

# Exegetical Notes for 2 Peter 1:12-15

## KEY

**ACCS** = Ancient Christian Commentary on Scripture: New Testament XI (Gerald Bray, Ed.)

**ADAMS** = An Exposition of 2 Peter (Thomas Adams)

**ATR** = Word Pictures in the New Testament (A.T. Robertson).

**BAG** = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

**Barclay** = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

**BAW** = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

**BKBC** = Bible Knowledge Background Commentary: John, Hebrews - Revelation (Craig A. Evans, Gen. Ed.).

**Brown** = Parting Counsels: An Exposition of the First Chapter of the Second Epistle of the Apostle Peter with Four Additional Discourses. Edinburgh: William Oliphant and Sons. 1861 (John Brown).

**Bullinger** = Figures of Speech Used in the Bible (E.W. Bullinger).

**Calvin** = Calvin's Commentaries, Vol. XXII (John Calvin).

**Cedar** = The Preacher's Commentary: James, 1 & 2 Peter, Jude (Paul A. Cedar).

**Clark** = Clark's Commentary (Adam Clark).

**CNTOT** = Commentary on the New Testament Use of the Old Testament (Beale and Carson, Eds.)

**Dauids** = The Letters of 2 Peter and Jude: The Pillar New Testament Commentary (Peter H. Davids).

**DNTT** = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

**Expositors** = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

**Fickett** = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

**Gill** = Gill's Commentary on the Bible (John Gill).

**Gene Green** = Jude and 2 Peter: Baker Exegetical Commentary on the New Testament (Gene Green)

**Grudem** = Systematic Theology (Wayne Grudem).

**Guthrie** = New Testament Introduction (Donald Guthrie).

**Helm** = 1 & 2 Peter and Jude (David R. Helm).

**Keener** = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

**Kelly** = A Commentary on the Epistles of Peter and Jude (J.N.D. Kelly).

**Kittle** = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

**Lewis** = Integrative Theology (Gordon Lewis and Bruce Demarest).

**Lenski** = The Interpretation of I and II Epistles of Peter, the three Epistles of John, and the Epistle of Jude (R.C. Lenski).

**Luther** = Commentary on Peter and Jude (Martin Luther).

**Lloyd-Jones** = Expository Sermons on 2 Peter (D.M. Lloyd Jones).

**MacArthur** = MacArthur New Testament Commentary: 2 Peter (John MacArthur).

**Maclaren** = Expositions of Holy Scripture: 2 Peter (Alexander Maclaren).

**Metzger** = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

**Michael Green** = Tyndale New Testament Commentaries: 2 Peter and Jude (Michael Green).

**NLK** = New Linguistic and Exegetical Key to the Greek New Testament..

**Schreiner** = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

**Shedd** = Dogmatic Theology (W.G.T. Shedd), 3<sup>rd</sup> edition.

**Thomas** = 1 & 2 Peter: The Crossway Classic Commentaries (Griffith Thomas).

**Vincent** = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

**Wallace** = Greek Grammar Beyond the Basics (Daniel B. Wallace).

### Three Steps of Exegesis

- ❶ Do an initial translation of the entire passage.
- ❷ Do a detailed analysis of the grammar, working verse-by-verse to the end of the text.
- ❸ Do a detailed exegesis of the passage by way of a "shot-gun" approach, using all the exegetical tools.

√ In no particular order:

- Work from critical commentaries to practical.
- Word studies and cross-references (analogy of the faith).
- Applicational analysis - applicational issues arising from the text.
- Theological analysis - theological issues arising from the text.

√ "Blast away" at the passage until I am content with my exegesis, main idea, and outline.

- Smooth away all of the wrinkles.
- The process is to yield an accurate "statue" as I chisel away the debris.

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### Parsing Verbs and Declining Nouns

Verbs:            μ            (ποιμαίνω = to tend, shepherd || Verb: Second Person Plural Aorist Imperative Active).  
                    ἄ                    (ἀποκαλύπτω = to reveal, disclose || Verb: Present Passive Infinitive).

Nouns:            μ            , (            μ = suffering || Noun: Neuter Genitive Plural).

Participles:    μ            (μελλω = to be about to || Present Active Participle: Feminine Genitive Singular).

Adjectives:    (ἑπιεικής = gentle, kind || Adjective: Masculine Dative Plural).

Pronouns:      (ἐγώ = I || First Person Independent Personal Pronoun: Nominative Singular).  
                    ἡμῖν (ἐγώ = I || First Person Independent Personal Pronoun: Dative Plural).  
                    ὑμεῖς (σὺ = you || Second Person Independent Personal Pronoun: Dative Plural).  
                    (αὐτός = He, Him || Third Person Independent Personal Pronoun: Masculine Nominative Singular).

**12 Therefore,**

I will always be ready to remind you

concerning **these things**,

although you have come **to know them**  
and have been established **in the truth** which is present with you—

**13** but I consider it right, (as long as I am in this temporary dwelling),

to stir you up  
by way of reminder,

**14** knowing that

**the removal of my dwelling is imminent,**

as also our Lord Jesus Christ made clear to me.

**15** And I will also be diligent that

**at any time after my departure**

you may be able to remember these things.

## TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

### **GREEK TEXT:**

12 Διὸ μελλήσω ἀεὶ ὑμας ὑπομιμνήσκειν περὶ τούτων καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείᾳ 13 δίκαιον δὲ ἡγομαὶ ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι διεγείρειν ὑμας ἐν ὑπομνήσει 14 εἰδὼς ὅτι ταχινή ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι 15 σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμας μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιησθαι.

### **ENGLISH TRANSLATION:**

**12** Therefore, I will always be ready to remind you concerning these things, although you have come to know them and have been established in the truth which is present with you—**13** but I consider it right, as long as I am in this temporary dwelling, to stir you up by way of reminder, **14** knowing that the removal of my dwelling is imminent, as also our Lord Jesus Christ made clear to me. **15** And I will also be diligent that at any time after my departure you may be able to remember these things.

### **PASSAGE OUTLINE:**

#### I. Peter's Intention to Continually Remind His Readers of the Truth (12)

- A. The word "therefore" connects to the truth of what he's written in 1:3-11
- B. Peter affirms that they already know these things and are established in them

#### II. Peter's Intention to "Stir Them Up" By Way of Reminder (13-14)

- A. This is "right" to do as long as Peter is alive
- B. Peter knows that his death is imminent

- 1. This he knows from the Lord Jesus Christ

#### III. Peter's Intention That They Will Remember These Things After His Death (15)

### **SERMON OUTLINE:**

#### I. Who Needs to be Reminded of the Truth? (12)

- A. Peter's Intention
- B. Peter's Affirmation

## II. Why Do We Need to be Reminded of the Truth? (13-15)

A. It Fuels Our Passion for the Supremacy of Christ (13)

B. It is the Rightful Role of Shepherds (13)

1. Cf. Ephesians 4)

C. The Time We Have to Live Our Lives is Brief and Final (14-15)

**PASSAGE SUBJECT/THEME (what is the passage talking about):** Being stirred up by keeping the truth in mind.

**PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about):** Reminders of the truth are relevant to those who already know it.

**PASSAGE MAIN IDEA (central proposition of the text):**

**PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?):**

**SERMON SUBJECT/THEME (what am I talking about):**

**SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about):**

**INITIAL CENTRAL PROPOSITION OF THE SERMON:**

**MEMORABLE CENTRAL PROPOSITION OF THE SERMON:** Don't Forget What You Know

**SERMONIC IDEA/TITLE:** Don't Forget What You Know

## HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

This brief interlude between 1:3-11 and 1:16-21 serves several purposes. 1) It points back to what Peter has already written in 3-11 while also encouraging his readers that they know these things that he gives by way of reminder. 2) It serves as a bridge to the body of the letter, namely 2:1 ff. (as regards false prophets). 3) It sets up the entire letter as a last will and testament.

In antiquity, particularly Jewish antiquity as here, there was a tradition of writing that follows the form of a last testament. Cf. Jacob on his death bed in Genesis 49:1-28; Moses in Deut. 33:1-29; Joshua in Joshua 24:1-28; David in 1 Kings 2:1-9. Cf. also Jesus' final words in Luke 22:14-36 and John chapters 13-17, as well as Paul's farewell in Miletus (Acts 20:17-35). I would disagree with the Acts passage and perhaps suggest 2 Timothy 4.

Genesis 49:1-29 1 Then Jacob summoned his sons and said, "Assemble yourselves that I may tell you what shall befall you in the days to come. 2 "Gather together and hear, O sons of Jacob; And listen to Israel your father. 3 "Reuben, you are my first-born; My might and the beginning of my strength, Preeminent in dignity and preeminent in power. 4 "Uncontrolled as water, you shall not have preeminence, Because you went up to your father's bed; Then you defiled {it}-- he went up to my couch. 5 "Simeon and Levi are brothers; Their swords are implements of violence. 6 "Let my soul not enter into their council; Let not my glory be united with their assembly; Because in their anger they slew men, And in their self-will they lamed oxen. 7 "Cursed be their anger, for it is fierce; And their wrath, for it is cruel. I will disperse them in Jacob, And scatter them in Israel. 8 "Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you. 9 "Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up? 10 "The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him {shall be} the obedience of the peoples. 11 "He ties {his} foal to the vine, And his donkey's colt to the choice vine; He washes his garments in wine, And his robes in the blood of grapes. 12 "His eyes are dull from wine, And his teeth white from milk. 13 "Zebulun shall dwell at the seashore; And he {shall be} a haven for ships, And his flank {shall be} toward Sidon. 14 "Issachar is a strong donkey, Lying down between the sheepfolds. 15 "When he saw that a resting place was good And that the land was pleasant, He bowed his shoulder to bear {burdens}, And became a slave at forced labor. 16 "Dan shall judge his people, As one of the tribes of Israel. 17 "Dan shall be a serpent in the way, A horned snake in the path, That bites the horse's heels, So that his rider falls backward. 18 "For Thy salvation I wait, O \Lord\. 19 "As for Gad, raiders shall raid him, But he shall raid {at} their heels. 20 "As for Asher, his food shall be rich, And he shall yield royal dainties. 21 "Naphtali is a doe let loose, He gives beautiful words. 22 "Joseph is a fruitful bough, A fruitful bough by a spring; {Its} branches run over a wall. 23 "The archers bitterly attacked him, And shot {at him} and harassed him; 24 But his bow remained firm, And his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel), 25 From the God of your father who helps you, And by the Almighty who blesses you {With} blessings of heaven above, Blessings of the deep that lies beneath, Blessings of the breasts and of the womb. 26 "The blessings of your father Have surpassed the blessings of my ancestors Up to the utmost bound of the everlasting hills; May they be on the head of Joseph, And on the crown of the head of the one distinguished among his brothers. 27 "Benjamin is a ravenous wolf; In the morning he devours the prey, And in the evening he divides the spoil." # 28 All these are the twelve tribes of Israel, and this is what their father said to them when he blessed them. He blessed them, every one with the blessing appropriate to him. 29 Then he charged them and said to them, "I am about to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,

Joshua 24:1-29 1 Then Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel and for their heads and their judges and their officers; and they presented themselves before God. 2 And Joshua said to all the people, "Thus says the \Lord,\ the God of Israel, 'From ancient times your fathers lived beyond the River, {namely,} Terah, the father of Abraham and the father of Nahor, and they served other gods. 3 'Then I took your father Abraham from beyond the River, and led him through all the land of Canaan,

and multiplied his descendants and gave him Isaac. 4 'And to Isaac I gave Jacob and Esau, and to Esau I gave Mount Seir, to possess it; but Jacob and his sons went down to Egypt. 5 'Then I sent Moses and Aaron, and I plagued Egypt by what I did in its midst; and afterward I brought you out. 6 'And I brought your fathers out of Egypt, and you came to the sea; and Egypt pursued your fathers with chariots and horsemen to the Red Sea. 7 'But when they cried out to the \Lord, He put darkness between you and the Egyptians, and brought the sea upon them and covered them; and your own eyes saw what I did in Egypt. And you lived in the wilderness for a long time. 8 'Then I brought you into the land of the Amorites who lived beyond the Jordan, and they fought with you; and I gave them into your hand, and you took possession of their land when I destroyed them before you. 9 'Then Balak the son of Zippor, king of Moab, arose and fought against Israel, and he sent and summoned Balaam the son of Beor to curse you. 10 'But I was not willing to listen to Balaam. So he had to bless you, and I delivered you from his hand. 11 'And you crossed the Jordan and came to Jericho; and the citizens of Jericho fought against you, {and} the Amorite and the Perizzite and the Canaanite and the Hittite and the Girgashite, the Hivite and the Jebusite. Thus I gave them into your hand. 12 'Then I sent the hornet before you and it drove out the two kings of the Amorites from before you, {but} not by your sword or your bow. 13 'And I gave you a land on which you had not labored, and cities which you had not built, and you have lived in them; you are eating of vineyards and olive groves which you did not plant.' 14 'Now, therefore, fear the \Lord and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the \Lord.' 15 'And if it is disagreeable in your sight to serve the \Lord, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the \Lord.'" 16 And the people answered and said, "Far be it from us that we should forsake the \Lord to serve other gods; 17 for the \Lord our God is He who brought us and our fathers up out of the land of Egypt, from the house of bondage, and who did these great signs in our sight and preserved us through all the way in which we went and among all the peoples through whose midst we passed. OS 24:18 "And the \Lord drove out from before us all the peoples, even the Amorites who lived in the land. We also will serve the \Lord, for He is our God." 19 Then Joshua said to the people, "You will not be able to serve the \Lord, for He is a holy God. He is a jealous God; He will not forgive your transgression or your sins. 20 "If you forsake the \Lord and serve foreign gods, then He will turn and do you harm and consume you after He has done good to you." 21 And the people said to Joshua, "No, but we will serve the \Lord.'" 22 And Joshua said to the people, "You are witnesses against yourselves that you have chosen for yourselves the \Lord, to serve Him." And they said, "We are witnesses." 23 "Now therefore, put away the foreign gods which are in your midst, and incline your hearts to the \Lord, the God of Israel." 24 And the people said to Joshua, "We will serve the \Lord our God and we will obey His voice." 25 So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem. 26 And Joshua wrote these words in the book of the law of God; and he took a large stone and set it up there under the oak that was by the sanctuary of the \Lord.' 27 And Joshua said to all the people, "Behold, this stone shall be for a witness against us, for it has heard all the words of the \Lord which He spoke to us; thus it shall be for a witness against you, lest you deny your God." 28 Then Joshua dismissed the people, each to his inheritance. 29 And it came about after these things that Joshua the son of Nun, the servant of the \Lord, died, being one hundred and ten years old.

1 Kings 2:1-10 As David's time to die drew near, he charged Solomon his son, saying, 2 "I am going the way of all the earth. Be strong, therefore, and show yourself a man. 3 "And keep the charge of the \Lord your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the law of Moses, that you may succeed in all that you do and wherever you turn, 4 so that the \Lord may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.' 5 "Now you also know what Joab the son of Zeruiah did to me, what he did to the two commanders of the armies of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he killed; he also shed the blood of war in peace. And he put the blood of war on his belt about his waist, and on his sandals on his feet. 6 "So act according to your wisdom, and do not let his gray hair go down to Sheol in peace. 7 "But show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table; for they assisted me when I fled from Absalom your brother. 8 "And behold, there is with you Shimei the son of Gera the Benjamite, of Bahurim; now it was he who cursed me with a violent curse on the day I went to Mahanaim. But when he came down to me at the Jordan, I swore to him by the \Lord, saying, 'I

will not put you to death with the sword.' 9 "Now therefore, do not let him go unpunished, for you are a wise man; and you will know what you ought to do to him, and you will bring his gray hair down to Sheol with blood." 10 Then David slept with his fathers and was buried in the city of David.

Luke 22:14-29 14 And when the hour had come He reclined {at the table,} and the apostles with Him. 15 And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; 16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God. " 17 And when He had taken a cup {and} given thanks, He said, "Take this and share it among yourselves; 18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes. " 19 And when He had taken {some} bread {and} given thanks, He broke {it,} and gave {it} to them, saying, "This is My body which is given for you; do this in remembrance of Me." 20 And in the same way {He took} the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood. 21 "But behold, the hand of the one betraying Me is with Me on the table. 22 "For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!" 23 And they began to discuss among themselves which one of them it might be who was going to do this thing. 24 And there arose also a dispute among them {as to} which one of them was regarded to be greatest. 25 And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' 26 "But not so with you, but let him who is the greatest among you become as the youngest, and the leader as the servant. 27 "For who is greater, the one who reclines {at the table,} or the one who serves? Is it not the one who reclines {at the table}? But I am among you as the one who serves. 28 "And you are those who have stood by Me in My trials; 29 and just as My Father has granted Me a kingdom, I grant you 30 that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.

2 Tim. 4:1-8 1 I solemnly charge {you} in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: 2 preach the word; be ready in season {and} out of season; reprove, rebuke, exhort, with great patience and instruction. 3 For the time will come when they will not endure sound doctrine; but {wanting} to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; 4 and will turn away their ears from the truth, and will turn aside to myths. 5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry. 6 For I am already being poured out as a drink offering, and the time of my departure has come. 7 I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

Peter Davids records some common elements of these testaments / farewells:

- 1) A prediction of one's death
- 2) A Prediction of a future crisis for those the dying person leaves behind (concern for their future).
- 3) Encouragement to continue on.
- 4) Blessing.
- 5) Reference to the legacy the departing person leaves behind.

Paul Helm cites New Testament scholar Douglas Moo: "Many scholars classify it as a 'testament' or at least think that it has many of the characteristics of a testament . . . a book or part of a book, in which a person makes a final speech from his or her deathbed. . . . Typical features of these testaments are: 1. The speaker knows (sometimes by prophecy) that he is about to die. 2. The speaker gathers around him his children or a similar audience. 3. The speaker often impresses on his audience the need for his hearers to remember his teaching as an example. 4. The speaker makes predictions about the future. 5. The speaker gives moral exhortations." [204]

Apparently, the classification of 2 Peter 1:12-15 as a testament was popularized among scholars by Bauckham's commentary in 1983. Some scholars debate this as other testaments are pseudepigraphical and liberals have used this as an argument against Petrine authorship. Suffice to say that the section has elements that are testamental (much as those in canonical writings above).

Helm's outline is helpful:

#### I. Matters of First Importance

- A. The Lessons Peter Has for Us to Learn: Faith and Following
- B. The Method Peter Uses to Teach Us: A Threefold Reminder
- C. The Intentions Peter Has for Us: Established in Truth

#### II. A Faith That Flourishes

## 1:12 EXEGESIS

Διὸ μελλήσω ἀεὶ ὑμας ὑπομιμνήσκειν περὶ τούτων καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείᾳ

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Διὸ (Διὸ = therefore, wherefore || conjunction). –

μελλήσω (μελλω - to be about to, intend, have in mind || First Person Singular Future Indicative Active).

ἀεὶ (ἀεὶ = always || Adverb). –

ὑμας (συ = you || Second Person Independent Personal Pronoun: Accusative Plural). –

ὑπομιμνήσκειν (ὑπομιμνήσκω = cause to remember, put in mind, remind || Verb: Present Active Infinitive).

περὶ τούτων (τούτο = this || Near Demonstrative Pronoun: Neuter Genitive Plural). –

καίπερ (καίπερ = although || Adverbial Concessive Conjunction). –

εἰδότας (οἶδα || Perfect Active Participle: Masculine Accusative Plural).

καὶ ἐστηριγμένους (στηρίζω = to strengthen, establish || Perfect Passive Participle: Masculine Accusative Plural). Indicates a settled condition.

ἐν τῇ παρουσίᾳ (παρεῖμι = to be present, have come || Present Active Participle: Dative Feminine Singular).

ἀληθείᾳ (ἀληθεια || Noun: Dative Feminine Singular).

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ENGLISH TRANSLATION:

**Therefore, I will always be ready to remind you concerning these things, although you have come to know them and have been established in the truth which is present with—**

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**Therefore, I will always be ready to remind you concerning these things, (Διὸ μελλήσω ἀεὶ ὑμας ὑπομιμνήσκειν περὶ τούτων)**

Awkward phrase, grammatically. Lit. "I will always be reminding you." Since he speaks of his soon to be death. It sounds like he's going to be around a while. But he's referring to the letter itself and his willingness to instruct them as long as he is alive, and beyond by way of apostolic letter.

Gene Green adds the helpful clarification ==>

"Peter adds the word ἀεὶ (aei), which is most often understood as "always' or "continually" (2 Cor. 6:10; 1 Pet. 3:15). But here the sense is rather iterative as both the NRSV ("I intend to keep on reminding you") and the NLT ("I plan to keep on reminding you") recognize (BDAG

22; Mark 15:8 [v.l.]; Acts 7:51; 2 Cor. 4:11; Heb. 3:10). He plans to keep on reminding them (v. 15, note the inclusio), the letter itself being the means by which he will accomplish this task even after his demise (vv. 13-14). Peter intends the script to be read on various occasions in the future. Tenses in letters are somewhat slippery since the author will often adopt verb tenses that relate to the time when the correspondence is read. So, for example, an aorist indicative "I wrote" (Rom. 5:15; 1 Cor. 9:15; Gal. 6:11) in a letter should be understood from the stance of the reader rather than the author (Trapp 2003: 36-37). This phenomenon explains the futures in verses 12 and 15 as the author looks out at the way the correspondence will be used. We should also remember that the ancients' letters "stand in for living speech, and for the living presence of the speakers, each representing its writer to its recipient in his or her inevitable absence" (Trapp 2003: 39). As P. Ovidius Naso wrote to his friend, "Just is once we used to consume long hours in talk, and day gave out before our conversation was over, so now let the written word carry our silent voices to and fro, and let hand and paper play the tongue's role" (Trapp 2003: 67). The juxtaposition of the future function of the letter (vv. 12, 15) and the author's forthcoming demise (vv. 13-14) is poignant indeed." [Gene Green, 208]

The value of repetition. According to some research, you forget 90% of what you hear within an hour of when you heard it! That would be frustrating for people like me, except I just heard that some newer studies are saying that listening is more effective than reading, as far as learning goes. One fairly well known author claims that he doesn't care if his books ever get printed so long as they are in audio (for just that reason).

We become dull of hearing.

But we quickly forget. (If you think I'm smart because of what I share on a Sunday morning . . .). Cf. Phil. 3:1.

"Certainly 2 Peter 2 and Jude's letter vividly illustrate this principle of divine repetition in Scripture. The New Testament epistles deal with the same gospel in all its richness by revealing it in different terms and analogies. The Synoptic Gospels tell the same story three ways. Jesus repeated His message in sermons, parables, and object lessons everywhere He went, exposing His followers to the truth again and again. That was critical in the training of the Twelve. The messages of the Old Testament prophets are essentially the same as they preach law, judgment, and forgiveness. The Psalms repeat the attributes and works of God. The books of Chronicles rehearse material from 1 and 2 Samuel and 1 and 2 Kings. Deuteronomy 5:1-22 is a second giving of the Law at Sinai (Exodus 20), which reminded the people of it and readied them to enter the Promised Land." [MacArthur, 49]

I have been accused of going too slow and repeating / reviewing . . . While I could move faster, and that is my desire and a stated goal for this year, I know from experience that zipping through books of the Bible (preaching or teaching through an epistle in less than a year) doesn't allow you to get into the depth of the passage.

**although you have come to know them and have been established in the truth which is present with you—** (καίπερ εἰδóτας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείας)

To say that it's a reminder and they know these things was a polite form of address. To be thought ignorant was an insult. This is saying as an encouragement, "You know this, you may need to be reminded, but you know these things!" It's t/opposite of saying, "I'm telling you this because you're ignorant." (implied, "I know more than you / you're not up on things"). Cf. Rom. 15:15; 1 Cor. 15:1; 2 Tim. 1:6; Jude 5.

JOH 6:45 "It is written in the prophets, '\And they shall all be taught of God\.' Everyone who has heard and learned from the Father, comes to Me. (NASB)

1TH 4:9 Now as to the love of the brethren, you have no need for {anyone} to write to you, for you yourselves are taught by God to love one another; (NASB)

HEB 10:16 #"\This is the covenant that I will make with them\ \After those days, says the Lord\: \I will put My laws upon their heart\, \And upon their mind I will write them,\\"# {He then says }, (NASB)

1JO 2:20 But you have an anointing from the Holy One, and you all know. (NASB)

1JO 2:21 I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth. (NASB)

1JO 2:24 As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father. (NASB)

1JO 2:27 And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. (NASB)

The idea of reminding will be mentioned 4 more times in this letter (1:13,15,3:1,2).

We do this sort of thing w/our children all the time. "Drive carefully!" "Don't get your feet wet!" A boss gives his employees final instructions before leaving on a trip. Educational institutions gather together all their graduating students for one final speech before they turn them loose upon the world.

1:12

1:13

1:15 total recall. Cf. 3:1-2.

It's not something "new and improved."

But this isn't inaccurate or window-dressing. They did know these things.

"He calls that the present truth, into the possession of which they had already entered by a sure faith. He, then, commends their faith, in order that they might remain fixed in it more firmly." [Calvin]

οἶδα || Perfect Active Participle: Masculine Accusative Plural. Some have tried to make a distinction between the 2 different words for "know" or "knowing" that are used in chapter 1 (οἶδα and γινωσκεις), but I think that's strained at best.

What things? The scope broadens. 1) 1:3-11; 2) Entire letter; 3) Apostolic doctrine (3:15, cf. Rom. 16:25; 1 Thess. 3:2; 1 Peter 5:10; Jude 4).

ἐστηριγμένους (στηρίζω = to strengthen, establish || Perfect Passive Participle: Masculine Accusative Plural). Indicates a settled condition.

"Why did Peter want to go on reminding people of these things, when he says that they know them and are already established in the presence of the truth? Perhaps the reason was that he wanted them to turn their head knowledge into practical action and maintain the truth which they knew they had, in order to escape being led away from the purity and simplicity of their faith by teachers of heresy, of whom he has a good deal to say in the course of his letter. Compare what Peter says to John's statement in his first epistle: 'I write to you, not because you do not know the truth, but because you know it.' The apostles wrote to people who knew the truth already and exhorted them to live up to what they knew. As John added a little further on: 'Let what you heard from the beginning abide in you.'" [Bede, On 2 Peter, cited in the ACCS, 137-38].

The term translated at different times in the New Testament as "steady," "established," and "strengthen" is an architectural one at its core. Thus, as we set out to apply it to our lives we can turn for insight to the role of today's structural engineer. After all, like Peter who is building the church, the primary role of the structural engineer is that of ensuring stability. One structural engineer has written:

Most people readily think of vertical stability and can quickly relate that to the need for securing solid foundations. Heavier loads require deeper, more solid foundations lest they become unstable. Also important is the horizontal stability of a structure. This is what ensures that a building doesn't blow over in a hurricane, or shake loose during a seismic (earthquake) event."

For everyone coming to grips with the aim of Peter the application can't be missed. Christians who keep themselves from falling — Christians who have a faith that flourishes — Christians who will finish well — will be those who dig a little deeper as well as those who find ways to resist the winds in their spiritual efforts to go a little higher." [David Helm, 207]

Peter's words set the stage for chapter 2, much as does Jude and John in his first letter.

## 1:13 EXEGESIS

GREEK TEXT:

δίκαιον δὲ ἡγομαι ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι  
διεγείρειν ὑμᾶς ἐν ὑπομνήσει

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δίκαιον (δικαιος || Adjective: Neuter Accusative Singular).

δὲ ἡγομαι (ἡγεομαι || Verb: First Person Singular Present Middle/Passive Indicative).

ἐφ' ὅσον (ὅσος = as great as, as long as || Correlative Pronoun: Accusative Masculine Singular).

εἰμι ἐν τούτῳ (τούτο = this || Near Demonstrative Pronoun: Neuter Dative Singular).

τῷ σκηνώματι (σκηνομα = tent, tabernacle || Noun: Neuter Nominative Plural).

διεγείρειν (διεγείρω = to arouse, stir up || Verb: Present Active Infinitive).

ὑμᾶς (συ = you || Second Person Independent Personal Pronoun: Accusative Plural). –

ἐν ὑπομνήσει (ὑπομνήσις = reminder || Noun: Feminine Dative Singular).

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ENGLISH TRANSLATION:

**but I consider it right, as long as I am in this temporary dwelling, to stir you up by way of reminder,**

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**but I consider it right, as long as I am in this temporary dwelling, to stir you up by way of reminder,** (δίκαιον δὲ ἡγομαι ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι διεγείρειν ὑμᾶς ἐν ὑπομνήσει)

A related word in (Mt 17:4) where Peter speaks of making three tabernacles, or tents.

Cf. the tent imagery by Paul in 2 Cor. 5:1-4.

"The imagery is probably drawn from the life of nomads, who can quickly fold up their tents before moving on to fresh pastures; hence Isaiah (38:12) can liken the suddenness of death to his dwelling being plucked up and removed 'like a shepherd's tent.'" [Kelly, 313]

The Epistle to Diognetus: "The immortal soul dwells in a mortal tent". [so Barclay]

The patriarchs of the OT had no permanent home, but dwelled in tents as they were making their way to the promised land. That's a beautiful picture in the OT of a spiritual reality: that we live as aliens in

tents of flesh while we journey to the promised land of the Kingdom of Heaven. See the same thing in 1 Peter (cf. 2:11ff.).

We will see this again in verse 15 - Peter's use of the word ἔξοδος to refer to his departure, or death.

(διεγείρω = to arouse, stir up || Verb: Present Active Infinitive). Idea of agitation or the picture of fanning a flame.

Spurgeon writes...

When people are as they should be, it is worth while to stir them up. You do not want to stir up dirty water, but you may stir that which is pure and sweet as much as ever you like. And a good fire sometimes becomes a better one by a little stirring up.

Stir up (1326) (diegeiro from dia = through + egeiro = awaken, raise, rouse) in the active voice means to cause to wake up or to awaken (as in Lu 8:24) and in the passive voice to become awake. Figuratively it was used of a of a calm sea become stormy or turbulent, a picture the author would have been quite familiar with. Another figurative use is in reference not to the sea but to mental activity to be roused or stirred up (as in the present verse).

Diegeiro is used 7 times in the NT in the NASB...

Matthew 1:24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took her as his wife,

Mark 4:37 And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. 38 And He Himself was in the stern, asleep on the cushion; and they awoke Him and said to Him, "Teacher, do You not care that we are perishing?" 39 And being aroused, He rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm.

Luke 8:24 And they came to Him and woke Him up (diegeiro), saying, "Master, Master, we are perishing!" And being aroused (egeiro), He rebuked the wind and the surging waves, and they stopped, and it became calm.

John 6:18 And the sea began to be stirred up because a strong wind was blowing.

2 Peter 1:13 (note) And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder,

2 Peter 3:1 (note) This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder,

Rienecker says the preposition "dia" in this compound is "perfective" conveying the idea to stir up or wake up thoroughly. Kenneth Wuest agrees writing that

"the prefixed preposition (dia) adds the idea of doing a thorough piece of work in arousing their minds". (Wuest, K. S. Wuest's Word Studies from the Greek New Testament: Eerdmans or Logos

In sum, diegeiro means to awaken out of literal sleep. Figuratively as used twice by Peter, diegeiro means to arouse or stimulate to mental action. And so it means to stimulate one's thinking or to refr

Reminder - there are things to forget and things to remember (cf. MacArthur commentary intro.). There are times to forget the past and move ahead (Phil.) and times to remember ("Do this in memory of me" - "you remember the Lord's death").

## 1:14 EXEGESIS

GREEK TEXT:

εἰδὼς ὅτι ταχινή ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου  
καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι

---

εἰδὼς (οἶδα || Masculine Nominative Singular Plural Perfect Active Participle).

ὅτι ταχινή (ταχινός = coming soon, imminent || Adjective: Feminine Nominative Singular).  
Debate as to "suddenly" or "soon." The later is most likely.

ἐστὶν (έιμι || Verb: Third Person Singular Present Active Indicative).

ἡ ἀπόθεσις (ἀπόθεσις = removal || Noun: Feminine Nominative Singular).

τοῦ σκηνώματός (σκηνωμα = tent, tabernacle || Noun: Neuter Genitive Singular).

μου (έγω || First Person Independent Personal Pronoun: Genitive Singular).

καθὼς καὶ (καθός || Conjunction, Adverbial Comparative).

ὁ κύριος (κυριός || Noun: Masculine Nominative Singular).

ἡμῶν (έγω || First Person Independent Personal Pronoun: Genitive Plural).

Ἰησοῦς (Ἰησοῦς || Noun: Noun: Masculine Nominative Singular).

Χριστὸς (Χριστός || Noun: Noun: Masculine Nominative Singular).

ἐδήλωσέν (δηλωω = to reveal, make clear, indicate || Verb: Third Person Singular Aorist Active Indicative).

μοι (έγω || First Person Independent Personal Pronoun: Dative Singular).

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ENGLISH TRANSLATION:

**knowing that the removal of my dwelling is imminent, as also our Lord Jesus Christ made clear to me.**

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**knowing that the removal of my dwelling is imminent, as also our Lord Jesus Christ made clear to me.** (εἰδὼς ὅτι ταχινή ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι)

"Jewish writers generally believed that the righteous often were warned of their impending death in advance. In ancient Jewish stories, heroes often gave final exhortations to their heirs in "testaments" as their death approached. By announcing his imminent death (undoubtedly his execution in Rome), Peter informs his readers: These are my final instructions to you. pay close attention. Cf. John 21:18-19." [Keener]

Some actually attach some meaning here to the late 2d century Quo Vadis legend.

"Quo vadis? is a Latin phrase meaning "Where are you going?" . . . The modern usage of the phrase refers to Christian tradition, related in the apocryphal Acts of Peter (Vercelli Acts XXXV), in which Saint Peter meets Jesus as Peter is fleeing from likely crucifixion in Rome. Peter asks Jesus the question; Jesus' answer, "I am going to Rome to be crucified again" (Eo Romam iterum crucifigi), prompts Peter to gain the courage to continue his ministry and eventually become a martyr." [Wikipedia]

The phrase also occurs a few times in the Vulgate translation of the Bible, notably including the occurrence in John 13:36 in which Peter also asks the question of Jesus, after the latter announces he is going to where his followers cannot come.

The reference is to John 21:18-19.

There's a sense in which our death is also imminent. Cf. 1 Peter 4:7. No matter how old we are, there are no guarantees that we will live another day. Aging and death fascinates me (cf. looking up people from 60s and 70s television). Our lives are fleeting. We likely won't know when we're going to die (cf. Larry, Judy H.'s brother for whom I did a memorial service a week ago). Bill Mounce, the Greek scholar, has said that he'd like to know when he was going to die, so he can really be prepared.

I like the quote I used ==>

It was John Wesley, who said, "Until my work on this earth is done, I am immortal. But when my work for Christ is done ... I go to be with Jesus."

That contrasts with what Chip has said, "If God has appointed you to salvation, you possess physical immortality up to the time of your conversion; after which, you don't need it anymore."

(ἀπόθεσις = removal || Noun: Feminine Nominative Singular). Laying aside. When a believer dies, he lays aside his earthly body and goes to be with Christ (2 Cor. 5:8).

Spurgeon ==>

"In the last chapter of the gospel according to John, it is recorded how Christ prophesied concerning the death of Peter, that when he was old, he should stretch forth his hands, and another should gird him, and carry him whither he would not. The evangelist adds, "This spake he, signifying by what death he should glorify God.?" The prospect of crucifixion was thus always before Peter's mind; and knowing what was to happen to him, he was not alarmed, but was rather quickened to greater diligence in stirring up the saints to make their calling and election sure.

Hear thou behind thee, O Christian, the chariot wheels of thy Lord; hear thou behind thee the whizzing of the arrow of death, and let this quicken thy pace! Work while it is called today, for the sun even now touches the horizon, and the night cometh when no man can work. If we knew how short a time we have to live, how much more earnest, how much more diligent

should we be! Let us be up and doing. “Let us not sleep, as do others; but let us watch and be sober,?” working diligently until the Lord comes, or calls us home to himself.

Peter was the more earnest to preach as a dying man to dying men. Baxter is sometimes criticized for his expression about a dying man preaching to dying men, the remark that it would be better, as living men, to preach to living men. It is quite true that we must throw all our life into our preaching; but, as a rule, living men are never more truly alive than when they are under a due sense that they are also dying men. We are under a sentence of death that we might live. When we realize that eternity is very near us, and we are consciously drawing near to the great judgment-seat of Christ, than all our faculties are fully aroused, and our whole being is bent on doing the Master’s work with the utmost vigor and earnestness.

Origen says: "Peter was crucified at Rome with his head downwards, as he himself had desired to suffer." [12] This is why an upside down cross is generally accepted as a symbol of Peter, who would not have considered himself worthy enough to die the same way as his Savior. [28]

## 1:15 EXEGESIS

GREEK TEXT:

σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμας μετὰ τὴν ἐμὴν ἔξοδον  
τὴν τούτων μνήμην ποιησθαι

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**σπουδάσω** (σθουδαζω = to be zealous, eager, make every effort || Verb: First Person Singular Future Active Indicative).

**ἐ ἰ ἐ** (ἐκάστοτε = at any time, always || Adverb).

**ἔχειν** (εχω || Verb: Present Active Infinitive).

**ὑμας** (συ || Second Person Independent Personal Pronoun: Accusative Plural).

**μετὰ τὴν ἐμὴν** (ἐμος = my || First Person Possessive Pronoun: Feminine Accusative Singular).

**ἔξοδον** (ἐξοδος = departure, death || Noun: Feminine Accusative Singular).

**τὴν** (ἡ || Definite Article: Feminine Accusative Singular).

**τούτων** (ουτος || Demonstrative Pronoun: Genitive Plural).

**μνήμην** (μνημη = recollection, memory || Noun: Feminine Accusative Singular).

**ποιησθαι** (ποιεω || Verb: Present Middle Infinitive).

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ENGLISH TRANSLATION:

**And I will also be diligent that at any time after my departure you may be able to remember these things.**

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

**And I will also be diligent that at any time after my departure you may be able to remember these things.** (σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμας μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιησθαι)

(ἔξοδος = departure, death || Noun: Feminine Accusative Singular). The Exodus was both a departure and an arrival. Same with the believer.

(Some also see a reference to Mark's Gospel which was likely written under the influence of Peter - Mark was not an Apostle. Papias (late 2d c.) wrote, "Mark, who was Peter's interpreter, wrote down accurately, though not in order, all that he recollected of what Christ had said or done."). Irenaeus contended that Peter had Mark's Gospel in view here (III.i.i. as cited in ATR). There have been some

Qumran discoveries that have upheld this, and some scholars think it possible that 2 Peter was used as a cover-letter for Mark's Gospel (cf. Michael Green).

Not remember Peter or his legacy. We have enough men who are out to make a name for themselves. FB+Twitter=Popularity Contest. Our celebrity culture that has infected the church! Why ought the little guy bother?

Origen says: "Peter was crucified at Rome with his head downwards, as he himself had desired to suffer." [12] This is why an upside down cross is generally accepted as a symbol of Peter, who would not have considered himself worthy enough to die the same way as his Savior. [28]