

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabible.org.

Date: August 31, 2014

Sermon Title: Remember the *Story*

Series Title: A Study of 2 Peter and Jude

Text: 2 Peter 1:12-15

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: August 31, 2014
 Title: Remember the *Story*
 Text: 2 Peter 1:12-15
 Theme: A Ready Reminder: Remember the *Story* (1:12-15)

Introduction:

“Deuteronomy is a book about remembrance. [Sixteen] times in Deuteronomy the word remember or remembrance appears. Furthermore, these words are in some tense in your King James Bible some 320 times; therefore, not only is Deuteronomy a book about remembrance, but the whole Bible is a book about remembrance. Much of the work of the Scripture is to get us to remember and consider. The word ‘selah’ is used in Psalms and Habakkuk some 74 times, and the purpose of it is to get one to pause and consider what was just said...God sends preachers to get us to remember. He sends events to get us to remember. He sends people into our lives to get us to pause, remember, and consider. He sends trials, pain, heartbreak, and difficulty in our lives many times for the sole purpose of pressing us to pause, remember, and consider. I want to preach today with the Lord’s help and exhort you to ‘REMEMBER.’”¹

As one who is married, one of my wife’s frustrations is my inability to remember the content of her communication. She “charges” that I am not listening. I defend by saying I am too busy in my brain to remember. Chances are she is correct. However, I do remember her birthday and the day we were married. I do know the names of our children and grandchildren, even if I do not remember their birth dates. Thus, much I do remember, but I have forgotten more.

Peter writes to an audience who remembers much, but are in danger of forgetting more. The way to remember is through constant exposure and repetition.

“It is written to a community faced both with the promise that Christ will come again and with the long wait until he does. The neighbors of this community have leveled charges that the gospel of Jesus Christ is nothing other than a deviously crafted story. To this assertion of doubt, the author of 2 Peter responds, and his response give us tools by which we may begin to address contemporary Christians with an ancient message.”²

“A looming heresy involved a denial of Christ (2:1) and ridiculed the promise of his return (3:3-4). Certain teachers were consumed with fleshly lusts and despised divine authority. They were rebels – sneaky, reckless, and bold in their opposition to truth. They lived more on the animal level than as godly human beings (2:1, 10-12). These peddlers of error delighted in seducing and taking captive ignorant souls, all the while promising them freedom to live independently of the will of God (2:14, 18-19).”³

It is no longer difficult to imagine that there are many in our world who reject the truthfulness of the biblical text. One author whose material opposes reading the Bible as true offers some insightful perspectives as to why such is the case, “The Bible itself is full of inconsistencies. How can it be an accurate historical record, when the various books contradict each other?”⁴

"We live in a culture where we feel compelled to be constantly innovative -- a new concept, a new twist, a new package. But Peter understands the importance of repetition and reminder in teaching. Of going back to the things we know and reinforcing them so we do not forget."⁵ A. Katherine Hankey wrote in 1866:

"I love to tell the story, for those who know it best
Seem hungering and thirsting to hear it like the rest.
And when, in scenes of glory, I sing the new, new song,
'Twill be the old, old story that I have loved so long.
I love to tell the story, 'twill be my theme in glory,
To tell the old, old story of Jesus and His love."

Modern technology is moving so quickly there is a tendency to forget,⁶ to lose one's soul in busyness and forget the *Story*. Peter's quest is to keep the *Story* in front of his audience.

"Three times in the next four verses Peter uses the word 'remind' or 'reminder.' One of the most essential things we need as Christians is to be reminded."⁷

"**General idea:** The main theme of Peter's message is stated here, to pay attention to Christ, not to falsehoods."⁸

"Peter makes three main points with profound implications:

1. Peter reminds them of what he and the other apostles have already taught them. Repetition is important for stability.
2. Peter's authority, ultimately, comes from God himself speaking and authenticating Jesus' life and ministry.
3. The authority of Scripture is based on God himself speaking through the prophets."⁹

THE BIG PICTURE:

1. Introduction (1:1-2)
2. The Christian's Nature: The Work of God (1:3-11)
3. The Christian's Nurture: The Word of God (1:12-21)
4. The Christian's Nemesis: The Attack of False Teachers (chap. 2)
5. The Christian's frontline: The Lord's Return (3:1-16)
6. Conclusion (3:17-18)

Our passage has one point with two support ideas. We will look at each part separately.

- A Ready Reminder : Remember the *Story* (1:12-15)
- The Sure Word : Jesus is the Word of God incarnate and the Bible **is** the Word of God inscribed (1:16-21)

Outline:

“**Vs. 12-15:** The people to whom Peter was writing were being clever with words and arguments in making up their own spurious doctrines. They were confusing others and twisting what Peter had said. Peter shows them his Apostolic testimony, that what he has taught from Christ is real, impacting truth.”¹⁰

I. The Frequency of the Reminder: Constantly (1:12)

Therefore, I will always be ready to remind you of these things, even though you already know them, and have been **established** in the truth which is present with you. (2 Pet. 1:12)

Notice how verse 12 opens, remember and established. Contrast this with those who in verse nine forget. The word to forget in verse 9 is a **hypox legomenon** found only here. It means, “To forget.” It comes from the word **lanthano**. There is a willfulness behind the forgetting. It is not the kind of forgetting where people lose their keys or glasses. It is the kind of forgetting of something that one does not wish to keep inside their minds.

- And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be **hid**. (Mark 7:24)
- And when the woman saw that she was not **hid**, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. (Luke 8:47)
- For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are **hidden** from him; for this thing was not done in a corner. (Acts 26:26)
- Be not forgetful to entertain strangers: for thereby some have entertained angels **unawares**. (Heb. 13:2)
- For this **they willingly are ignorant of**, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: (2 Pet. 3:5)
- But, beloved, **be not ignorant** of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. (2 Pet. 3:8)

The opposite of forgetting is to remember. It is an intensive form in 2 Peter 1:12 and means to recall and to remind.

The word remind is **hupomimnesko**. It means, “To remind quietly, i.e. suggest to the memory, and put in mind.” It occurs seven times in the NT. Peter remembered the word of the Lord (Luke 22:61). The Holy Spirit reminds His people of the Word (John 14:26). Pastors are to enable remembering (2 Tim. 2:14; Titus 3:1; 2 Peter 1:12; Jude 5). The tone or atmosphere created by our gathering must be one of remembering. Everything speaks to this. It is the continued desire to keep each of us in the *Story* that is a “quiet” reminder of what is true and where we find the truth.

He uses a different word from the same family for remembering in verse 13, **hupomnesis**. It occurs three times in the New Testament (2 Tim. 1:5; 2 Pet. 1:13; 3:1). Peter's intent is that his audience does not forget.

There is a present body of truth stated in 1:1, "like precious faith." There are those who hold to the truth and there are those who intentionally and willfully let go of the truth.

Verses 12-15 are Peter's desire to enable his audience to remember. Verse 15 is Peter's support for the written record/legacy he is leaving them. The remembering of verse 15 is part of the word in verse 12. Verse 12 has a prefix attached to it.

Peter notes in verse 12 that **beginning is not the singular issue, but continuing and finishing are**. Peter does not desire to create doubt in the mind of his audience. Those who believe are established, possess the aforementioned qualities, never stumble and have awaiting them an entrance into Heaven.

Often when people question whether they are saved, the issue is not so much their behavior, but their mind. They simply cannot remember if they said or did the right thing when they accepted the provision of Jesus. One of the simple statements I make is, "I am not asking when you believed, only if today, right now you believe."

Peter uses established [**sterizo**]. It is the same word from 1 Peter 5:10. It means "to set fast, i.e. (literally) to turn resolutely in a certain direction." Peter does not doubt their Christian faith.

II. The Necessity of the Reminder: Peter's Death (1:13-14)

¹³I consider it right, as long as I am in this earthly dwelling, to **stir you up** by way of reminder, ¹⁴knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me. (2 Pet. 1:13, 14)

Peter's desire is to awaken them, **to stir them up**. It is a graphic word. It is in Matthew 1:24 when the angel of the Lord awoke Joseph from his sleep. When the disciple awoke Jesus in the storm (Mark 4:38, 39; Luke 8:24). A great wind awoke the sea in John 6:18. Finally, it is used by Peter in 2 Peter 1:13 and 3:1. Peter's desire is for his audience not to forget, not to sleep into denial, addiction, and damnation.

This is the intent of the biblical storyline. To remind us of God's *Story*. There is a true knowledge creating our worldview. There are many imposters, false prophets, and antichrists, but there is only one biblical storyline. **This Letter is in many ways Peter's last will and testament. What we talk about at our end is what we lived for.**

Peter's language is of interest. When we die, we lay aside our earthly dwelling. The word translated "earthly dwelling," is "tabernacle." It occurs three times in the New Testament and Peter uses it twice (Acts 7:46; 2 Peter 1:13, 14). He speaks of "putting off" this encampment. He is the only one to use this form of the word (**apothosis** [1 Peter 3:21; 2 Pet. 1:14]). Its sister word is used for putting off the old nature in Eph. 4:22.

Our bodies that consume so much of our time and energy are the places where self-dwells. At death, we are only laying aside our earthly dwelling and are exchanging it for a transitional dwelling until the great resurrection.

There was a time when we openly talked about death and dying, while sex was hush-hush. Our society has it reversed. We just do not talk about death. We often refuse to discuss our own mortality and fleeting existence -- though we think about it. Being open in our churches about death is healthy, not morbid. It helps focus our minds and our efforts. Peter speaks of his coming death as something "our Lord Jesus Christ has made clear to me" (1:14). He is probably referring Jesus' prophecy after his resurrection, when he restored Peter to his call and ministry.

III. The Promise of the Reminder: A Written Record (1:15)

And I will also be diligent that at any time after my departure you will be able to call these things to mind.
(2 Pet. 1:15)

Peter speaks of his **exodus**. "Peter has an intriguing way of referring to his death. In verse 15 he calls it "my departure," literally, *exodus*. This is not a common word for death, used by itself. He is probably comparing his own death to the exodus of the people of Israel from Egypt on their way to the Promised Land. (See also Luke 9:31, where Jesus uses this concept at his Transfiguration.)"¹¹

There is energy and urgency in Peter's tone ["I will also be **diligent**"]. It is a great word found throughout the New Testament and Peter uses it three times in his second Letter (2 Peter 1:10, 15; 3:14). He has a desire to leave a faith legacy to his audience.

Let me offer you a thought I find interesting. Here is what we do and do not know from the New Testament. First, we do know Peter was married. Second, we do not know if Peter had children. The New Testament does not speak of Peter's offspring. This is true of all apostles and authors of New Testament literature. Yet, let me pause here. When the Bible speaks to managing your home well, this is that. As parents and grandparents, aunts and uncles, we should do what we can to pass on our faith legacy to those within our most intimate and immediate circle of influence. What I am about to share fully understands that the outcome of our desires lies solely in the hands of God. Yet, we can work to engage our family in the gospel. You can lead the horse to water, but you cannot make him drink. My wife and I did not have daily devotions with our children or have a family altar. Nevertheless, what we did do was create a context where there was this constant and quiet reminder of what we valued. Believing the gospel was the most natural thing in our home. We did not have any guarantee of the outcome. We only did what we knew was true and what we loved.

I speak to our parents and grandparents. Take what we are giving you in the FAMILY LIFE CURRICULUM/GOSPEL PROJECT and use it to reach and reinforce the gospel in the life of your children.

“We may learn from what Peter says here, that it is the duty of those who are drawing near to the eternal world, and who are the friends of religion, to do all they can that the truths of Christianity ‘may be always had in remembrance.’ Every man's experience of the value of religion, and the results of his examination and observation, should be regarded as the property of the world, and should not be lost. As he is about to die, he should seek, by all the means in his power, that those truths should be perpetuated and propagated.”¹²

Although we do not wish to make too much of this, we should note how Peter’s desire was to pass on the legacy of faith. How unfortunate it is that we concern ourselves with our material possessions more than our eternal prize.

Peter assures them his Letter will enable them to remember. His gives reasons as to why his Letter can be trusted.

“It is possible, as Irenaeus (iii. I. I) thought, that Peter had in mind Mark's Gospel, which would help them after Peter was gone. Mark's Gospel was probably already written at Peter's suggestion, but Peter may have that fact in mind here.”¹³

“In this letter Peter is writing to Christians, Christians who are being tested. How? By the onslaught of false teachers. And what are these false teachers trying to do? Debunk the Christian faith. The same thing that people are trying to do today and have always tried to do, trying to discredit the Scripture.”¹⁴

Our next study will consider the Sure Word: Jesus is the Word of God incarnate and the Bible is the Word of God inscribed (1:16-21).

Shepherding the Sheep: (What is the NEXT STEP?)

1. What might your faith legacy look like?
2. Are you remembering the *Story*?

¹ <http://www.sermoncentral.com/sermons/remember-toby-powers-sermon-on-hell-89031.asp>

² http://www.workingpreacher.org/preaching.aspx?commentary_id=848

³ <https://www.christiancourier.com/articles/1487-false-teachers-destructive-heresies-2-peter-2-1>

⁴ http://www.huffingtonpost.com/jeffrey-small/mythology-and-the-bible_b_898253.html

⁵ http://www.jesuswalk.com/2peter/3_scripture.htm

⁶ I found the following article stimulating as to the impact technology has on forming us.

<http://www.dailymail.co.uk/sciencetech/article-565207/Modern-technology-changing-way-brains-work-says-neuroscientist.html>

⁷ <http://www.ccboise.org/resources/study-materials/guides/2-peter-chapter-1-verses-12-21>

⁸ <http://www.intothyword.org/apps/articles/?articleid=36067&columnid=3803>

⁹ http://www.jesuswalk.com/2peter/3_scripture.htm

¹⁰ <http://www.intothyword.org/apps/articles/?articleid=36067&columnid=3803>

¹¹ http://www.jesuswalk.com/2peter/3_scripture.htm

¹² *Albert Barnes' NT Commentary* on 2 Peter 1:15.

¹³ *A.T. Robertson's NT Word Pictures* on 2 Peter 1:15.

¹⁴ <http://www.gty.org/resources/sermons/61-14/the-sure-word-part-1>