

Final Call

2 Peter 1:12-15

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Peter, knowing his days were numbered, wanted his readers to retain all he would write in this epistle. Three times he spoke of this: **I will ... remind you** (v. 12), “I ... refresh your memory” (v. 13), “you will ... be able to remember” (v. 15; cf. 3:1).

From this point to the end of the chapter he insists upon the truth of this faith. It rests upon the evidence of eye-witnesses, of whom he himself was one; and upon that of the Hebrew prophets, but the prophets must not be misunderstood.

I. Final Remembrance v. 12

a. Ready

- i. The fundamental element of a farewell address is that the person giving the address is dying and wants to pass on his teaching to those who remain behind. Farewell addresses like this are common in the Scriptures: the final words of Jacob (Gen 49:1–33), of Moses (Deut 33:1–29), of Joshua (Josh 24:1–28), of Jesus (John 13:1–17:26), and of Paul at Miletus (Acts 20:17–35).
- ii. The “therefore” points back to all of vv. 3–11. Christ has given believers everything they need for life and godliness and has called them by his powerful grace (vv. 3–4). Such grace serves as an incentive for a godly life of virtue (vv. 5–7), and a life of godliness is necessary for entering the eternal kingdom (vv. 8–11).
- iii. The faith of his readers is *ισότης* with that of the apostles, because it embraces all that conduces to life and godliness; it must be developed by effort which leads to virtue, not to licence; without effort none shall enter into the kingdom of Christ.

b. Remind

i. Remind- to put in another in mind

1. Peter wrote so that his readers would be able to remember and apply his teaching in the days when he had departed and was no longer with them. What we have here, therefore, is an apostolic reminder. Peter put himself in the same role as Moses, Joshua, and even Jesus. As an apostle of Jesus Christ, he reminded the church of the truth to which they should remain devoted. Peter, by appealing to his death and the words of Jesus, invoked his authority.

2. Such a godly life is not the earning of salvation but evidence that salvation truly belongs to the readers. But it also is the human means by which salvation is realized. Peter felt constrained, therefore, to remind the readers (vv. 12–15) of his teaching because eternal life was at stake. False teachers had crept into the community (2:1), and Peter admonished the church so that they would not forget the faithful teaching they heard when they first believed.
3. Peter resolved to remind believers as long as life lasts, and the primary vehicle is the letter he now wrote, though future reminders were not necessarily excluded.

c. You already know them

i. Know – to have information about

1. In one sense the believers do not need any reminder because they already “know” and “are firmly established in the truth.” The idea is quite similar to Jude 3, where the faith is described as transmitted once for all to the saints. The readers should not be swayed by the false teachers because they already know the truth, and they are strengthened by it even now. The reference to “strengthening” reminds the readers of the power of the gospel.

ii. Already Established

1. Established- **to cause to be inwardly firm or committed, confirm, establish, strengthen**
2. The effect or aim of strengthening is the impregnability of Christian faith in spite of the troubles which have to be endured
3. 1 Pt. 5:10 also has in view confirmation in face of the afflictions of persecution which had been mentioned earlier
4. The reference in 2 Pt. 1:12 is to confirmation in present truth, in Christian doctrine, or in Christianity generally
5. The truth they know cannot be limited to mental comprehension, for the truth grasps and strengthens them; it grants them the power to live in a way that is pleasing to God. The truth “has come” (*parousē*) to them and belongs to them (cf. Col 1:5–6). The innovations suggested by the false teachers are superfluous and dangerous. The church has been taught and fortified by the gospel.
6. Ἐστηριγμένους ἐν is a much stronger phrase than εἰδότας: “ye not only know them, but are established in them,” ye know them and do them. Truth here embraces not only moral truth,—the necessity of growth from πίστις to ἀγάπη,—but historical or doctrinal truth opposed to σεσοφισμένοι μῦθοι.

7. 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**.
- iii. Truth I present
 1. One thing is clear—Peter wanted to be sure that the Lord’s people would not forget God’s work and God’s Word.

II. Moment of Clarity v.13-14

- i. Consider
 1. **δίκαιον ἡγοῦμαι**. “I deem it right”; it is my bounden duty as an apostle
- ii. While I am Here
 1. This earthly dwelling
 - a. Dwelling- remaining alive
 - b. This responsibility was incumbent upon him as long as he lived “in the tent of this body” (the Greek actually does not have “of this body”) Similarly, Paul compared our present bodies to a tent (2 Cor 5:1, 4).
 - c. What the word “tent” signifies here is actually quite different, for, as in 2 Cor 5:1–10, the weakness and inadequacy of the present body is featured. Reminding the readers is urgent because Peter’s body was subject to death, and he would soon die.
 - d. , “a tent”; this metaphor for the body suits well with the general conception of life as a pilgrimage, 1 Pet. 1:1; 2:11.
- iii. Stir You Up
 1. Stir - arouse, *by way of a reminder*, relation, with the implication of a significant change in state—‘to cause
 - a. Reminders arouse and provoke believers, prompting them to prize the gospel afresh. Peter hoped that his words would stab the believers awake so they would reject what the opponents taught. Believers know the gospel, and yet they must, in a sense, relearn it every day.
 - b. Expecting he would **soon** be with the Lord, Peter wanted to **refresh** (lit., “keep on refreshing,” pres tense) their memories **as long as** he was allowed by the Lord of life to **live in the tent of his body** (cf. “the earthly tent” and “this

tent,” 2 Cor. 5:1, 4). Peter would **put** that tent **aside**, as the **Lord** had **made clear to** him. This could refer to Jesus’ words to Peter about his death by crucifixion (John 21:18–19) or to his awareness that through old age or the threat of persecution, his life was almost at an end.

2. Way of Reminder

iv. Laying Aside

1. Imminent

- a. Knowing that the putting off of my tent cometh swiftly.” It has been disputed whether “swiftly” here means “suddenly” or “soon.” Either explanation is possible, and either yields good sense. In John 21:18 our Lord foretold that Peter should die a violent death ὅταν γηράσῃς. If the apostle was γέρων when he wrote this Epistle, he would feel that this prophecy must soon be accomplished.
- b. As Peter grew older, he knew that the days of his life on earth were numbered, that the time of his death was near. Unfortunately, we do not know the precise circumstances of Peter’s life when he wrote the letter, and so we cannot determine if some event in his life elicited this comment. What Peter did say was that the Lord Jesus revealed to him that he would die. Scholars have investigated thoroughly what Peter had in mind. Some have detected a reference to John 13:36, but the prophecy here is rather vague.
- c. Peter’s urgency to remind the believers finds its rationale in the shortness of his life. He again refers to his body as a “tent”, stressing again its weakness and transience. Commentators debate whether the idea is that Peter would die “suddenly” or “soon” (*tachinē*). The rendering “soon” is contextually more likely.

2. Made Clear

- a. Of course, an allusion to John 21:18–19 does not demand that 2 Peter was written after the Gospel of John, for if Peter was the author of the letter, he recalled the prophecy that was uttered by the Lord Jesus, and subsequently John wrote down the account. The prophecy itself does not say that Peter would die “soon,” but if Peter was now an older man, he knew that the prophecy would come to pass soon.
- b. Perhaps, if he was in Rome when the letter was written, he could have seen that events were now shaping up that

would lead to his death. If the Neronian persecutions had begun, perhaps Peter thought that the end of his life was near with the advent of intense persecution.

III. Final Call v.15

a. After my Departure

i. Departure - **departure from among the living**, euphemism

1. Peter deliberately repeated himself, perhaps for emphasis: **I will make every effort** translates the one word *spoudasō*, also used in verse 10 (“be ... eager”) and in 3:14 (“make every effort”). The word **departure** (*exodon*), though not the usual word for “death,” does not veil the clarity of Peter’s suggestion that he is about to die. On the Mount of Transfiguration, Jesus, Moses, and Elijah spoke of Jesus’ “departure” (*exodon*; Luke 9:31).

ii. Diligent

1. This verse basically restates v. 12, though now Peter stressed that he would be diligent (“I will make every effort,” *spoudasō*) to remind believers before his departure.

iii. You will be able Recall

1. **Call- a recollection that one has of events, opp. of ignoring by forgetting, recollection, memory**
2. Or it may be, as suggested in v. 12, that the remainder of the letter and the short time Peter had on earth were both in mind. We should note that in 2 Pet 2:1 the arrival of the false teachers was described in the future tense, but it is evident that they were already present.
3. It seems most likely that Peter thought especially of his letter, which would continue to remind believers after Peter’s death.

Word Studies

Remind -to put another in mind of¹

Know - to have information about

¹ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 1039.

Established - to cause to be inwardly firm or committed, *confirm, establish, strengthen*²

The effect or aim of strengthening is the impregnability of Christian faith in spite of the troubles which have to be endured → 55, 25 ff.: εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν τὸ μηδὲν σαίνεσθαι³⁸ ἐν ταῖς θλίψεσιν, 1 Th. 3:2 f. The same applies in Ac. 14:22 where the compound ἐπιστηρίζω (→ 657 1 ff.) is used; this reads: ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. 1 Pt. 5:10 also has in view confirmation in face of the afflictions of persecution which had been mentioned earlier. Lk. 22:32: στήρισον τοὺς ἀδελφούς, which is addressed to Peter, is also referring to strengthening in faith, since just before there is mention of Peter's own faith: ἵνα μὴ ἐκλίπῃ ἡ πίστις σου v⁴. 32. Similarly God is to strengthen the hearts of the Thessalonians so that they may be blameless at the *parousia* of the Lord, 1 Th. 3:13. 2 Th., on the other hand, has moral confirmation in view: ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ (2:17), being kept from evil: φυλάξει ἀπὸ τοῦ πονηροῦ (3:3).⁵⁹ At issue in the letter of Rev. is preservation from spiritual death: γίνου γρηγορῶν καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν (Rev. 3:2).¹⁶⁰ The reference in 2 Pt. 1:12 is to confirmation in present truth, in Christian doctrine, or in Christianity generally.⁷

Dwelling - remain alive 2 Pt 1:13

² William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 945.

³⁸ Dib. Th., *ad loc.*; cf. also H. Chadwick, "1 Thess. 3:3: σαίνεσθαι," JThSt., 1, NF (1950). 156–158.

⁴v. verse.

⁵⁹ On the question whether πονηροῦ is masc. or neut. cf. Dib. Th., *ad loc.* and → VI, 561, 19 ff.

⁶¹⁰ Loh. Apk., *ad loc.* recalls the common Gnostic equation of waking with life and sleeping with death.

⁷ Günther Harder, ["Στηρίζω. Ἐπιστηρίζω. Στηριγμός. Ἀστήρικτος."](#) in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich (Grand Rapids, MI: Eerdmans, 1964–), 656.

Stir - arouse, *by way of a reminder*, relation, with the implication of a significant change in state—'to cause'⁸

Call - a recollection that one has of events, *opp*⁹. of ignoring by forgetting, *recollection*, *memory*¹⁰

Departure- departure from among the living, euphemism¹¹

Commentary Study

Perhaps Peter used a literary form of a farewell address or a testament (see introduction).¹²¹ Scholars have identified various elements in such farewell addresses. Neyrey sees five formal elements: (1) prediction of death, (2) prophecy of future crises, (3) exhortations to virtue, (4) a

⁸ Johannes P. Louw and Eugene Albert Nida, [*Greek-English Lexicon of the New Testament: Based on Semantic Domains*](#) (New York: United Bible Societies, 1996), 804.

⁹**opp. opp.** = opposed to, opposite

¹⁰ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 655.

¹¹ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 350.

¹²¹ Cf. E. Fuchs and P. Reymond, *La Deuxième Épître de Saint Pierre, L'Épître de Saint Jude*, CNT (Neuchâtel-Paris: Delachaux & Niestlé, 1980), 62.

commission, and (5) the legacy of the author.¹³² In a general sense we could say that nearly every element is present in 2 Peter, except that a commission is not really in the text. The fundamental element of a farewell address is that the person giving the address is dying and wants to pass on his teaching to those who remain behind. Farewell addresses like this are common in the Scriptures: the final words of Jacob (Gen 49:1–33), of Moses (Deut 33:1–29), of Joshua (Josh 24:1–28), of Jesus (John 13:1–17:26), and of Paul at Miletus (Acts 20:17–35). The testament genre was common in second-temple Judaism as well, with books such as *Testaments of the Twelve Patriarchs*, *Testament of Job*, *Testament of Moses*. The latter books were clearly pseudonymous, and some draw the same conclusion regarding 2 Peter. I would argue, however, that the canonical accounts all represent *authentic* testaments, and there is no reason to draw a different conclusion about 2 Peter. Peter wrote so that his readers would be able to remember and apply his teaching in the days when he had departed and was no longer with them. What we have here, therefore, is an apostolic reminder. Peter put himself in the same role as Moses, Joshua, and even Jesus. As an apostle of Jesus Christ, he reminded the church of the truth to which they should remain devoted. Peter, by appealing to his death and the words of Jesus, invoked his authority.

The “therefore” (*dio*, v. 12, NRS¹⁴V) points back to all of vv. 3–11.¹⁵³ Christ has given believers everything they need for life and godliness and has called them by his powerful grace (vv. 3–4). Such grace serves as an incentive for a godly life of virtue (vv. 5–7), and a life of godliness is necessary for entering the eternal kingdom (vv. 8–11). Such a godly life is not the earning of salvation but evidence that salvation truly belongs to the readers. But it also is the human means by which salvation is realized. Peter felt constrained, therefore, to remind the readers (vv. 12–15) of his teaching because eternal life was at stake. False teachers had crept into the community (2:1), and Peter admonished the church so that they would not forget the faithful teaching they heard when they first believed. The paragraph has one basic point: to remind believers to keep pursuing a virtuous life.

1:12 Peter began by saying he wanted to remind believers of “these things” (*toutōn*). Probably by “these things” he refers to all of vv. 3–11.¹⁶⁴ But if that is the case, why did Peter use the future tense? Some scholars have deduced from this that Peter referred to future reminders and excluded 2 Peter. The construction is difficult, but perhaps we should conceive of Peter as he actually wrote or dictated the letter. What he had already written was in his mind, and what was still to come in the letter was also intended.¹⁷⁵ Peter resolved to remind believers

¹³² J. H. Neyrey, *2 Peter, Jude*, AB (Garden City: Doubleday, 1993), 164.

¹⁴NRSV New Revised Standard Version

¹⁵³ Fuchs and Reymond, *2 Pierre, Jude*, 62.

¹⁶⁴ So Fuchs and Reymond, *2 Pierre, Jude*, 63; R. Bauckham, *Jude, 2 Peter* (Waco: Word, 1983), 195.

¹⁷⁵ Bauckham questions whether Peter could have been referring to the remainder of the letter since he did not remind the readers of 1:3–11 in what follows (*Jude, 2 Peter*,

as long as life lasts, and the primary vehicle is the letter he now wrote, though future reminders were not necessarily excluded.

In one sense the believers do not need any reminder because they already “know” and “are firmly established in the truth.” The idea is quite similar to Jude 3, where the faith is described as transmitted once for all to the saints. The readers should not be swayed by the false teachers because they already know the truth, and they are strengthened by it even now. The reference to “strengthening” reminds the readers of the power of the gospel. The truth they know cannot be limited to mental comprehension, for the truth grasps and strengthens them; it grants them the power to live in a way that is pleasing to God. The truth “has come” (*parousē*) to them and belongs to them (cf. Col 1:5–6). The innovations suggested by the false teachers are superfluous and dangerous. The church has been taught and fortified by the gospel.

1:13 Peter now reflected on why he felt a responsibility to remind the church. He thought it was fitting and right for him, as an authoritative apostle, to prompt the church with the truth of the gospel as long as he lived. This responsibility was incumbent upon him as long as he lived “in the tent of this body” (the Greek actually does not have “of this body”).¹⁸⁶ Similarly, Paul compared our present bodies to a tent (2 Cor 5:1, 4). Some think there is a connection to the transfiguration, where Peter suggested building three tents (Matt 17:4), but the link does not fit the present context and is quite implausible.¹⁹⁷ What the word “tent” signifies here is actually quite different, for, as in 2 Cor 5:1–10, the weakness and inadequacy of the present body is featured. Reminding the readers is urgent because Peter’s body was subject to death, and he would soon die. We are not surprised, therefore, that the focus is on the function of reminders. Even though believers are already firmly established in the truth, they need to be “stirred up” or “aroused” (*diegeirein*) by reminders. The NI²⁰V’s “refresh” is too tame. Reminders arouse and provoke believers, prompting them to prize the gospel afresh. Peter hoped that his words would stab the believers awake so they would reject what the opponents taught. Believers know the gospel, and yet they must, in a sense, relearn it every day.

1:14 Peter’s urgency to remind the believers finds its rationale in the shortness of his life. He again refers to his body as a “tent” (“it,” NI²¹V), stressing again its weakness and transience. Commentators debate whether the idea is that Peter would die “suddenly” or “soon” (*tachinē*).

195). Peter may, however, have been thinking of the letter as a whole, in which 1:3–11 is the foundation for what is to come.

¹⁸⁶ Contra to T. Fornberg it is not at all likely that there is any allusion to the soul being imprisoned in the body (*An Early Church in a Pluralistic Society. A Study of 2 Peter*, ConBNT 9 [Lund: Gleerup, 1977], 124).

¹⁹⁷ Rightly Bauckham, *Jude, 2 Peter*, 198. Against M. Green, *The Second Epistle General of Peter and the General Epistle of Jude*, 2d ed., TNTC (Grand Rapids: Eerdmans, 1988).

²⁰NIV New International Version

²¹NIV New International Version

The rendering “soon” is contextually more likely.²²⁸ As Peter grew older, he knew that the days of his life on earth were numbered, that the time of his death was near. Unfortunately, we do not know the precise circumstances of Peter’s life when he wrote the letter, and so we cannot determine if some event in his life elicited this comment.

What Peter did say was that the Lord Jesus revealed to him that he would die. Scholars have investigated thoroughly what Peter had in mind.²³⁹ Some have detected a reference to John 13:36, but the prophecy here is rather vague. Others point to *Apocalypse of Peter*, where Jesus appears to Peter and commands him to die in Rome; still others, to the famous “Quo Vadis” story in *Acts of Peter* (ca. A.D. 180). In this account Peter met Jesus as the former was leaving Rome. Peter asked the Lord where he was going, and the Lord replied he was going to Rome to be crucified again. Peter responded by returning to Rome to be crucified. Others see a reference to the tradition in chap. 2 of *Epistle of Clement to James*. The last three sources are all dated after 2 Peter and hence cannot be the source of Peter’s story if the letter is authentic. The “Quo Vadis” story is likely legendary. Since Peter was writing, he could have been referring to an oral saying of Jesus that was not codified anywhere. It is most likely, however, that he referred to the tradition found in John 21:18–19, where Jesus informed Peter that his hands would be stretched out in a way he did not choose. Of course, an allusion to John 21:18–19 does not demand that 2 Peter was written after the Gospel of John, for if Peter was the author of the letter, he recalled the prophecy that was uttered by the Lord Jesus, and subsequently John wrote down the account.¹²⁴⁰ The prophecy itself does not say that Peter would die “soon,” but if Peter was now an older man, he knew that the prophecy would come to pass soon.¹²⁵¹ Perhaps, if he was in Rome when the letter was written, he could have seen that events were now shaping up that would lead to his death. If the Neronian persecutions had begun, perhaps Peter thought that the end of his life was near with the advent of intense persecution.

1:15 This verse basically restates v. 12, though now Peter stressed that he would be diligent (“I will make every effort,” *spoudasō*) to remind believers before his departure. The future tense is again puzzling, but perhaps Bauckham is correct in saying that Peter thought of the future usefulness of what he wrote.¹²⁶² Or it may be, as suggested in v. 12, that the remainder of the

²²⁸ See Bauckham, *Jude, 2 Peter*, 199; Fuchs and Reymond, *2 Pierre, Jude*, 65, n. 11. D. Guthrie thinks “swift” is possible (*New Testament Introduction*, 4th ed. [Downers Grove: InterVarsity, 1990], 821).

²³⁹ See the excellent discussion in Bauckham, *Jude, 2 Peter*, 200–201.

²⁴¹⁰ So also D. B. Wallace, “Second Peter: Introduction, Argument, and Outline,” at <http://www.bible.org/studies/soapbox/2petotl.htm>.

²⁵¹¹ This would answer the objection of J. B. Mayor (*The Epistle of St. Jude and the Second Epistle of St. Peter* [1907; reprint, Grand Rapids: Baker, 1965], cxliv) and A. Vögtle (*Der Judasbrief, Der 2 Petrusbrief*, EKKNT [Neukirchen-Vluyn: Neukirchener Verlag, 1994], 160) that no date is given in John 21.

²⁶¹² Bauckham, *Jude, 2 Peter*, 201.

letter and the short time Peter had on earth were both in mind. We should note that in 2 Pet 2:1 the arrival of the false teachers was described in the future tense, but it is evident that they were already present. Another alternative is that the future tense was used to denote certainty. It seems most likely that Peter thought especially of his letter, which would continue to remind believers after Peter's death. Others argue that we have a reference here to the Gospel of Mark, which, according to tradition, was written by Mark as Peter's disciple.¹²⁷³ McNamara argues that we have evidence here that chaps. 1 and 3 were not originally part of the same letter but circulated independently and were later combined into the same letter.¹²⁸⁴ Neither of these latter theories is persuasive. It is not evident in 2 Peter that we have any reference to the Gospel, which was written after all by Mark and not Peter. Nor is there any compelling reason to maintain that chaps. 1 and 3 originally circulated independently. No clear evidence of different documents patched together exists.¹²⁹⁵ Scholars now rightly emphasize that the letters were written as wholes and what we have here is an anticipation of what Peter communicated in 2 Pet 3:1–2. The word "departure" (*exodos*) is used elsewhere to refer to death (*Wis* 3:2; *T. Naph.* 1:1). It is far-fetched to see any allusion to the transfiguration simply because Jesus mentioned his exodus in Luke 9:31. Such a reading superimposes the next paragraph in 2 Peter upon this one.³⁰

12. διό. Here St. Peter passes to a fresh point which completes his introduction. The faith of his readers is ἰσότης with that of the apostles, because it embraces all that conduces to life

²⁷¹³ Cf. Mayor, *Jude and Second Peter*, 102–3.

²⁸¹⁴ M. McNamara, "The Unity of Second Peter: A Reconsideration," *Scr* 12 (1960): 13–19.

²⁹¹⁵ Guthrie, *New Testament Introduction*, 846.

³⁰ Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), 307–311.

and godliness; it must be developed by effort which leads to virtue, not to licence; without effort none shall enter into the kingdom of Christ.

From this point to the end of the chapter he insists upon the truth of this faith. It rests upon the evidence of eye-witnesses, of whom he himself was one; and upon that of the Hebrew prophets, but the prophets must not be misunderstood.

“Wherefore I shall always put you in remembrance.” Μέλλω with the infinitive in the New Testament is frequently merely used for the future indicative; the grammar is breaking up, and there is a tendency to form tenses by the use of auxiliaries as in low Latin. The future μελλήσω is found also in Matt. 24:6, where μελλήσετε ἀκούειν is neither more nor less than ἀκούσεσθε. Suidas, however, explains μελλήσω by σπουδάσω, φροντίσω, and the R.V. translates “I shall be ready always to put you in remembrance.” The rendering of the A.V., “I will not be negligent,” represents οὐκ ἀμελήσω, a variant supported by K L, the bulk of the later MSS., and the Syriac.

The words ἐν τῇ παρουσίᾳ ἀληθείᾳ are explained by εἰδότας, the things which they know are the truth which is present to them. Ἐστηριγμένους ἐν is a much stronger phrase than εἰδότας: “ye not only know them, but are established in them,” ye know them and do them. Truth here embraces not only moral truth,—the necessity of growth from πίστις to ἀγάπη,—but historical or doctrinal truth opposed to σεσοφισμένοι μῦθοι.

13. δίκαιον ἡγοῦμαι. “I deem it right”; it is my bounden duty as an apostle. Ἐφ’ ὅσον, “so long as”; cf. Matt. 9:15; the ὅσον is neuter. Σκηνώμα, “a tent”; this metaphor for the body suits well with the general conception of life as a pilgrimage, 1 Pet. 1:1; 2:11. St. Paul uses σκῆνος in the same sense 2 Cor. 5:1. The apostles derived the metaphor from the history of the Patriarchs, but according to Clement of Alexandria, *Strom.* v. 14. 94, Plato also called the body γήινον σκῆνος.

διεγείρειν ἐν ὑπομνήσει. “To stir you by a reminder” is a phrase that recurs 3:1. The ἐν is probably instrumental (a Hebraistic, not a Greek use).

14. εἰδὼς ὅτι ταχινὴ ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου. “Knowing that the putting off of my tent cometh swiftly.” It has been disputed whether “swiftly” here means “suddenly” or “soon.” Either explanation is possible, and either yields good sense. If the apostle means that he is to die soon, there was great reason why he should be earnest in admonition. If he means that he is to die suddenly (*i.e.* by violence), the necessity for insistence is still the same. “Qui diu aegrotant,” says Bengel, “possunt alios adhuc pascere. Crux id Petro non erat permissura.” In John 21:18 our Lord foretold that Peter should die a violent death ὅταν γηράσῃς. If the apostle was γέρων when he wrote this Epistle, he would feel that this prophecy must soon be accomplished. The point must be left to the reader’s judgment. Ἀπόθεσις, “putting off,” is a word that suits a garment rather than a tent. The two images are blended in much the same way by St. Paul, 2 Cor. 5:2–5.

καθὼς ... ἐδήλωσέ μοι. The most natural explanation of these words is to be found in John 21:18, 19. An argument has been raised against the authenticity of 2 Peter on the ground that the author here quotes the most suspected chapter of a very late gospel, but all that he does is to refer to a prophecy of our Lord’s, which is probably that recorded by St. John. Spitta insists that the passage in the Johannine Gospel is not here in question at all, on the ground that there our Lord foretold that St. Peter should die in a particular way, by crucifixion, while in the prophecy here referred to the apostle had been warned that his death should happen *soon*.

Hence Spitta thinks that St. Peter is alluding to some saying of our Lord's which has not been preserved elsewhere.

15. σπουδάσω ... μνήμην ποιεῖσθαι. "And I will take pains also that as occasion requires ye may be able after my death to call these things to remembrance." Σπουδάσω is late Greek for σπουδάσομαι, and ἔχειν should be ὅπως ἔξετε: see Blass, p. 225. Ἐκάστοτε, "at each time," "whenever the need arises," as often as similar errors are propagated. Ἐξοδος, "death," as in Luke 9:31 (in the account of the Transfiguration), and in the Letter of the Churches of Vienne and Lyons, Eus. *H. E.* v. 1. 36, 55. The word means properly "end" or "close," so Xen. *Hell.* v. 4. 4, ἐπ' ἐξόδῳ τῆς ἀρχῆς. Hence it is used by later writers of the end or close of life, but only with the defining genitive, Josephus, *Ant.* iv. 8. 2, ἐπ' ἐξόδῳ τοῦ ζῆν.

Is this promise fulfilled by the writing of this present Epistle, to which the readers would be able to turn, whenever need arose, after the writer was dead and gone? This is the explanation of Bengel, Wiesinger, Dietlein, Schott, von Soden, Kühl; but it is excluded by the future σπουδάσω. The sense seems clearly to be "I will myself remind you, so long as I live (as I am doing by this Epistle); and further, I will take care that after my decease you shall constantly be able to refresh your memory as to my teaching." What he promises is something that will show that his teaching did not rest upon σεσοφισμένοι μῦθοι, but on historical fact, and this promise cannot be thought to be wholly redeemed by the brief reference here made to the Transfiguration.

Huther thought the meaning to be that St. Peter would establish a succession of teachers, who after his death would keep alive the knowledge of the truth. But it seems clear that what is promised is a document, to which his disciples would be able to turn and confirm their belief.

In very early times it seems to have been thought that the words pointed to the Gospel of St. Mark. Irenaeus, iii. 1, 1, μετὰ δὲ τὴν τούτων ἔξοδον Μάρκος, ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως παραδέδωκε. Here Grabe cannot possibly be right in taking ἔξοδον to mean the departure of the apostles from Rome. That the statement of Irenaeus rests upon the present passage appears partly from the use of the word ἔξοδος, and partly from the way in which St. Peter's words are misunderstood. The apostle does not say that the document of which he is speaking should be written after his death, but that it should be written so as to be of use after his death. It is possible that Irenaeus added from 2 Peter the words μετὰ τὴν τούτων ἔξοδον to information which he gathered from Papias, Eus. *H. E.* ii. 15. 2, iii. 39. 15; but probably he found them in Papias.

Certainly no document would redeem the apostle's promise so well as a gospel; and if a gospel is meant, the reference can hardly be to any other than that of St. Mark.

It seems highly probable that the composition of the later pseudonymous Petrine literature, the *Apocalypse*, *Gospel of Peter*, *Preaching of Peter*, and other books, was suggested by these words. If so, the fact goes to prove that 2 Peter was well known, and regarded as authentic in very early times. It seems hardly likely that such extensive liberties would have been taken with the name of Peter, unless there were a phrase, in a writing generally recognised as his, which

gave plausibility to the forgery. Hence we may see in the present passage a reason for dating 2 Peter at any rate before any of the extra-canonical Petrine books.³¹

1:12. Peter, knowing his days were numbered, wanted his readers to retain all he would write in this epistle. Three times he spoke of this: **I will ... remind you** (v. 12), “I ... refresh your memory” (v. 13), “you will ... be able to remember” (v. 15; cf. 3:1).

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**.

1:13–14. Expecting he would **soon** be with the Lord, Peter wanted **to refresh** (lit., “keep on refreshing,” pres³². tense) their memories **as long as** he was allowed by the Lord of life to **live in the tent of his body** (cf. “the earthly tent” and “this tent,” 2 Cor. 5:1, 4). Peter would **put** that tent **aside, as** the **Lord** had **made clear to** him. This could refer to Jesus’ words to Peter about his death by crucifixion (John 21:18–19) or to his awareness that through old age or the threat of persecution, his life was almost at an end. The image of this earthly body being like a tent fits well with Peter’s pilgrimage theme (1 Peter 1:1, 17; 2:11).

1:15. Peter deliberately repeated himself, perhaps for emphasis: **I will make every effort** translates the one word *spoudasō*, also used in verse 10 (“be ... eager”) and in 3:14 (“make every effort”). The word **departure** (*exodon*), though not the usual word for “death,” does not veil the clarity of Peter’s suggestion that he is about to die. On the Mount of Transfiguration, Jesus, Moses, and Elijah spoke of Jesus’ “departure” (*exodon*; Luke 9:31). Interestingly this “exodus” (lit., “going out,” i.e., from this body) contrasts with a believer’s “entrance” into (*eisodos*, “going into”) God’s kingdom (2 Peter 1:11).

How could Peter guarantee that after his death his readers would **always be able to remember these things**? Some suggest this is a subtle reference to Peter’s aid in preparing the Gospel of Mark, but this is only speculation. More obviously he was laboring to complete this

³¹ Charles Bigg, [*A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude*](#), International Critical Commentary (Edinburgh: T&T Clark International, 1901), 263–265.

³²pres. present

second epistle which, when joined with the first, would provide ongoing written testimony of the truths so close to his heart. Still another possibility is that he referred to his own life and ministry extending into the lives of others, as Silas and Mark, who would carry on his work after he died. One thing is clear—Peter wanted to be sure that the Lord’s people would not forget God’s work and God’s Word.³³

³³ 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), 867–868.