

“Remembrance”

2Pe 1:12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

2Pe 1:13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

2Pe 1:14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

2Pe 1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

The word “remembrance” appears in these four verses 3 times.

Also it is interesting and helpful to notice the differences in the gk words that have been translated Remembrance in these verses.

In verse 12 we have the word:

hoop-om-im-nace'-ko

Which means:

“to remind quietly”, that is, suggest to the memory

In verse 13 we have the word:

hoop-om'-nay-sis

Which simply means:

“a reminding” or recollection

In verse 12 we have the word:

mnay'-may

Which means:

“memory”

There seems to be a growing strength in the different gk words that are all translated as Remembrance.

This is made even clearer when we look at rest of Peters wording in these 3 verses.

Note:

In verse 12

“Wherefore I will not be negligent to put you always in remembrance of these things”

In verse 13

“to stir you up by putting you in remembrance”

In verse 15

“to have these things always in remembrance”

Its as if Peter is saying:

I want you to:

Remember; Remember; **Remember!!!**

Let us consider firstly:

The need of this exhortation.

We are a forgetful people!

Two weeks ago we considered verse 9.

Which says:

2Pe 1:9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Jeremiah identifies Forgetfulness as the cause of Israel's Idolatry.

Jer 18:15 Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths, *in* a way not cast up;

Hosea gives another reason why we can forget God.

Hos 13:6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

The Hebrew word underlying this word “forgotten”

Is Revealing.

shaw-kakh', shaw-kay'-akh

*“to mislay”, that is,
“to be oblivious of”,
“from want of attention”*

The Targum reads:

"therefore they left my worship;"

Getting back to our text.

Peter says that it would be tantamount to Negligence not to remind the believers of these things.

2Pe 1:12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

ἀμελέω

am-el-eh'-o

“to be careless of”

“make light of”

“neglect”

“to not regard”

Note;

When we do not daily read the Scriptures we make light of them.

Its as if in our mind they did not exist.

Therefore Peter says with resolute conviction:

“I will not be negligent to put you always in remembrance of these things”

Note:

He says this even though he acknowledges in the same verse:

“though ye know them, and be established in the present truth.”

Consider:

We never arrive at the stage in the Christian life where these things become superfluous!

It would be like someone saying:

“I have now in my lifetime eaten enough food so I don’t need anymore”

or

“I have breathed in enough air to do me for the rest of my life”

Then, in verse 13 he makes it abundantly clear that he would never stop doing this:

2Pe 1:13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

“to stir you”

διεγείρω

dee-eg-i'-ro

“to wake fully”

“arise”

Rom 13:11 *And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.*

Eph 5:14-17

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is.

Note also:

That Peter's goal for the Church is not changed by his circumstances.

In life he will remind them, Verse 13

2Pe 1:13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

In death he will remind them, verse 14

2Pe 1:14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

After death he wants to remind them, verse 15

2Pe 1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

This teaches us another valuable truth.

Christianity is not only good for life!

It is good for death! and
It is good after death!

Consider;

The vanity of spending too much time in the things of this world.

Peter says in verse 14

*2Pe 1:14 Knowing that shortly I must put off this my
tabernacle, even as our Lord Jesus Christ hath shewed
me.*

“Shortly”

ταχινός tachinos *takh-ee-nos'*

“*impending*”

Note;

The words:

“*even as our Lord Jesus Christ hath shewed me.*”

This undoubtedly refers to the words of John 21

Joh 21:18 *Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.*

Joh 21:19 *This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.*

Peter, like his lord was to be crucified yet his concern was for the good of the church.

I have heard that in the legal system the recorded words of a dying man are given a particular significance.

Consider the final moments of the life of John Huss.

Johannes (John) Huss of Bohemia, Czech reformist burned by the Roman Catholic Church as a "heretic" on July 6th, 1415 in Constance

Wood was piled all round him up to the chin. Before applying the torch, Louis of Bavaria and the Marshal of the Empire approached, and for the last time implored him to have a care for his life, and renounce his errors.

"What errors," asked Huss, "shall I renounce?"

I know myself guilty of none. I call God to witness that all that I have written and preached has been with the view of rescuing souls from sin and perdition; and, therefore, most joyfully will I confirm with my blood that truth which I have written and preached."

At the hearing of these words they departed from him. The fire was applied, the flames blazed upward.

"Do not believe," he says to the people, "that I have taught anything but the truth."

No trembling of the lips - no whitening of his cheeks.

"Renounce your error," shouts the Duke of Bavaria.

"I have taught no error. The truths I have I taught will seal with my blood." "Burn him."

The executioner holds his torch to the fagots. Huss began to sing with a loud voice, 'Jesus, thou Son of David, have mercy on me.'

And when he began to say the same the third time, the wind so blew the flame in his face that it choked him. What is it that the people hear coming from that sheet of flame?

"Glory be to God on high, and on earth peace, good will toward men."

It is the song which the angels sung above the pastures of above the pastures of Bethlehem. And this: "We praise thee, we bless thee, we worship thee, we give thanks to thee for thy great glory."

It is Gloria in Excelsis. The smoke blinds him, the flames are circling above his head. Yet the voice goes on: "Thou that takest away the sins of the world, have mercy on me." The flames wrap him round, his head falls on his breast.

Huss had given up the ghost.

Poggius, who was secretary to the council, and Aeneas Sylvius, who afterwards became Pope, and whose narratives are not liable to the suspicion of being coloured, bear even higher testimony to the heroic demeanour of both Huss and Jerome at their execution. "Both," says the latter historian, "bore themselves with constant mind when their last hour approached. They prepared for the fire as if they were going to a marriage feast. They uttered no cry of pain. When the flames rose they began to sing hymns; and scarce could the vehemency of the fire stop their singing."

Finally;

Peter's desire

2Pe 1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

Surely God honoured this desire of the great Apostle.

Not only those to whom he wrote this epistle, but believers of all ages have been blessed and strengthened by his dying words.

We close with the words of

Aurelius Prudentius (348-413)

“Servant of God, remember
The stream thy soul bedewing,

The grace that came upon thee
Anointing and renewing.

The cross dissolves the darkness,
And drives away temptation;
It calms the wavering spirit
By quiet consecration.”