

Exegetical Notes for 2 Peter 3:1-2

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.)

Comfort = New Testament Text and Translation Commentary (Philip W. Comfort).

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.).

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), 3rd 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 **Translate the text:** Do an initial translation of the passage.
- ❷ **Exegete the text:** Detailed exegesis of the passage by way of a "shot-gun" approach, using various 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.
- ❸ **Finalize a translation of the text:** Render a final translation after the exegesis and analysis of the grammar is complete.

Parsing Verbs and Declining Nouns

- Verbs: ποιμάνατε (ποιμαινω = to tend, shepherd || Verb: Aorist Imperative Active, Second Person Plural).
ἀποκαλύπτεσθαι (ἀποκαλύπω = to reveal, disclose || Verb: Infinitive, Present Passive).
- Nouns: παθημάτων, (παθημά = suffering || Noun: Neuter Genitive Plural).
- Participles: μελλούσης (μελλω = to be about to || Participle: Feminine Genitive Singular, Present Active).
- Adjectives: (ἐπιεικής = 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).
ὑμῖν (συ = you || Second Person Independent Personal Pronoun: Dative Plural).
(αὐτός = He, Him || Third Person Independent Personal Pronoun: Masculine Nominative Singular).

Diagram

1 Ταύτην ἤδη

ἀγαπητοί,

δευτέραν ὑμῖν γράφω ἐπιστολήν

ἐν αἷς διεγείρω ὑμῶν

ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν

2

μνησθῆναι τῶν προειρημένων ῥημάτων

ὑπὸ τῶν ἀγίων προφητῶν

καὶ

τῆς τῶν ἀποστόλων ὑμῶν

ἐντολῆς τοῦ κυρίου καὶ σωτῆρος,

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

1 Ταύτην ἤδη ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν 2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος,

ENGLISH TRANSLATION:

1 Beloved, this is already the second letter I have written to you in which I am trying to stir up your sincere mind by way of reminder: 2 that [you] remember the words spoken in the past by the holy prophets and the commandment of the Lord and Savior spoken by your apostles.

PASSAGE OUTLINE:

I. Peter's Final Reminder (3:1-2)

A. The Intent of the Reminder: To stir up their minds (v. 1)

B. The Focus of the Reminder: The Words of the Prophets and Apostles (v. 2)

SERMON OUTLINE:

I. Peter's Final Reminder: An Introduction to the Letter's Conclusion (3:1-2)

A. The Intention in Our Remembrance: That Our Minds be Revived (v. 1)

B. The Direction of Our Remembrance: That We be Found Faithful (v. 2)

PASSAGE SUBJECT/THEME (what is the passage talking about): Peter's desire to stir up the minds of his readers

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): by reminding them of the words of the prophets and apostles

PASSAGE MAIN IDEA (central proposition of the text): Remember the words of the prophets and apostles so that your minds will be stirred up to be faithful to Christ's commandment.

CENTRAL PROPOSITION OF THE SERMON: Remember the words of the prophets and apostles so that your minds will be stirred up to be faithful to Christ's commandment.

SERMONIC IDEA/TITLE: A Final Reminder

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

This is Peter's final reminder to his "church" in Asia Minor, that they remember the words of prophets and apostles as given through Christ. The focus moves toward the eschatological confusion that the false teachers were sowing as it related to the coming of Christ and final judgment (vv. 3-12). These two verses set the stage for Peter's closing exhortations.

Epicureanism and the Teachers Opposed in 2 Peter

The teachers' position resonates with Epicurean philosophy, which also denied divine intervention in human affairs, whether for help or punishment. Epicurus was the founder of one of the more influential schools of thought in the Greco-Roman world. Epicureanism, taking third place to Platonism and Stoicism. Epicurus held that "undisturbedness" (*ataraxia*) was the highest good. Since the gods must possess the highest good, they cannot be troubled by the human situation, such that they experience anger or the desire for vengeance (i.e. judgment upon human beings): "A blessed and eternal being has no trouble himself and brings not trouble upon any other being; hence he is exempt from movements of anger or partiality" (Diogenes Laertius, *Lives* 10.139). If this is true, then human beings can also escape the fear of judgment and punishment and the trouble or anxiety this produces in the human mind.

Plutarch, the late-first century philosopher and biographer, devoted a substantial tract to answering Epicureanism called "On the Delays of Divine Vengeance" (*Moalia* 548-568). Compare the scoffing question of 2 Peter 3:4, and the problem of the "delay" of God's judgment suggested in 2 Peter 3:8-9, with the statement made by a person whom Plutarch presents as somewhat won over by an Epicurean's argument: "The delay and procrastination of the Deity in punishing the wicked appears to me the most telling argument [against divine providence] by far ... His slowness destroys belief in providence" (548D, 549B). The fact that wrongdoers often escape unpunished, or only meet mishap long after committing a crime, would lead the Epicurean to conclude that the gods do not watch over human affairs, nor hold human beings accountable. This doctrine was intended to bring "freedom" to people from the perceived tyranny of fear that religion had over the masses, and thus eliminate one source of anxiety (see Cicero, *On the Nature of the Gods* 1.117). Lucretius a first-century B.C. follower of Epicurus, lamented the superstition that gripped humankind in these sarcastic verses (*On the Nature of Things* 5.1194-1197): "Oh how fortunate was humankind / To give such powers to the gods, and add / Vindictive anger! What a source of sights / They store up for themselves, what mighty wounds / For us, what floods of tears for our children!" Lucretius hailed Epicurus as a savior from such myths that the fears they produced.

An unfortunate side effect of this "freedom" was a tendency to indulge one's appetites and desires in ways that Epicurus would never have approved of, and it would appear that the teachers opposed by 2 Peter added such license to their liberty (see 2 Peter 2:18). [BKBC, 324]

3:1 EXEGESIS

GREEK TEXT:

Ταύτην ἤδη ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν ἐν αἷς
διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν

Ταύτην (οὗτος || Near Demonstrative Pronoun: Feminine Accusative Singular).

ἤδη (ἤδη = already | Adverb).

ἀγαπητοί, (ἀγαπητοί, || Noun: Masculine Vocative/Nominative Plural).

δευτέραν (δευτέρος = second || Adjective: Feminine Accusative Singular).

ὑμῖν (συ || Second Person Independent Personal Pronoun: Dative Plural).

γράφω (γράφω || Verb: First Person Singular Present Indicative Active). Durative Present.

ἐπιστολήν (ἐπιστολή || Noun: Feminine Accusative Singular).

ἐν αἷς (ὅς || Relative Pronoun: Feminine Dative Plural).

διεγείρω (διεγείρω = to arouse, to stir up || Verb: First Person Singular Present Indicative Active).

Tential / Conative Present.

ὑμῶν (συ || Second Person Independent Personal Pronoun: Genitive Plural).

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

τὴν εἰλικρινῆ (εἰλικρινῆς = unalloyed, pure, sincere || Adjective: Feminine Accusative Singular).

Here and Phil. 1:10. Perhaps ethical purity. With διάνοια the connotation is one of a pure, unmixed, logical (reasonable) mind.

διάνοιαν (διάνοια = mind, understanding, intelligence || Noun: Feminine Accusative Singular).

Used 10x in the NT (Matt. 22:37; Mark 12:30; Luke 1:51, 10:27; Eph. 2:3, 4:18; Col. 1:21; Heb. 8:10, 10:16; 1 John 5:20).

ENGLISH TRANSLATION:

Beloved, this is already the second letter I have written to you in which I am trying to stir up your sincere mind by way of reminder:

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Beloved, this is already the second letter I have written to you (Ταύτην ἤδη ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν)

ἀγαπητοί, (ἀγαπητος || Noun: Masculine Vocative/Nominative Plural). Note that Ταύτην ἤδη is in the emphatic position. Perhaps reflective of Peter knowing that his time on earth was short. This would be his 2nd and last letter (cf. 1:14-15).

[H]e addresses these saints here, as also in (2 Peter 3:8,14,17), under the character of “beloved”; because they were the beloved of God, being chosen by him according to his foreknowledge, and regenerated by him, according to his abundant mercy; and were openly his people, and had obtained mercy from him, and like precious faith with the apostles; and were also the beloved of Christ, being redeemed by him, not with gold and silver, but with his precious blood; for whom he suffered, and who were partakers of his sufferings, and the benefits arising from them, and who had all things given them by him, pertaining to life and godliness, and exceeding great and precious promises; and were likewise beloved by the apostle, though strangers, and not merely as Jews, or because they were his countrymen, but because they were the elect of God, the redeemed of Christ, and who were sanctified by the Spirit, and had the same kind of faith he himself had. [Gill]

This is the pastoral spirit of Peter (cf. 1 Peter 5:1-2). Always a struggle in preaching and teaching from the perspective of a shepherd (my struggles with not wanting to cause faintheartedness while preaching forth the admonitions and warnings of Scripture – cf. last week's message). This is a refreshing respite from the hard words of the previous chapter. What is a "beloved?"

25.45 ἀγαπητος (derivative of ἀγαπαω ‘to love,’ 25.43) pertaining to one who or that which is loved—‘object of one’s affection, one who is loved, beloved, dear.’ . . . ‘here is my servant, whom I have chosen, the one I love, with whom I am well pleased’ Mt 12:18. . . . [Louw, & Nida]

Common noun used in 60 vv. in the NT. Used of the Father's affection/love for the Son (Matthew 3:17); of the love the believers share among each other in the local church (); and the love that God has for them (Rom. 1:7). Tied with "affection" in 1 Thess. 2:8. Peter sprinkles the word around liberally in this chapter (here, vv. 8, 14,15,17). NIV's "dear friends" (effort to be modern day relevant) isn't really strong enough. Be-Loved.

Family word, husband for wife, wife for husband, parents for children.

Word used of partiality or deference toward another. Affection. Warmth; safety. Not "Lip-service Love" or "Sentimentality" devoid of substance. It's not mechanical or sentimental. It's substantial.

"Second letter" ==> No doubt, this refers to 1 Peter. Critics have come up with various interpretations outside of this (see Schreiner, 368-69 for an overview). These include:

- 1) This is something a pseudonymous author would say.
* See objections to Petrine authorship

- 2) Peter's letter was a composite and he's referring to chapter 1.
 - * No textual evidence for this
- 3) The first letter was Jude.
 - * Both letters bear the names of their respective authors and they are different.
- 4) Peter is referring to a letter that's now lost to us.
 - * As in the case of Paul's other letters (1 Cor. 5:9; 2 Cor. 7:8 [the "severe letter"]; Col. 4:16 [letter to the Laodiceans]).
 - * It is argued that Peter isn't referring to our 1 Peter because:
 - Peter shows a familiarity with his readers in 2 Peter that's absent in 1 Peter
 - Peter does not appeal to "pure thinking" in 1 Peter, as he does here

The majority view, that Peter here refers to our canonical letter of 1 Peter, is the strongest. As to objections:

- 1) Familiarity is hard to gauge in either letter with any degree of certainty.
- 2) There are strong parallels in the two letters (1 Peter 1:13 and the common use of διαουια as here in 3:1 - a word used only 12x in the NT and 1x each in 1-2 Peter)
- 3) Eschatology is central to both letters

"The parallels between 1 and 2 Peter are closer than many scholars concede. I conclude that 1 Peter is the letter referred to here." [Schreiner, 369-70]

in which I am trying to stir up your sincere mind by way of reminder: (ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν)

Here is a return to the theme of 1:13 ("Don't Forget What You Know") ==>

And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder,

διεγείρω (διεγείρω = to arouse, to stir up || Verb: First Person Singular Present Indicative Active).
Tentential / Conative Present.

From my notes on 1:13 ==>

Word that was used of a of a calm sea become stormy or turbulent, something Peter would have been quite familiar with. Some 30 years before, it was Peter who was out with the other disciples on the Sea of Galilee when a storm came upon their boat while Jesus slept. So fierce that their boat was being rocked and in danger of sinking. While these fishing boats weren't large, they were big enough to hold at least a dozen men. A stormy or "stirred up" sea was a common image.

In Luke's account of that incident, two forms of this same word are used figuratively. They're in the mids of a storm; Jesus is asleep ==>

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

διεγειρω + εγειρω. The difference is preposition dia that's in front of t/root εγειρω. giving us διεγειρω (what we have here in Peter).

Difference? Preposition intensifies the verb.

Kenneth Wuest ==>

"the prefixed preposition (dia) adds the idea of doing a thorough piece of work in arousing their minds". [Wuest's Word Studies]

Rienecker says ==>

the preposition "dia" in this compound is "perfective" conveying the idea to stir up or wake up thoroughly.

That's what Peter is doing, not only to his 1st century readers, but also to X's CH t/o t/centuries to today. Relevant that we be stirred up. Awakened from a slumber. Fire! Reminder why we need the church. Some of the most shocked people at t/end of the age during the final judgment will be Xns who treated the CH as if it were an option.

την ειλικρινη (ειλικρινης = unalloyed, pure, honest, sincere || Adjective: Feminine Accusative Singular). Here and Phil. 1:10. Perhaps ethical purity. With διονοια the connotation is one of a pure, unmixed, logical (reasonable) mind. Only here and Phil. 1:10.

ι ?- ? , , *unmixed, without alloy, pure*, Lat. *sincerus*, Xen., Plat.; ι ? ? α
μ using *pure* intellect, Id.; ι . ᾶ *sheer* in justice, Xen.

II. Adv. - ? , *without mixture, of itself, simply, absolutely*, Plat. (The origin of ι - is uncertain.)

ειλικρινης gen. ... (X., Pla.+; pap.; Wsd 7:25; Philo; Jos., Ant. 19, 321)unmixed, then pure in moral sense (so Pla., Phaedo 66A . . . ; Ael. Aristid. 13 p. 158 D.; Dit., Or. 227, 12; 763, 40; Test. Benj. 6:5), sincere w. . . . Phil 1:10. W. . . . 1 Cl 2:5; . . . a pure mind (s. Plato above) 2 Pt 3:1; 2 Cl 9:8. M-M.*

Philo used the word of pure/true knowledge as opposed to that which is polluted. Verse 2 addresses where that knowledge comes from.

[H]e calls their minds pure; not that they were so naturally, for the minds and consciences of men are universally defiled with sin; nor are the minds of all men pure who seem to be so in their own eyes, or appear so to others; nor can any man, by his own power or works, make

himself pure from sin; only the blood of Christ purges and cleanses from it; and a pure mind is a mind sprinkled with that blood, and which receives the truth as it is in Jesus, in the power and purity of it, and that holds the mystery of the faith in a pure conscience. [Gill]

A pure mind would be one that's not duplicitous; left brain in t/world, right brain in the faith. Cf. the 2-souled man. We have the mind of Christ. Romans 12:1-2. The false teachers had hearts fixed on greed and eyes full of adultery. That indicated a dirty heart. Not so for us (cf. Rom. 8:9, 11, 13-16; 1 Cor. 2:12; 3:16; 6:11; Eph. 1:12-14).

διάνοιαν (διάνοια = mind, understanding, intelligence || Noun: Feminine Accusative Singular).

Used 12x in the NT (Matt. 22:37; Mark 12:30; Luke 1:51, 10:27; Eph. 2:3, 4:18; Col. 1:21; Heb. 8:10, 10:16; 1 John 5:20).

MAT 22:37 And He said to him, "\You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.\'

MAR 12:30 \and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength\.'

LUK 1:51 "He has done mighty deeds with His arm; He has scattered {those who were} proud in the thoughts of their heart. (NASB)

LUK 10:27 And he answered and said, "\You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.\" (NASB)

EPH 2:3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. (NASB)

EPH 4:18 being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart; (NASB)

COL 1:21 And although you were formerly alienated and hostile in mind, {engaged} in evil deeds, (NASB)

HEB 8:10 "\For this is the covenant that I will make with the house of Israel\ \After those days, says the Lord\: \I will put My laws into their minds\, \And I will write them upon their hearts\. \And I will be their God\, \And they shall be My people\'. (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)

1PE 1:13 Therefore, gird your minds for action, keep sober {in spirit,} fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. (NASB)

2PE 3:1 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, (NASB)

1JO 5:20 And we know that the Son of God has come, and has given us understanding, in order that we might know Him who is true, and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. (NASB)

There's a need to be refreshed as to some of the basics so that we don't fall prey to false teachers. That's what Peter is doing here: stimulating their thinking.

By saying, I stir up your pure mind, he means the same as though he had said, "I wish to awaken you to a sincerity of mind." And the words ought to be thus explained, "I stir up your mind that it may be pure and bright." For the meaning is, that the minds of the godly become dim, and as it were contract rust, when admonitions cease. But we also hence learn, that men even endued with learning, become, in a manner, drowsy, except they are stirred up by constant warnings. [Calvin]

The purest minds need stirring up at times. It would be a great pity to stir up impure minds. That would only be to do mischief; but pure minds may be stirred as much as you please, and the more the better. There are hallowed memories in the minds of all Christians; but those memories are apt to lie asleep, and it is well to ring the alarm bell, and wake up all the memories within the believer's heart, even as Peter did when he wrote, "I stir up your pure minds by way of remembrance." [Spurgeon]

3:2 EXEGESIS

GREEK TEXT:

μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων
προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ
σωτῆρος,

μνησθῆναι (μιμνησκομαι = remember; pass. be called to remembrance || Verb: Aorist Infinitive Passive. Verbal Infinitive of Purpose.

τῶν προειρημένων (προερεῖν = to speak before || Participle: Neuter Genitive Plural, Perfect Passive).

ῥημάτων (ῥημά || Noun: Neuter Genitive Plural).

ὑπὸ τῶν ἁγίων (ἅγιος || Adjective: Masculine Genitive Plural). Genitive / Ablative of Agency.

προφητῶν (προφητης || Noun: Masculine Genitive Plural).

καὶ τῆς (τῆς || Definite Article: Feminine Genitive Singular).

τῶν ἀποστόλων (ἀποστόλος || Noun: Masculine Genitive Plural).

ὑμῶν (συ || Second Person Independent Personal Pronoun: Genitive Plural).

ἐντολῆς (ἐντολη || Noun: Feminine Genitive Singular).

τοῦ κυρίου (κύριος || Noun: Masculine Genitive Singular).

καὶ σωτῆρος, (σωτηρ || Noun: Masculine Genitive Singular).

ENGLISH TRANSLATION:

that [you] remember the words spoken in the past by the holy prophets and the commandment of the Lord and Savior spoken by your apostles.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

that [you] remember the words spoken in the past by the holy prophets (μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν)

The verb μιμνησκομαι is connected with “arouse;” and it is in this tense used actively as well as passively. See Matthew 26:75, and Acts 10:31. [editorial note on Calvin's commentary]

The parallel to 1:16-21 and the word order (prophets, then apostles) shows that Peter has in mind the prophets of the OT. See my notes there.

There may be an allusion to those prophets that addressed judgment, esp. on those who mocked it (Isa. 5:18-20; Jer. 5:12-24); Ezek. 12:22; Amos 9:10; Zeph 1:12; Mal 2:17). Cf. also Jude 1:14; Isaiah 11:3 65:17; Malachi 4:1-3; Daniel 7:9,10,13,14.

The adjective ἁγίων (τῶν ἁγίων προφητῶν) does not lend itself to being an ear-mark of forgery:

The use of holy with prophets is widely taken as a mark of inauthenticity. By the time this forger wrote, it is said, the prophets have become stylized as holy. However, 'holy prophets' is found in the *Benedictus*, which is universally agreed to be a very early Christian hymn (Lk. 1:70), and, so some scholars believe, may be adapted from a song of Maccabaeian times. In any case the phrase as reputable antecedents, and need occasion no surprise here. [G. Green, 136]

and the commandment of the Lord and Savior spoken by your apostles. (καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος,)

Cf. use in 2:21. Likely a collective use of ἐντολή – a singular that refers to a body (or plurality) of things, much like a class of students or a collection of items.

By the commandment of the apostles he means the whole doctrine in which they had instructed the faithful. [Calvin]

There is in the noun ἐντολή, a metonymy, the commandment for what was commanded to be taught, the doctrine. It has this meaning, according to Schleusner, in John 12:50, and in this Epistle, chapter 2:21. [editorial note on Calvin's commentary]

May have connotations to moral behavior, as per Moo and Schreiner, but one would expect a parallel to the OT prophets.

"The moral standard for believers, according to Peter, was summed up in the teaching of Jesus Christ himself. The false teachers, on the other hand, were notorious for their dissolute lifestyle." [Schreiner, 371]

This does fit the idea of Christ's Lordship: Savior and Lord were titles used of Caesar.

"Your apostles" = those who evangelized and taught the recipients. Davids sees a group wider than the 12/Paul understanding apostle in the sense of missionary. Paul may have played a part (3:15) but this is not certain.

"Your apostles" are simply those who have proclaimed the Christian message to them. Paul was probably one of this company (3:15) and possibly Barnabas also (Acts 14:14). Other "apostles" carried out their ministry in Asia Minor as well. The group of apostles was wider than the Twelve and Paul (Acts 14:14; Rom. 16:7; 1 Cor 15:5, 7; 2 Cor. 8:23; Gal. 1:19; Eph. 4:11; Phil. 2:25; 1 Thess. 1:1; 2:7; Burton 1920: 363-81). The Letter to the Ephesians declares that the church is "built upon the foundation of the apostles and prophets" (2:20 NRSV), and Peter fully concurs. For the church to maintain its identity, it cannot abandon the prophetic and apostolic testimony. [G. Green, 313]

Jude 17–18 17 But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, 18 that they were saying to you, "In the last time there shall be mockers, following after their own ungodly lusts."

Principles of preaching and teaching

- 1) Repetition (cf. Phil. 3:1)
- 2) Remembrance
time clutters and obscures our focus
- 3) Revival
- 4) Revelation

"For it is the preacher's office, as we have often said, not only to teach, but also continually to admonish and restrain. For since our flesh and blood ever cling to us, God's Word must be valiant and vigilant in us, that we may not give room to the flesh, but strive against it, and subdue it." [Luther, 280]