

Abounding Grace Christian Church

A Study of the Second Epistle of Peter – Part 5

I. Exposition of Chapter One (Continued).

A. Verse 12 – “For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.”

1. The word “negligent” means; “not to care for, to neglect, disregard”¹

2. The word “remind” means; “to cause to recall and to think about again”² – Reminding his readers of things they have already known seems to be a priority to Peter. (cf. vv. 13, 15, 3:1). Regarding the need for reminding, Dr. Bob Utley writes:

“This is a recurrent theme (cf. 1:12–13; 3:1–2; Phil. 3:1; Jude 5, 17). These truths of the gospel need to be repeated again and again for the information of the new believers and the steadfastness of the mature believers.”³

3. “...though you know and are established in the present truth.” – To “know” here, means; “to comprehend the meaning of something,”⁴ The word “established” means; “to cause someone to become stronger in the sense of more firm and unchanging in attitude or belief”⁵ So Peter is saying to his readers that even though they already understood the truths he was sharing and were strong and firm in them, he still felt compelled to remind them of these things. Kenneth Gangel writes:

“Peter was almost apologetic in the second half of 1:12; he did not want his readers to misunderstand his intention. He was not being critical nor did he suggest they were wavering. Instead, he said they did know the truths he wrote about and he was aware that they were firmly established in the truth. He wanted them to stay that way.

(“Established” is from *stērizō*, which means “strengthen” or “be firm”; cf. 1 Thes. 3:2, 13; 2 Thes. 2:17; 3:3; 1 Peter 5:10.) A problem in many churches today is not that believers do not know what God expects of them, but they either forget (cf. 2 Peter 1:9) or are unwilling to live out the truth they now have.”⁶

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

1. “...I think it is right...” – “pertaining to being proper or right in the sense of being fully justified”⁷ Kenneth Wuest adds: “Peter’s idea in using the word was that it was his solemn duty to stir up his readers.”⁸

2. “...to stir you up by reminding you...” – The word “stir” means; “to wake up, awaken, arouse”⁹ Also found in 3:1. (See also Romans 13:11; I Corinthians 15:34; Ephesians 5:14 – different Greek words with similar meanings.)

3. Twice in this passage, Peter refers to his “tent”. This is used metaphorically in reference to his body. The apostle Paul also used it as such (cf. II Corinthians 5:1, 4). See also I Peter 2:11. Greek scholar, Marvin Vincent writes:

“The word, as well as the entire phrase, carries the idea of *brief duration*—a frail tent, erected for a night.”¹⁰

a. Our mortal bodies are only temporary abodes. One day, our bodies will be resurrected if we die before Christ’s return, or our bodies will be changed to immortal, if we are still here upon Christ’s return. I Corinthians 15:50-55; Philipians 3:20-21.

4. “...knowing that shortly I *must* put off my tent, just as our Lord Jesus Christ showed me.”

¹ William D. Mounce, *Mounce’s Complete Expository Dictionary of Old & New Testament Words* (Grand Rapids, MI: Zondervan, 2006), 1079.

² Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 346.

³ Robert James Dr. Utley, *The Gospel according to Peter: Mark and I & II Peter*, vol. Volume 2, Study Guide Commentary Series (Marshall, Texas: Bible Lessons International, 2000), 280.

⁴ Louw and Nida 379.

⁵ *Ibid.*, 677.

⁶ Kenneth O. Gangel, “2 Peter,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 867.

⁷ Louw and Nida, 626.

⁸ Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, vol. 12 (Grand Rapids: Eerdmans, 1997), 29.

⁹ Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm’s Wilke’s Clavis Novi Testamenti* (New York: Harper & Brothers., 1889), 147.

¹⁰ Marvin Richardson Vincent, *Word Studies in the New Testament*, vol. 1 (New York: Charles Scribner’s Sons, 1887), 683.

- a. The words “...put off...” mean; “an idiom, literally ‘putting off of the dwelling;’ (an idiom, literally ‘to leave home from the body’)”¹¹
- b. The idea that the Lord Jesus Christ had “showed” (‘to make clear’ to make evident¹²) Peter that he was going to depart shortly, could have been a reference to what Jesus told him as recorded in **John 21:18-19**, or something the Lord revealed to Peter by the Holy Spirit more recently.

C. Verse 15 – “Moreover I will be careful to ensure that you always have a reminder of these things after my decease.” The word “decease” means; “a way out, a going out; a going out, departure, the exodus”¹³ Peter was ensuring that they had a reminder of these things by writing this letter to them.

D. Verse 16 – “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.”

1. “For we did not follow cunningly devised fables...” – The “we” Peter speaks of would be himself, James and John. The words “...cunningly devised...” means; “artfully framed by human cleverness”¹⁴ The word translated “fables” is the Greek word, *mythos* and means; “a legendary story or account, normally about supernatural beings, events, or cultural heroes, and in the NT always with an unfavorable connotation”¹⁵ So, Peter is saying they didn’t just make up some clever stories.
2. “...when we made known to you the power and coming of our Lord Jesus Christ...” – Some translations and scholars translate this as “...the powerful coming...” In this verse, Peter now addresses an important doctrine which he will elaborate on more in chapter 3. Douglas Moo writes:

“Fittingly, then, in verses 16–21 he turns to the doctrinal issue that he thinks his readers are most in need of remembering in their present circumstances: the return of Christ in glory and judgment at the end of history. Peter highlights this matter by returning to it again at the end of the body of the letter (3:1–13), thereby creating a frame around the central part of the letter. Why does Peter focus so narrowly on this one doctrinal point while ignoring or saying little about matters such as Christ’s atoning death, his victorious resurrection, and the work of the Holy Spirit? Clearly, because the false teachers were attacking Christian truth at precisely this point. Peter makes this clear in 3:3–4, where he warns his readers of ‘scoffers’ who say, ‘Where is this ‘coming’ he promised?’”¹⁶

3. “...but were eyewitnesses of His majesty.” This is referring to the experience of Peter, James and John on the “Mount of Transfiguration.” (Matthew 17:1-8; Mark 9:2–10; Luke 9:28–36). Peter is saying, “I saw it with my own eyes!!” In the transfiguration, the disciples received a foretaste of what His coming will be like when He returns.

E. Verses 17-18 – “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’. And we heard this voice which came from heaven when we were with Him on the holy mountain.” Not only to Peter, James and John see Jesus in all His majesty, but they also heard the Father speak from Heaven and confirm and validate Who Jesus was.

“Thus the author tells how, at the Transfiguration, Jesus received from God the Father a share in the divine majesty, because he was appointed to a divine task, and how the apostles saw him clothed in this visible glory in which he will be seen by all at the Parousia. They also heard, in a voice from heaven, the divine declaration that God’s Son had been selected by God to be his Messiah. The emphasis of the account is that *God himself* has elected Jesus to be his vicegerent, appointed him to the office and invested him with glory for the task. If the apostles* witness to this is trustworthy, then their message about the Parousia is not a human invention, but is based on this divine action and declaration.”¹⁷

¹¹ Louw and Nida, 265.

¹² Ibid., 405.

¹³ Mounce, 1147.

¹⁴ Vincent, 685.

¹⁵ Louw and Nida, 389.

¹⁶ *The NIV Application Commentary: 2 Peter and Jude*, Douglas J. Moo (Zondervan Publishers, Grand Rapids, 1996.)

¹⁷ *Word Biblical Commentary: Jude–2 Peter, Volume 50*, Richard Bauckham (Zondervan Publishers, Grand Rapids, 1983.), 222.