

Title: Don't Forget What You Know (Part 2)

Passage: 2 Peter 1:13-15

Theme: Believers Need to be Reminded of What They Know

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**{{Read Passage}}**

We're looking at this passage by way of 2 main points ==>

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

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

Who and Why

As for the "who" we see that in verse 12

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

**A. Peter's Intention**

**Therefore, I will always be ready to remind you concerning these things . . .**

Peter's Intention is one of reminder . . .

**B. Peter's Affirmation** (2<sup>nd</sup> sub-point to verse 12)

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

Peter writes to believers.

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

That leads us to our second main point ==>

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

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

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

1. By reminding them of the essential truths of the faith Peter will "stir them up"

a. Very picturesque word:  $\delta\iota\epsilon\gamma\epsilon\iota\rho\omega$  = to arouse, stir up, to wake up

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 ( $\delta\iota\epsilon\gamma\epsilon\iota\rho\omega$ ), saying, "Master, Master, we are perishing!" And being aroused ( $\epsilon\gamma\epsilon\iota\rho\omega$ ), He rebuked the wind and the surging waves, and they stopped, and it became calm.**

$\delta\iota\epsilon\gamma\epsilon\iota\rho\omega$  +  $\epsilon\gamma\epsilon\iota\rho\omega$ . The difference is preposition *dia* that's in front of t/root  $\epsilon\gamma\epsilon\iota\rho\omega$ . giving us  $\delta\iota\epsilon\gamma\epsilon\iota\rho\omega$  (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 1<sup>st</sup> century readers, but also to X's CH t/o t/centuries to today.

Relevant that we be stirred up.

Better way to put it, that we wake up!

A large portion of t/American CH may be unregenerate, but that which remains, those who are born again, are largely asleep.

Yes, we're new creations in Christ, but as Thomas Adams noted:

"[we are dull men] who are naturally so averse and stupid, that [we] need to be stirred up, roused from [our] lazy couch, and by all instigation to be [prodded forward] to religion." [Adams, 139-40]

1 Thess. 5:6 - **Let us not sleep as others do, but let us be alert and sober.**

We need a wake up call; we need to be stirred up.

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

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

**1. It's amazing what happens to believers (and a church) when Christ is preeminent** When our passion is for Christ's supremacy:

We are no longer preoccupied with ourselves or our agenda.

Believe me we are over-occupied with self. We want things our way. We want to be recognized. We don't want to be outdone by others.

Each one of us has a little patch of ground, our turf, if you will. And we defend that turf with all we have.

Maybe it's time to recognize that this little piece of ground isn't worth fighting for // it's God's to own and do with as he pleases.

**a. Two passages come to mind**

End of John's Gospel Jesus has foretold Peter's death (look at later). Peter then turns around and sees John. Peter's wondering, "Okay - what about him?"

Jesus says to Peter, "If I want John to remain until I come again, what is that to you? You follow me!"

One of the things that we can take from that passage is that we are to worry about ourselves, not others.

You'd think we'd have learned this by now.

What child in the history of t/world hasn't said, "*But mom, Mary gets an allowance every week.*" Or, "*But daddy, Jody has a cell phone.*"

I'm sure it happened in Jesus' day. "*But Father, Moshe' has his **own** dreidel and doesn't have to share with **his** family.*"

Our parents tell us, "*Don't worry about him. What he has is no concern of yours.*"

But we grow up, we tell our kids that, and at the same time we concern ourselves with the affairs of others. Coveting what they have, trying to maintain our status, promoting ourselves and our agenda rather than that of Christ.

2 Cor. 10:12 - For we are not bold to class or compare ourselves with some of those who commend themselves; but when they measure themselves by themselves, and compare themselves with themselves, they are without understanding.

I think to of 3 John 3 where John refers to Diotrephes "who loves to be first."

Building the kingdom of self.

The root of all evil is that we be the kind of people who settle for the love of self rather than the love of God.

Remember the first point ==>

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

Believers.

Later on ==>

2 Peter 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,

Unbelievers need truth; specifically t/Gospel. They can't go on toward X-likeness while they are His enemies.

Certainly, we as believers still need to be reminded of t/great truths of t/Gospel. Along w/that we need t/entire counsel of God, t/entirety of His Word, to permeate our very being thru the ministry of the H.S.

Those reminders are to those, as Peter says in 3:1, "**with a sincere mind**".

If you stir up ashes, all you get is ashes.

There's a well-known line from a movie I think of. Slightly edited version is: *"You can't polish a cow patty."*

Something I think of every time I look in the mirror and try to make myself look young and handsome // when I think about trying to make my old truck look new again.

You can't polish dung // you can't stir up cold dead ashes and get a blazing fire.

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.

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

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

Secondly ==>

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

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

## 1. δίκαιος - just, righteous, proper

This is the rightful role of pastor-elders who have as their duty preaching and teaching.

Acts 20:20 . . . I did not shrink from declaring to you anything that was profitable, and teaching you . . .

### a. That's what we do - Doctrine matters

John Owen ==>

"The first and principal duty of a pastor is to feed the flock by diligent preaching of the word." [John Owen, cited in Whatever Happened to the Reformation, Gary L.W.

Johnson and R. Fowler White, Eds., page 232]

### b. Repetition and constant reinforcement are essential

ROM 15:15 But I have written very boldly to you on some points, so as to remind you again . . .

1CO 4:17 . . . I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ . . .

2TI 2:14 Remind {them} of these things . . .

TIT 3:1 Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed,

Philippians 3:1 {cite}

Dr. John MacArthur, who has spent over 40 years teaching and preaching in the same church ==>

"The godly shepherd stimulates his flock primarily by way of reminder. He consistently and tirelessly keeps teaching and reviewing all the major

themes, doctrines, and commands of Scripture. No matter how much divine truth believers have heard or how spiritually mature they are, they still need reminders to apply that truth . . . . Wanting them to remember, the true shepherd constantly feeds his flock spiritual food in all its scriptural dress. Realizing that familiarity can breed contempt, he employs all the passages on all the themes, so there is freshness instead of familiarity." [MacArthur, 2 Peter, 51]

We never arrive this side of heaven. We're like old ships that collect barnacles and are in need of constant scrubbing.

The law of entropy is always at work in our hearts.

It was Chrysostom who said (I tried to paraphrase this from memory last time) ==>

"My work is like that of a man who is trying to clean a piece of ground into which a muddy stream is constantly flowing."

As one of the old Puritans said of his fellow-preachers ==>

"If we hold our peace, we first wrap ourselves in a criminal mischief; because silence directly crosses our vocation. A silent preacher implies as harsh a contradiction, as a dark light [or] a [mute] crier." [Adams, 140]

Ephesians 4:11–16 - 11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 for the equipping of the saints for the work of service, to the building up of the body of Christ; 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. 14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by

craftiness in deceitful scheming; 15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, 16 from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

This is a life-long process. Don't be in too much of a hurry; we're in this for the long haul, my friends.

## **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)**

Thirdly ==>

### **C. The Time We Have to Live Our Lives is Brief and Final (13-15)**

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

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

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

You get the impression that Peter has the idea he's not going to be around a whole lot longer?

In verse 12 he talks about his temporary dwelling

In verse 13 - the removal of his dwelling is imminent

Verse 14 - his departure.

A reminder that ==>

**C. The Time We Have to Live Our Lives is Brief and Final (13-15)**

Peter's saying ==>

*"As long as I am in this temporary dwelling – literally 'this tent' – I will remind you of these things in order to stir up your faith."*

**1. What does that mean for us? That the time we have is brief and final?**

First, it means that ==>

**a. Live your life in light of the fact that it is unrepeatable**

To quote another ==>

*"There shall be no sermons in heaven, for there all are full of grace; there shall be none in hell, for there all are past grace."* [Adams, 140]

There is no preaching from the grave. The rich man realized this and pleaded that someone warn his loved ones.

Our lives are short and unrepeatable. You can't take a mulligan. You can't go back and start over. The time you waste is wasted time. Can never be recaptured.

Second ==>

**b. Live your life in light of your inescapable death**

Puritan Thomas Adams on the brevity of life ==>

*"Men live without considering themselves. Where they came, where they are, how they do, where they go; that all these mathematical lines have earth for their center. Where did we come? From the earth. Where are we? Upon the earth. How do we live? Unworthy of the earth, or any blessing in it. Where do we go [upon death]? To the earth: Earth to earth. We are composed of four elements, and they strive in us for the*

mastery; but the lower gets the better, and there is no rest till earth have the predominance.

Yet wicked men live as if there were no earth to devour their bodies, nor gulf lower than earth to swallow their souls. Man's life is a spark, a breath, a smoke; a spark in the heart, a breath in the mouth, a smoke in the nostrils. A drop of water will quench that spark, a little hair can choke that breath, a little air take away that smoke. Look to your ways, you live in a [tent] quickly dissolvable; the dart The dart [of death] may strike you next." [Adams, 141]

Adams then refers to an historical event that I was not able to uncover in my research, but it makes the point nonetheless.

"When [King] Harold . . . made war upon Harquinus made war upon Harquinus, and was ready to join the battle, a dart [arrow] was seen flying into the air, hovering this way and that way, as though it sought upon whom to rest. When all stood wondering to behold what would become of this strange prodigy, every man fearing himself; at last the dart fell upon Harquinus's head and slew him." [Adams, 141]

I think you get the picture {restate}

It's like the end of wicked King Ahab who reigned in Israel from 874 - 853 BC.

The cause of Ahab's death is recorded in the last chapter of 1 Kings. 1 Kings 22:34 **Now a certain man drew his bow at random and struck the king of Israel in a joint of the armor. . . .**

A "certain man" who "drew his bow at random" ended up not only hitting the King, but hitting him "in a joint of his armor" – a narrow gap between the plates where he was vulnerable.

What seemed random was ordained of God. Because it was ordained of God, it was inescapable.

Calvin in his Institutes ==>

Indeed Scripture, to express more plainly that nothing at all in the world is undertaken without His determination, shows that things seemingly most fortuitous are subject to Him. For what can you attribute more to chance than when a branch breaking off from a tree kills a passing traveler? But the Lord speaks far differently, acknowledging that he has delivered him to the hand of the slayer [Exo. 21:13]."

With all that in mind, Adams concludes ==>

"This [arrow] of death is ever hovering; watch, for thy turn will come."

[Adams, 141]

Edwards: "Resolved to live my life as I had wished I would have lived it when I come to die."

Third ==>

**c. Live your life knowing that you will be moving soon**

IOW - Don't worry about a mansion in this life; be content with an apartment. This isn't the end-all. We are pilgrims passing through this temporal world to the Celestial City that has no end.

**(1) Twice Peter alludes to this**

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

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

**a. In both of those verses he uses the word for "tent"(σκηνομα)**

If you go back to Matthew 17 (Transfiguration) a related word is used.

Matthew 17:1–4 - The Transfiguration

1 Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. 2 And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. 3 And behold, Moses and Elijah appeared to them, talking with Him. 4 Peter said to Jesus, “Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah.” (noun σκηνη)

Peter likens our bodies, our earthly existence, to living in a tent.

**b. 2 Corinthians 5:1–4 (turn there)**

1 For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. 2 For indeed in this house we groan, longing to be clothed with our dwelling from heaven, 3 inasmuch as we, having put it on, will not be found naked. 4 For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed but to be clothed, so that what is mortal will be swallowed up by life.

What's the context?

2 Corinthians 4:16–18 - 16 Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. 17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, 18 while we look not at the things which are seen, but at the things which are not seen; for the things

which are seen are temporal, but the things which are not seen are eternal.

So, in light of that . . .

c. This was the familiar life of a nomad: Nomads lived in tents

They had no permanent home on earth. They could quickly fold up their tents and move on to better pastures.

Isaiah 38:12 "Like a shepherd's tent my dwelling is pulled up and removed from me . . . "

The 2<sup>nd</sup> c. Epistle to Diognetus: "The immortal soul dwells in a mortal tent."

(1) Really an amazing picture!

Patriarchs of the OT had no permanent home. They dwelled in tents as they were making their way to the Promised Land. That's a beautiful image 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.

1 Peter 2:11 ==> "aliens & strangers"

(2) Verse 15 -

. . . at any time after my departure . . .

Word Peter uses for "departure" or his death is the Greek noun ἔξοδος (Exodus). The Greek word that forms the title of the Book by that name.

If you think back to t/historical event of Israel's Exodus from Egypt it was both a departure and an arrival. They were departing from t/land where they were in bondage w/the hope of entering the Promised Land.

Same with us. Our death is the pulling up of our temporary dwelling, our tent so that we can exodus this evil world in order to enter the Land of Promise, a spiritual Kingdom.

*c. Live your life knowing that you will be moving soon*

**knowing that the removal of my dwelling is imminent . . .**

He adds:

**. . . as also our Lord Jesus Christ made clear to me.**

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?"* . . . Refers to the story recorded in the apocryphal book, The Acts of Peter (Vercelli Acts XXXV).

Story goes that Peter is fleeing Rome in fear for his life knowing that he was to die by crucifixion there. As he exists the city Jesus appears to him. Peter asks Him, "Where are you going?" Jesus replies, "I am going to Rome to be crucified again." This gave Peter the courage to continue in his ministry, return to Rome, and die there.

Interesting story, but not true & not what's in mind here.

**(2) The reference is to John 21:18-19**

18 “Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go.”

John adds ==>

19 Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, “Follow Me!”

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 knew, by Divine revelation, that his death was imminent.

There's a sense in which that is true of us. Not that we're going to get some divine message as to when, but we know it's imminent as to its certainty. And we know it's imminent as to we know not when it may come.

No matter how old we are, there are no guarantees that we will live another day.

Our lives are fleeting. We likely won't know t/day we're going to die, or t/exact moment.

As followers of JC we know this ==>

As John Wesley 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."

You won't live a day longer than you were appointed to live.

I like 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."

***C. The Time We Have to Live Our Lives is Brief and Final (13-15)***

***1. What does that mean for us? What can we take from that?***

***a. Live your life in light of the fact that it is unrepeatable***

***b. Live your life in light of your inescapable death***

***c. Live your life knowing that you will be moving soon***

***d. Live your life in such a way as to leave an enduring legacy for Christ***

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

## (1) Some see here a veiled 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 mind here (III.i.i. as cited in ATR).

## (2) Not about Peter; Not about His legacy

He would not have been pleased that an entire religious movement founds itself on the false contention that he was the Rock upon which X would build His church, the first Pope of a long line of Popes.

His enduring legacy was to promote X.

We have enough men who are out to make a name for themselves.

FB+Twitter=Popularity Contest.

I think I said this last time, but I told Lois recently that if I ever try to put up a blog, please shoot me!

Never say never. I don't think all blogs are bad. By and large they are efforts at self-promotion.

I feel the tug of that all the time. It's remarkable how one can diligently preach God's Word and no one notices, but if you get out there and debate and ruffle some feathers, you're a celebrity in some circles.

My notoriety, of which I have little, is due to a series I did on Frank Beckwith. Not that I regret that, but why is it that a series like that can get you "noticed" but the faithful preaching of God's Word does not?

Pray that I continually reject the temptation to be "noticed." Not about me, not about you; it's all about Christ.

Peter says, that's what I desire. I'm going to die. It's going to be soon. But that's okay. I'm concerned for you and want to exit this world knowing that long after I'm gone, you will remember the central truths of the faith that has been once for all delivered to the saints.

### (3) Your legacy?

Will you leave behind a legacy that furthered the KD of God, or yourself?

I'm convinced that t/greatest in t/KD will be among t/least here on earth.

Scottish preacher Ean McCleran tells a story of a little lady from his congregation whom he called on one day. As they were talking she began to weep and wipe the tears with the corner of her apron. "What's disturbing you dear?" Dr. McCleran asked her. "Oh, she said, sometimes I feel like I've done so little. And when I think about it, it makes my heart heavy. Really, I've done so little for Jesus. When I was a wee girl the Lord spoke to my heart and I surrendered my life to Him, and I want to live for Him oh so much! But I feel that my life is gone and I have not really done anything."

Ean McCleran then asked her, "what have you done with your life?" "Oh nothing, she said. Really nothing. I've washed dishes. I've cooked 3 meals a day. I've taken care of my children. I've mopped the floor,

mended the clothes--you know, everything that a mother does--that's all I've done." Pastor McCleran sat back in his chair and asked, "where are your boys now?" "Oh, she spoke, you know. I named them all for the Gospels: Matthew, Mark, Luke, and John. You know them all. You know where Mark is, you ordained him. He went to China. He's learned the language and now he's off to minister to the people in the name of the Lord." "Where's Luke," McCleran asked? "You know where Luke is, you sent him out. I received a letter from him the other day. He says that revival has broken out on his mission station in Africa.

"And Matthew?" he asked. "Well, he's in China with his brother--they're working together." And then she volunteered, "and John, well he's only 19 and he came to me the other night to say that God has laid Africa on his heart." He said, "mother, I'm going to Africa, but don't you worry about it. The Lord has shown me that I'm to stay to care for you until you go home to glory, and then I can go to Africa."

Ean McCleran looked at that elderly saint and said, "your life has been wasted you say?" Through her tears she said "yes, I fear that it has been wasted." "You have been cooking and moping and washing--but," he said, "I would like to see the reward you receive when you are called home!" (cited by J. MacArthur, GC 54-38)

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Each one of us will be called home . . .

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

Origen in the 3<sup>rd</sup> c. "Peter was crucified at Rome with his head downwards, as he himself had desired to suffer."

This is why an upside down cross is considered a symbol of Peter, who would not have considered himself worthy enough to die the same way as his Savior. Don't Forget What You Know.