apart from the law** is revealed, being witnessed by the Law and the Prophets, 22 **even the righteousness of God, through faith in Jesus Christ**, to all and on all who believe. For there is no difference; 23 for all have sinned and fall short of the glory of God, 24 **being justified freely by His grace through the redemption that is in Christ Jesus**, 25 whom God set forth as a propitiation by His blood, through faith, **TO DEMONSTRATE HIS RIGHTEOUSNESS**, because in His forbearance God had passed over the sins that were previously committed, 26 **TO DEMONSTRATE AT THE PRESENT TIME HIS RIGHTEOUSNESS, THAT HE MIGHT BE JUST AND THE JUSTIFIER** of the one who has faith in Jesus. Rom 3:21-26*

Righteousness is a fundamental characteristic of God. It is "what is right, just or normal." God is always just, fair, and equitable in all His dealings. He never gives or takes less than what is deserved by the one who receives. All of God's commands are thus righteousness because if we could perfectly keep them, we would be treating everyone with the fairness and justice they deserve. No one will cry out "that's not fair" as long as we are keeping them.

*"dikaioσune... the virtue or quality or state of one who is dikaios; 1. in the broad sense, the state of him who is such as he ought to be, righteousness... b. **integrity, virtue, purity of life, uprightness, correctness in thinking, feeling and acting...**" (Thayer, p. 149; 1343)*

***tsedeq-** justice, rightness, righteousness a) **what is right or just or normal**, rightness, justness (of weights and measures) b) righteousness ...5) **used of God's attribute** c) righteousness, justice (in case or cause) d) rightness (in speech) e) righteousness (as ethically right)*

It is also the essence of God's character. Unlike Satan and those who follow him, God only uses his power, might and authority to be just, equitable, and fair to all who look to Him. By His righteousness joined to mercy, He has been more than fair to the seed of Adam. Already prepared with a plan to restore righteousness to all who would trust in His Son.

### **of our God and Savior Jesus Christ:**

For those who believe as Thomas that Jesus is divine, there is no real problem with this phrase. Jesus is God both in attributes, equality and ability.

*"Behold, the virgin shall be with child, and bear a Son, and **they shall call His name Immanuel,** which is translated, **"God with us."** Mt. 1:23*

*And Thomas answered and said to Him, **"My Lord and my God!"** 29 Jesus said to him, "Thomas, because you have seen Me, **you have believed. Blessed are those who have not seen and yet have believed."** Jn. 20:28-29*

*In the beginning was the Word, and the Word was with God, and **the Word was God.** 2 He was in the beginning with God. 3 **All things were made through Him, and without Him nothing was made that was made.** ... 14 **And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.** Jn. 1:1-4, 14*

*Have this attitude in yourselves which was also in Christ Jesus, 6 who, although **He existed in the form of God, did not regard equality with God a thing to be grasped,** 7 but emptied Himself, taking*

the form of a bond-servant, and being made in the likeness of men. Phil 2:5-8

God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has **in these last days spoken to us by His Son**, whom He has appointed heir of all things, **through whom also He made the worlds; 3 who being the brightness of His glory and the express image of His person**, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, Heb 1:1-4

**But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom. 9 You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions." 10 And: "You, Lord, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands. 11 They will perish, but You remain; And they will all grow old like a garment; 12 Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail."** Heb. 1:8-12

This is the most obvious translation. Jesus is the God and Savior under consideration. It is the easiest and most logical way to interpret "our God and Savior Jesus Christ."

## 2 Grace and peace

This greeting is found in nearly every epistle in the NT. A few books of the later books (1 & 2 Timothy, Titus and 2 John also add mercy.

**Grace to you and peace from God our Father and the Lord Jesus Christ.** Rom. 1:7  
**Grace to you and peace from God our Father and the Lord Jesus Christ.** 1Cor. 1:3  
**Grace to you and peace from God our Father and the Lord Jesus Christ.** 2Cor. 1:2  
**Grace to you and peace from God the Father and our Lord Jesus Christ,** Gal. 1:3  
**Grace to you and peace from God our Father and the Lord Jesus Christ.** Eph. 1:2  
**Grace to you and peace from God our Father and the Lord Jesus Christ.** Phil. 1:2  
**Grace to you and peace from God our Father and the Lord Jesus Christ.** Col. 1:2  
**Grace to you and peace from God our Father and the Lord Jesus Christ.** 1Th. 1:1  
**Grace to you and peace from God our Father and the Lord Jesus Christ.** 2Th. 1:2  
**Grace, mercy, and peace from God our Father and Jesus Christ our Lord.** 1Tim. 1:2  
**Grace, mercy, and peace from God the Father and Christ Jesus our Lord.** 2Tim. 1:2  
**Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.** Titus 1:4  
**Grace to you and peace from God our Father and the Lord Jesus Christ.** Philem. 3  
**Grace to you and peace be multiplied.** 1 Peter 1:2  
**Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,** 2Pet. 1:2-3  
**Grace, mercy, and peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.** 2Jn. 3  
**Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, 5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.** Rev. 1:4-5

When we think of God and his feelings and attitude toward those with a like precious faith, grace and peace ought to come into our minds as this is what God expresses toward us. His feelings toward us are "grace, graciousness, kindness, goodwill, ... for or towards one." This should create within us, "the sense of favor received, thankfulness, thanks, gratitude." Thus our relationship with God consists of both an understanding of His kindness and good will toward us while at the same time creating within us this sense of being favored and thus feeling grateful.

"charis... grace; Latin gratia: I. **outward grace or favor** (as we say well or ill favored), grace, loveliness, Hom., etc.; II. *grace or favor felt*, whether on the part of the Doer or the Receiver: 1. **on the part of the Doer**, grace, graciousness, kindness, goodwill, ... for or towards one, ... 2. **on the part of the Receiver**, the sense of favor received, thankfulness, thanks, gratitude, ... for a thing, ... to **acknowledge a sense of favor, feel grateful**, ... to feel gratitude to one for a thing, ... (Liddell and Scott Abridged Greek Lexicon. NT: 5485)

The more we learn of God, of His mercy, compassion, pity, grace and of the peace He has offered to mankind at the cost of His Only Son, the more strongly we understand and feel blessed.

*5 Now the LORD descended in the cloud and stood with him there, and proclaimed the name of the Lord. 6 And the Lord passed before him and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, 7 keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation." Ex 34:5-7*

*"For a mere moment I have forsaken you, But with great mercies I will gather you. 8 With a little wrath I hid My face from you for a moment; But with everlasting kindness I will have mercy on you," Says the Lord, your Redeemer. 9 "For this is like the waters of Noah to Me; For as I have sworn That the waters of Noah would no longer cover the earth, So have I sworn That I would not be angry with you, nor rebuke you. 10 For the mountains shall depart And the hills be removed, But My kindness shall not depart from you, Nor shall My covenant of peace be removed," Says the Lord, who has mercy on you. Isa 54:7-10*

*When you are in distress, and all these things come upon you in the latter days, when you turn to the Lord your God and obey His voice 31 (for the Lord your God is a merciful God), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them. Deut 4:30-31*

When we hear of grace from God, these are the things that should come into our minds. God's gracious promises and covenants with our fathers, from Abraham and those who followed him. Give us the comfort that God's grace is His settled feeling toward us.

The more you learn about God and Christ, the more grace and peace you will feel.

Peace is defined:

*"eirene,... 1. a state of national tranquility; exemption from the rage and havoc of war... 2. peace between individuals, i. e. harmony, concord... 3. security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous) ... 5. acc. to a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is..." (Thayer, 182; 1515)*

There are many passages that speak of the peace Jesus came to purchase for us and the lack of conflict we now have with God because of that sacrifice.

*Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. Jn. 14:27*

*Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. Rom. 5:1-2*

*Now the God of peace be with you all. Amen. Rom. 15:32*

*Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you. 2Cor. 13:11*

*Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. 1Th. 5:23*

*Now may the Lord of peace Himself give you peace always in every way. The Lord be with you all. 2Th. 3:16*

Once again, the attitude we ought to have as we consider God's view and estimation of those who us who have this "like precious faith" is not only grace, but also a sense of peace.

Peter puts it into an entirely different context in both of letters when he uses "be multiplied to you" which in the optative is expressed as a wish or desire. Some see this as a prayer or and expression of hope that Peter has for them. Although that may be true in the first letter, here Peter tied this "multiplying" to knowledge.



*plethuno*... This verb occurs 12 times in the NT (ca. 200 occurrences in the LXX), ... (Mt 24:12; Acts 6:7; 7:17; 9:31; 12:24; 1 Peter 1:2; 2 Peter 1:2; Jude 2) are passive with the meaning be multiplied, be allotted in abundance (so esp. with God as the logical subj.) or mid. (following the intrans. act. sense): multiply, increase, grow (e.g., Matt 24:12, (Exegetical Dictionary NT:4129)

There is a direct tie to our ability to accept, appreciate and properly respond to His grace and our knowledge of God and Jesus. The more we know, the greater our understanding, appreciation and enjoyment of this grace and peace will become.

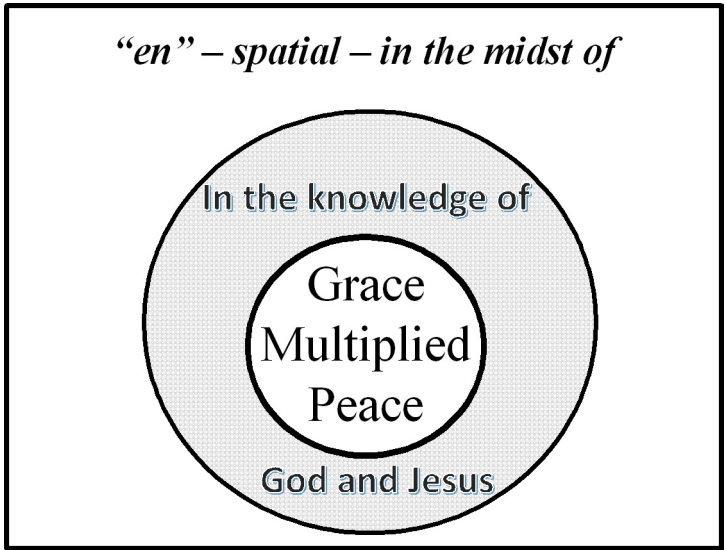
**in the knowledge of God and of Jesus our Lord,**

Yet even the knowledge here is not just the common term for “knowledge:”

*epignosis* ... denotes "exact or full knowledge, discernment, recognition," and is a strengthened form of *gnosis* expressing a fuller or a full "knowledge," a greater participation by the "knower" in the object "known," thus more powerfully influencing him. (Vine's Expository Dictionary NT:1922)

*epignōsis*; ... to recognize. It is more intens. than *gnōsis* (1108), knowledge, because it expresses a more thorough participation in the acquiring of knowledge on the part of the learner. In the NT, it often refers to knowledge which very powerfully influences the form of religious life, a knowledge laying claim to personal involvement. (Complete Word Study Dictionary: NT:1922)

*“epignosis...(epiginosko q.v.) precise and correct knowledge; used in the N.T. of the knowledge of things ethical and divine... “epiginosko...to become thoroughly acquainted with, to know thoroughly; to know accurately, know well... 2. to know... a. to recognize... to recognize a thing to be what it really is...” (Thayer, 1922)*



This is not superficial knowledge. When we first meet someone we know them. But after many years of experiencing life together we “*epi-know*” them. This is true of friends, especially true of a spouse, but reaches its pinnacle in God and Jesus. When our knowledge of God and Jesus reach a level where we have an expert knowledge, true and accurate, precise and correct, grace and peace will truly be multiplied. . It is also knowledge that is thorough, and well understood. Thus God is recognized for what He really is. A loving gracious Father.

This grace and peace comes as a result of the knowledge we gain of God and Jesus. The more we learn of these two beings, the greater our feelings of special blessedness and serenity will be.

**3 as His divine power**

This is a conjunction which ties us back into the previous verse. It is defined:

*“hos... adverbial form of the relative pronoun hos, he, ho, which is used in comparison, as, like as, even as, according as, in the same manner as, etc. ... When thus used hos refers a. to the manner (‘form’) of the action expressed by the finite verb, and is equiv. to in the same manner as, after the fashion of; ...c. Hos makes reference to a similarity or equality... d. hos so makes reference to the quality of a person, thing, or action, as to be equiv. to such as, exactly like, as it were” (Thayer, p. 680-682; 5613*

This relative pronoun forms the bridge between verse two and three. Revealing one of the main things that as we gain the deeper and richer understanding that “*epignosis*” can bring. This use of His divine power reveals and very important part of God’s character. It is a word of proportion, relation and equality. All that verse 1 and 2 say are true because of the contents of verse 3.