

Title: A Final Reminder

Passage: 2 Peter 3:1-2

Theme: Introduction to the letter's conclusion

Number: 01122Pe3.1-2(30)

Date: January 15, 2012

{Read Passage}

[i] Believe it or not – we've finally reached chapter 3!

Chapt. 3 happens to be t/last chapter — so we are basically looking at an introduction to t/conclusion of Peter's letter.

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

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:

We're brought back in a sense to chapter 1 – Specifically vv. 12-13 (ironic that we were in that passage 1 year ago almost to t/week) ==> **Therefore, I will always be ready to remind you concerning these things . . .**

"these things" = the basic, foundational truths of the faith.

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

Even though you know these things, I'm going to keep on reminding you of them!

We need constant reminders of things we haven't forgotten but may be neglecting

Here in verse 12 – *"I'm always ready to remind you."*

Verse 13 - *"I want to stir you up by way of reminder."*

Verse 15 - *"After I'm gone I want you to be able to recall these things."*

3:1 - *"This is the second letter I've written to you in which I am stirring you up by way of reminder."*

3:2 - *"Remember the words spoken by the prophets."*

Very common ==>

PHI 3:1 . . . To write the same things {again} is no trouble to me, and it is a safeguard for you.

ROM 15:15 But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God,

Jude 5 Now I desire to remind you, though you know all things once for all . . .

Keep in mind that these 2 vv. in chapter 3 set t/stage for the rest of t/chapter ==>

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

What we're looking at this am can't be isolated from what follows, which largely centers on our eschatological hope – that is, t/return of X & final judgment.

Verse 14 is relevant in that regard ==>

Therefore, beloved, since you look for these things

"these things" =

* That t/present heavens & earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. (v. 7)

* That t/Lord is not slow about His promise . . . but patient not willing for any to perish but that all to come to repent. (v. 9).

* That t/day of the Lord will come like a thief. (v. 10)

And==>

* That we are are looking for new heavens and a new earth, in which righteousness dwells. (v. 13)

Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless,

Again ==>

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)

1. Peter begins with a reminder of the fact that these first c. believers were dearly loved

a. I'm looking at the word "beloved" in v. 1

(1) NIV has "dear friends" —

— which is more modern (we don't walk around every day using the word "beloved") – but it isn't strong enough. You can talk about "dear friends" in a cordial, courteous sort of way.

A company could use this phrase in a letter to its stock holders ==>
"Dear friends, we're writing to inform you that your dividends will be late this quarter."

"Beloved" – that's different.

(If you that in a letter regarding your stocks you might think t/company got sold to the Peace Corps or something.)

Beloved = personal

b. Noun ἀγαπητός (derivative of ἀγαπάω 'to love,')

Refers to t/object of one's affection. The one who is loved, beloved, or dear.'

Used of the Father's affection/love for the Son

and behold, a voice out of the heavens, saying, "This is My **beloved Son**, in whom I am well-pleased." (Matthew 3:17)

Of the love the believers share among each other in the local church (the love that makes them brethren)

The love that God has for you as believers (Rom. 1:7).

to all who are **beloved** of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Connected w/ "affection" in 1 Thess. 2:8 ==>

Having thus a **fond affection** for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become **very dear** to us.

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

Beloved is to Be-Loved.

Word used of partiality or deference toward another.

Affection. Warmth; safety.

It's not mechanical or sentimental. It's substantial.

c. We get another glimpse here of Peter's pastoral heart

The gruff, impulsive, Peter – t/man who knew what it meant to fall flat on his face in failure, through t/pain, tears, suffering had learned to have t/heart of a shepherd.

After all, Jesus said to him (John 21:16) "**Shepherd my sheep**"

Beloved,

[H]e addresses these saints here . . . 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, . . . 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]

d. Keep in mind how difficult the first 2/3 of this letter have been

(1) Chapter one – Peter confronts us with the reality of our salvation asking us to sure that we are truly in the faith

1:10–11 10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; 11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

(2) Chapter two – we have just finished this long section filled with sharp words against those who would lure the unsuspecting away from the truth – terrifying words about apostasy and judgment

Beloved,

A refreshing respite from hard words.

It's a word that Peter sprinkles around liberally t/o this chapter ==>

8 But do not let this one fact escape your notice, beloved . . .

14 Therefore, beloved, since you look for these things, be diligent . . .

17 You therefore, beloved, knowing this beforehand, be on your guard...

It's a struggle. I'm always concerned that I keep a good balance between those things that I am called to do as a herald of God's Word.

2 Timothy 4:2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

Last week's message was a perfect example. I tried to strike a balance between warning and encouraging – I'm usually left wondering

The pastoral leadership of this CH (your 3 elders) have a sobering responsibility as those who will one day give an account to God for your souls.

Hebrews 13:17 **Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account.**

Let them do this with joy and not with grief, for this would be unprofitable for you. [and if you give us grief, we can make it so!]

Getting ships safely to harbor....We know God is sovereign over all that, but we also know we have a great responsibility as tools in His hands.

Beloved, this is already the second letter I have written to you . . .
"Second letter" ==> No doubt, this refers to 1 Peter
. . . in which I am trying to stir up your sincere mind by way of reminder:

2. Verb διεγείρω = to stir up – same word we saw back in 1:13

Used of a of a calm sea become stormy or turbulent, something that would be quite familiar to Peter.

A stormy or "stirred up" sea was a common image.

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.

As I pointed out a year ago when we first saw this word ==>

In Luke's account of that incident, two forms of this same word are used figuratively.

They're in the midts of a storm; Jesus is asleep ==>

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

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

Preposition intensifies the verb.

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.

Oliver Wendell Holmes, Jr. said we ought not cry out "fire" in a crowded theater. But someone needs to scream out "fire" to an apathetic church.

Peter says, I want to stir up your mind. I want to light a fire under you.

a. Note that this isn't raw emotionalism

Gateway to a redeemed heart is through t/mind.

I am trying [Conative Present] to stir up your sincere mind by way of reminder:

(1) What does Peter mean when he talks about us having a "sincere" ("pure") mind?

(a) A pure mind would be one that's not guilty of duplicity

Left brain / right brain. Left brain in t/world, right brain in the faith.
Like the double-minded man of James 1 – he's unstable.

Sincere mind is the renewed mind of Rom. 12:2. It's the mind of a living sacrifice.

The false teachers had hearts fixed on greed and eyes full of adultery.
Indication of a dirty heart; unregenerate heart.

Not so for us. 1 Cor. 2:16 {cite}.

The adjective εἰλικρινῆς = unalloyed, pure, honest, sincere.

Philo used the word of pure/true knowledge as opposed to that which is polluted.

With δῖάνοια the connotation is one of a pure, unmixed, logical (reasonable) mind.

A sincere mind is the mind of 1 Peter 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.

It's girded for action sober fixed completely / focused on t/grace of JC.

A redeemed mind isn't yet a glorified mind.

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]

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]

Relevant for us all.

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)

See the 2 vv. together ==>

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: 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.

Peter says, "*Here's what I want you to remember: the words spoken by the holy prophets in the past and the commandment of the Lord and Savior spoken by your apostles.*"

1. Holy prophets of the past = the OT prophets

Given the context here, I tend to believe that Peter is thinking specifically about the OT prophets who proclaimed God's judgment in the face of skeptical people who doubted or denied that He would.

Isa. 5:18-25

Ezek. 12:21-28

Jer 5:11–13 11 “For the house of Israel and the house of Judah Have dealt very treacherously with Me,” declares the LORD. 12 They have lied about the LORD And said, “Not He; Misfortune will not come on us; And we will not see sword or famine.

13 “And the prophets are as wind, And the word is not in them. Thus it will be done to them!”

Amos 9:10 “All the sinners of My people will die by the sword, Those who say, ‘The calamity will not overtake or confront us.’”

Cf. historic examples in chapter 2 (3 from Genesis).

**. . . remember the words spoken in the past by the holy prophets
AND
the commandment of the Lord and Savior spoken by your apostles.**

2. OT revelation joined together with that of the NT

2:21. "holy commandment" (last week).

Body of Xn truth as handed down by t/Apostles through JC.

Jude 3 **the faith that was once for all delivered to the saints.**

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

Collective singular (ἑντολή) – a singular word that refers to a body of things, much like a class of students or a collection of items. (sing. class is made up of pl. students; sing. collection is made up of pl. items).

ISW - singular "Commandment" is made up of many doctrines.

Relevant that it's

the commandment of the Lord and Savior . . .

Savior and Lord were titles used of Caesar. There was one Savior and Lord: The X of God.

Brought face to face w/the Lordship of X.

The one who said, "If you love me, you will keep my commandments."

1 John 2:4 **The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him;**

. . . remember the words spoken in the past by the holy prophets

AND

the commandment of the Lord and Savior spoken by your apostles.

"Your apostles" = t/NT counterparts to the OT prophets.

Peter says "your" prob. because he was singling out those apostolic missionaries who brought t/gospel to them.

TAP may have been one of them. From v. 15 we know that Paul wrote to them on at least one occasion.

Here is your introduction to the conclusion.

A. The Intention in Our Remembrance: That Our Minds be Revived

B. The Direction of Our Remembrance: That We be Found Faithful

Faithfulness brings us to another warning, something Peter wants us to know, in vv. 3-4 {read}

Sometimes you open your mailbox and find some strange items. Things people are trying to sell, or seminars that some group wants you to attend.

Several years ago I received an ad from a group called
PEOPLE UNLIMITED - The Infinite A liveness Company.

How Long Do You Want To Live? If you could live to the age of 100 in good health, would you want to? What about 150? What about 250? What about forever? The Choice Is Yours! If you haven't asked yourself these questions, you need to. If you have, you probably want to know more. Either way, join us in an upcoming lecture by International Speakers and Authors [who have] appeared on numerous television and radio shows including Larry King, Joan Rivers and many others. They have been working in this specialized field of unlimited human life potential for over 25 years.

Steven Wright "I plan to live forever. So far so good."

Hebrews 9:27 And inasmuch as it is appointed for men to die once and after this comes judgment,

Acts 17:30–31 30 “Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent, 31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.”