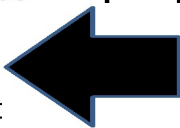


2 Peter 1:11-18

<p style="text-align: center;">Adding on Your Part ALL Diligence</p> <ul style="list-style-type: none"> ➔ <i>in the midst of</i> your faith the virtue ➔ <i>in the midst of</i> virtue the knowledge ➔ <i>in the midst of</i> knowledge the self-contrc ➔ <i>in the midst of</i> self-control the perseverance ➔ <i>in the midst of</i> perseverance the godliness ➔ <i>in the midst of</i> godliness the brotherly kindness ➔ <i>in the midst of</i> brotherly kindness the love 		<p style="text-align: center;">These things are yours:</p> <ul style="list-style-type: none"> ➔ neither barren ➔ nor unfruitful ➔ call and election sure ➔ never stumble ➔ Entrance Abundantly supplied into the everlasting kingdom 	<p style="text-align: center;">Lack these thing</p> <ul style="list-style-type: none"> ➔ shortsighted ➔ even to blindness ➔ forgotten cleansed from old sins
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11 for so an entrance will be supplied to you abundantly

This is the final benefit to “*adding on your part all diligence.*” Once we start down this path, and as long as we remain on it, we will have everything necessary to enter the kingdom on the last day. As he did in verses 8 and 9 Peter used the conjunction “*gar - reason and cause*” to connect it to the previous blessings. This is the manner and method (*houtos - in this manner, thus so*) by which the entrance can be secured.

This is the manner that people are going to gain entrance into the eternal kingdom. This is the only way described. When all the above is done, and matters are thus arranged that they have been fulfilled and the circumstances have all been met and all conditions fulfilled, then the entrance shall be richly supplied. The term “entrance” is defined:

eisodos and *exodos*, often used together, are complementary in meaning. mostly by way of antithesis. In the spatial sense *eisodos* means "entry," "approach" to a place or building, the "forecourt" to a temple, the "door," while *exodos* means "exit," ... In the NT both *eisodos* and *exodos* are rare (and they never occur together). (Kittel, TDWNT, NT:1529)

eisodos lit., "a way in" (*eis*, "in," *hodos*, "a way"), "an entrance," is used (a) of the "coming" of Christ into the midst of the Jewish nation, Acts 13:24, ... (b) of "entrance" upon gospel work in a locality, 1 Thess 1:9; 2:1; (c) of the present "access" of believers into God's presence, Heb 10:19, lit., "for entrance into"; (d) of their "entrance" into Christ's eternal Kingdom, 2 Peter 1:11. (Vine's Expository Dictionary, NT:1529)

By adding on our part, there is no doubt that we will enter into the eternal kingdom. This is the kingdom Jesus described in His parables.

Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: Mt. 25:34

The moment we are baptized and enter Christ, we have been translated into that kingdom, but won't see the fulness of what that will become until we are there.

giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. 13 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, 14 in whom we have redemption through His blood, the forgiveness of sins. Col. 1:12-14

This entrance will not be a near thing. Doing these things will not bring us near or barely bring what we need. It will be abundantly and richly supplied. There is no doubt. The degree and effort may be in doubt the diligence and actual accomplishments in the adding, but once we possess them, it will be abundance.

“PLOUSIOS...*abundantly, richly...*” (Thayer p 519; 4146)

Think of how many other things in the Scriptures this has to fulfill in order to be true. It is adding these things that brings the living faith, through these things we will love the Lord with all our heart and our neighbor as ourselves. Every command in Scripture from being faithful until death and

never forsaking the assembly together will also be accomplished. With this being true, every command we violate will be found here.

Supplied is the same word is the same word Peter used in 5-7 to speak of what Christians were to “supply” to their faith. Thus he makes a play on words. You supply your part, and God will richly supply, furnish you and present to you your entrance into the eternal kingdom.

epichoregéœ; from **epí (1909), upon, and choregéœ (5524), to furnish, give. To furnish upon, i.e., besides, in addition, to supply further, to add more unto.** With the acc., to supply, furnish, or furnish abundantly (2 Cor 9:10; Gal 3:5 [cf. Isa 55:10]) (Complete Word Study Dictionary: NT:2023).

epichoregeo, grant; offer; support (verb) *epichoregia, support* (noun) ... The noun, which appears twice in the NT, is formed from the verb, which appears 5 times. **The verb, intensified by the epí, is formed from choregeo, which itself appears twice in the NT.** In the Hellenistic age the Attic meaning of *choregeo*, “to defray the cost for a chorus,” fades into the early figurative meaning, “**bring forth money for something,**” then “**deliver something, grant; furnish**” (Exegetical Dictionary NT:2023)

When Christians fill themselves to the brim with these seven attributes, God will fill to the brim their entrance into the eternal kingdom. What we give we will receive. The terrible fear of being rejected because one did not do enough will never happen to Christians who have worked their whole life adding these things to their faith. God promises conditionally to richly supply the means to gain access into the eternal kingdom of our Lord and Savior. When we are facing death, laboring on these things should bring the same assurance it did to Paul.

For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. (II Tim 4:12)

For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing. (II Tim 4:6-8)

If we want to say what Paul did, then we have to follow the advice of the apostles.

into the everlasting kingdom of our Lord and Savior Jesus Christ.

The Holy Spirit even emphasizes the entrance by repeating the preposition “*eis, entrance into, or the end to which a thing reaches or extends.*” The entrance “eis-odos leading them into (*eis*) the everlasting kingdom.

While the kingdom of heaven in the gospels is generally speaking in the future and is the kingdom that all of God’s children and Christ’s servants dwell in on the earth, the kingdom of our Lord and Savior Jesus Christ is also in the future and within it are all the righteous since the world began.

Then comes the end, when **He delivers the kingdom to God the Father**, when He puts an end to all rule and all authority and power. 25 For He must reign till He has put all enemies under His feet. 26 The last enemy that will be destroyed is death. 1Cor. 15:24-27

Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of God**; nor does corruption inherit incorruption. 51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed — 1Cor. 15:50-51

And the Lord will deliver me from every evil work and **preserve me for His heavenly kingdom.** To Him be glory forever and ever. Amen! 2Tim. 4:18

Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and **heirs of the kingdom which He promised to those who love Him?** Jas. 2:5-6

Then the King will say to those on His right hand, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: Mt. 25:34

This next section is nearly as important as the last to emphasize the extreme importance of the seven things that must be added to our faith. Peter repeats *remind* three times and uses many terms to stress his own need to do this. “Always ready,” “as long as I am in this tent,” “shortly put off my tabernacle,” “after my decease.”

For this reason **I will not be negligent (I shall be ready always) TO REMIND** you always of these things, though you know and are established in the present truth. 13 Yes, **I think it is right, as long as I am in this tent, TO STIR YOU UP BY REMINDING YOU**, 14 knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. 15 Moreover **I will be careful to ensure that you always HAVE A REMINDER** of these things after my decease.

12 For this reason

Because of the importance of these terms and their benefits Peter has a commitment. An obligation based on these truths. He used “*dio* - serves to coordinate what follows with what precedes usually denoting the fact that the inference is self-evident” to the these two paragraphs together.

I will not be negligent

While the KJV/NKJV follows a single manuscript (Textus Receptus), the later translations using NA 27, have a slightly different term. The difference in slight since one negates and the other affirms.

KJV/NKJV	ASV	ESV	NAS
I will not be negligent	I shall be ready always	I intend always	I will always be ready

ameleo... (fr. *ameles*, and this fr. **a priv. and mello to care for**); very com. in prof. auth.; **to be careless of, to neglect...**” (Thayer’s Greek Lexicon , 272).

mello ... "to be about to," is translated "to be ready" in 2 Peter 1:12, RV, where the future indicates that **the apostle will be prepared, as in the past and the present, to remind his readers of the truths they know** (some mss. have ouk ameleso, "I will not be negligent," ...) (Vine's Expository Dictionary NT:3195)

mello ... **to think of doing, intend to do, to be about to do, with infinitive ... to express a certainty** (Liddell and Scott Abridged Greek Lexicon, NT: 3195)

Because of the importance and value of diligently adding to their faith, Peter promises that throughout the future (future indicative active) to never stop reminding them about them even though in the past and present because of his and others past efforts they already know them.

to remind you always of these things,

Peter is going to remind them of the things above as often as he can. the term “remind” is defined:

hupomimneskō... 1. actively, **to cause one to remember, bring to remembrance, recall to mind... to put one in remembrance, admonish, of something...** 2. passively, **to be reminded, to remember...** (Thayer, NT:5279)

hupomneskō... , from *hupó* (5259), under, and *mimneskō* (3403), to remind. To remember, perhaps after hints or suggestions, **to put in mind of, remind, bring to remembrance.** (Complete Word Study Dictionary: NT:5279)

He will bring to their mind again and again, bringing it under their consideration as often as he can. In order to fully emphasize how important Peter believes it is for all brethren to be reminded of these things, He adds “*always*”

aei has **two meanings:** (a) "**perpetually, incessantly,**" Acts 7:51; 2 Cor 4:11; 6:10; Titus 1:12; Heb 3:10; (b) "**invariably, at any and every time,**" of successive occurrences, when some thing is to be repeated, according to the circumstances, 1 Peter 3:15; 2 Peter 1:12. (Vine's Expository Dictionary NT:104)

Peter will ever repeat this until it might even become onerous and frustrating to listen to. Although they might respond, “*I already know this,*” It is too important to their salvation, and even though they

do already know this, it must be ever repeated.

though you know

“kaiper... conjunction, [originally even very much... although; it is joined to a participle...” (Thayer, NT: 2539)

kaiper... a marker of concession - 'although, though, even though.' ... 'even though he was (God's) Son, he learned ... to be obedient' Heb 5:8; ... 'I will always remind you of these matters, even though you already know them' 2 Peter 1:12. (Lou & Nida, Greek-English Lexicon, NT:2539)

When Peter adds two perfect active participles he is affirming even more strongly. This tense is used when something has been done in the past and the affects continue into the future.

The perfect is the tense of complete action. It's basal significance is the progress of an act or state to a point of culmination and the existence of its finished results. ... It implies a process, but that process as having reached its consummation and existing in a finished state. (Dana & Mantey, Manual Grammar of the Greek NT, Paragraph 182)

In this passage the completed actions that have culminated into the finished results are that they know, and they and are established. Like a *“video,”* they have seen and perceived with their senses and once culminated, they now perceive, understand and know.

“eido... lat. video... The tenses coming from eido and retained by usage form two families, of which one signifies to see, the other to know... 1. to see 1. to perceive (with the eyes)... 2. lat. video, to perceive by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e. to ascertain what must be done about it... c. to inspect, examine... d. to look at, behold... 5. to experience, any state of condition... 6. to see i.e. have an interview with, to visit...” (Thayer, p. 172-174; 1492)

Peter knows that these brethren have not just learned this for the first time though this epistle. He has been preaching it, others have been preaching it, it is the very essence of Christian living. Though they have a good understanding of these things, it is not enough for Peter. Though there may have other pressing things in his mind to deal with, this one was very important though already known. This is an important principle for all Christians, preachers, and teachers should grasp. No matter how well people may already know certain things, they should never grow tired of hearing them and preachers should never grow weary of preaching them.

and are established in the present truth.

This is a high compliment to these brethren. These things, at some time in the past, have become fixed and made fast in their hearts. They are now stable, placed firmly and confirmed in their minds.

sterizō ... "to fix, make fast, to set" (from sterix, "a prop"), is used of "establishing" or "stablishing" (i. e., the confirmation) of persons; the apostle Peter was called by the Lord to "establish" his brethren, Luke 22:32, translated "strengthen"; Paul desired to visit Rome that the saints might be "established," Rom 1:11; cf. Acts 8:23; so with Timothy at Thessalonica, 1 Thess 3:2; (Vine's Expository Dictionary NT:4741)

“sterizō... a. to make stable, place firmly, set fast, fix, ... b. to strengthen, make firm; ... to render constant, confirm, one's mind...” (Thayer, p. 588; 4741)

Peter tells them that they are stable, placed firmly, set fast, fixed and strengthen in the things he has written about above. Brethren, we need to be giving the same type of diligence they were in the first century so God can see the same in us. Yet more to the point, Peter knew they were so established and knowledgeable yet wants to deal with them over and over again. They are important.

13 Yes, I think it is right,

Peter believes and considers it to be right (just and fair), to continue reminding them. He uses the term that is more often translated righteous. It is righteous, just and fair to act in this manner.

“*dikaios* ... righteous, *observing divine and human laws*; one who is **such as he ought to be**;... 1. in a wide sense, **upright, righteous, virtuous, keeping the commands of God...**” (Thayer, p 148-149; 1342)

After careful consideration this is the conclusion he has drawn. He has based this, “*inner feeling or sentiment, but on the due consideration of external grounds,*” with “*deliberate and careful judgment.*”

“*hegeomai*... 2. i.q. *to consider, deem, account, think...*” *hegeomai* and *nomizo* denote a belief resting not on one’s inner feeling or sentiment, but on the due consideration of external grounds, the weighing and comparing, of facts; *dokeo* and *oiomai*, on the other hand, describe a subjective judgment growing out of inclination or a view of facts in their relation to us. *hegeomai* denotes a more deliberate and careful judgment than *nomizo*; *oiomai*, a subjective judgment which has feeling rather than thought (*dokeo*) for its ground. (Cf. Schmidt, chapter 17.)...” (Thayer, p. 276; 2233)

After considering all the facts put forth in verses three through eleven this is the most logical and reasonable thing to do.

as long as I am in this tent,

Peter no longer sees his body as a permanent dwelling place, nor does he equate his life in this body as anything more than a temporary event. He is a stranger and a pilgrim on the earth and his body only a both or a tent. But as long as this part of his life continued, he would

skenoma, “booth,” or “tent pitched” (akin to No. 5), is used of the Temple as God’s dwelling, as that which David desired to build, Acts 7:46 (RV, “habitation,” KJV, “tabernacle”); metaphorically of the body as a temporary tabernacle, 2 Peter 1:13,14. (Vine’s Expository Dictionary NT:4638)

to stir you up by reminding you,

Peter is going to attempt to arouse their minds to greater efforts, to stir up out of complacency and render them actively seeking them. The term “stir up” is generally used of waking someone up from slumber. In this case, whatever state they were in, Peter would arouse the mind to a more active state.

diegeiro ... c: to cause someone to awaken - 'to cause to wake up, to awaken someone, to wake up someone.' ... a: 'they came to him and woke him up' Luke 8:24. 'Lazarus ... has fallen asleep, but I will go and wake him up' John 11:11. 'he shook Peter by the shoulder and woke him up' Acts 12:7. (Lou and Nida, Greek-English Lexicon NT:1326)

“*diegeiro*... *to wake up, awaken, arouse*(from repose; differing from the simple *egeiro*, which has a wider meaning); from sleep... from repose, quiet... in pass of the sea, which begins to be agitated, *to rise*... Metaph. *to arouse the mind; stir up, render active*...” (Thayer, NT:1326)

14 knowing that shortly I must put off my tent,

Peter again Peter uses (*eido* - latin *video*) to describe his knowledge of his coming departure. He has known since the resurrection of Jesus that He would be putting off his tabernacle in a violent manner. Since he is now growing old, he knows it is coming shortly.

tachinos a poetical and late form of *tachús* “**of swift approach,**” is used in 2 Peter 1:14, RV, “swiftly” (KJV, “shortly”), lit., “(the putting off of my tabernacle is) **swift,**” i. e., “**imminent**”; in 2:1, “swift (destruction).” (from Vine’s Expository Dictionary NT:5031)

tachinós... adjective from *tachús* (5036), **prompt, swift.** Quick, swift (Sept.: Isa 59:7). Figuratively, **swift, speedy, near at hand, impending** (2 Peter 1:14; 2:1). (Complete Word Study Dictionary: NT:5031)

The time is growing short. Since the persecutions are already raging (See I Peter), everything is prepared for the moment to arrive. It must have been a very difficult burden for him to bear, knowing that each time he was in danger, could be the time spoken of by the Lord.

just as our Lord Jesus Christ showed me.

This refers to Jesus words to him as He sought full repentance from Peter’s denial.

*Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.” 19 (This He said to show by what kind of death he was to glorify God.)
John 21:18-19*

15 Moreover I will be careful to ensure

Peter is going to be “careful to ensure.”

*spoudazo ... I. intransitive, to **make haste**, 1. of things, to **be busy, eager, zealous, earnest to do a thing**, ... 2. of persons, to be busy with him, to be anxious for his success, canvass for him, 3. absol. to be serious or earnest, ... II. transitive, 1. to **do anything hastily or earnestly**, Passive, to be zealously pursued, (Liddell and Scott, Abridged Greek Lexicon. NT:4704)*

*spoudazo ... to **do something with intense effort and motivation** - ‘to work hard, to do one’s best, to endeavor.’ ... (Lou & Nida, Greek-English Lexicon NT 4704)*

This is the same term he used back in 1:10 to describe their own efforts at gaining what God told them was their part. He is going to exert himself, give diligence and be very careful to ensure that they always know these things.

that you always have a reminder of these things after my decease.

Peter wants to so live that at every possible time that these things would be helpful in their walk it would immediately come to mind.

“ekastote, adv., at every time, always...” (Thayer, Joseph Henry; op. cit., p. 192; 1539)

He wants every circumstance to remind them of these things, because the time of his departure is drawing near. His *exodus* “way out” draws ever nearer. He will exit from this life and there will be trace of him except for our remembering.

*exodos ... (Eng., "exodus"), lit. **signifies "a way out" (ex, "out," hodos, "a way")**; hence, "a departure," especially from life, "a decease"; in Luke 9:31, of the Lord's death, "which He was about to accomplish"; in 2 Peter 1:15, of Peter's death (Vine's Expository Dictionary NT:1841)*

eisodos and exodos, often used together, are complementary in meaning. mostly by way of antithesis. In the spatial sense eisodos ... means "entry," "approach" to a place or building, the "forecourt" to a temple, the "door," while exodos ... means "exit," "door," "mouth" of a river etc. (Kittel TDWNT; NT:1841)

Peter is going to exit this life. He wants them to remember these things either alone, or in conjunction with him after his death.

After Peter has exited and died to this world, he has sought that we will always (daily, hourly, moment by moment) have a remembrance of these seven things and how they interact in our lives. We need to learn that since the entire gospel can be summed up in these seven things, we can find our greatest needs in them. It becomes like a seven drawer cabinet. Every aspect of the gospel can fit into those seven drawers, and every Christian needs to work out where to place each of them and especially the things they need the most to overcome sin and live a godly and righteous life.

16 For we did not follow cunningly devised fables

With the repetition of “*gar - truly therefore, verily as the case stands, ... another reason and cause*” that makes the importance of those seven things even more vital. Here the reason all of this takes on a greater significance is because it is true! Everything Peter has related here is absolute fact with no possibility of error. They were not deceived, and are relating their own eyewitness testimony.

The pronoun “we” is often used by the Holy Spirit to describe the apostles or in more comprehensive passages (1Cor 2:9-14) the apostles and prophets. When John used “we” in his first letter, he was speaking of those who had heard, saw and handled Jesus.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life — 2 the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us — 3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. 4 And these things we write to you that your joy may be full. 1Jn. 1:1-4

Those twelve men who had spent three years with Jesus saw and heard many things. ALL of those things were not cunningly devised fables, but eyewitness testimony now validated at the end of his life as it will cost him his life.

exakoloutheo ... "to follow up, or out to the end" (ek, "out," used intensively, and akoloutheo, NT:190), to be an akolouthos, "a follower," or "companion" (from the prefix a, here expressing "union, likeness," and keleuthos, "a way"; hence, "one going in the same way"), ... is used metaphorically, and only by the apostle Peter in his second epistle: in 1:16, of cunningly devised fables; ..." (Vine's Expository Dictionary NT:1811),

exakoloutheo ... to conform as a follower in a detailed or dependent manner - 'to follow, to conform to.' ... 'for we did not follow made-up stories in making known to you the powerful coming of our Lord Jesus Christ' 2 Peter 1:16 (Lou & Nida, Greek-English Lexicon NT 1811)

"Cunningly devised" is most often used in a good sense of things that are skilled and clever. But if it is something that is untrue then it takes on this more sinister meaning.

sophizo ... (derivative of sophia 'specialized knowledge, skill,' 28.8) to have specialized knowledge involving the capacity to produce what is cleverly or skillfully made - 'to know how to create skillfully, to know how to contrive cleverly.' 'it was not any cleverly contrived myth that we were repeating when we brought you knowledge' 2 Peter 1:16. (Lou and Nida NT:4679)

"sophizo... 1. to make wise, teach... 2. to become wise, to have understanding... to invent, play the sophist; to devise cleverly or cunningly..." (Thayer, Joseph Henry; op. cit., p. 582; 4679)

The sinister side of this verb comes to the forefront when it is used of fables that are made to be true. The crafty or evil way that some invent things that are not true and thus are devised cleverly or cunningly. Although multitudes believe that the gospel account of Jesus Christ with His miracles and resurrection were only myths and fables, Peter sets the record straight. They did not create myths.

"muthos... 1. a speech, word, saying. 2. a narrative, story; a. a true narrative. b. a fiction, a fable; univ. an invention, falsehood... the fictions of the Jewish theosophists and Gnostics, esp. concerning the emanations and order of the eons, are called muthoi [AV. fables] ..." (Thayer, p. 419; 3554)

muthos... a legendary story or account, normally about supernatural beings, events, or cultural heroes, and in the NT always with an unfavorable connotation - 'legend, myth, tale, story, fable.' ... 'we have not depended on cleverly contrived myths in making known to you the mighty coming of our Lord Jesus Christ' 2 Peter 1:16. The term muthos may often be translated simply as 'untrue stories' or 'false tales.' (Lou & Nida NT:3454)

They were not deceived by Jesus in the things they were teaching. Jesus did not trick them with cunning and deception into believing as they did, nor did they, after he died, develop the NT with no help except their own intellect.

Consider the impossibility of their creating fables. First they were ignorant and unlearned fishermen. They were demoralized and afraid at His crucifixion. What could have led them to put together books that fit seamlessly with the Old Testament prophecies.

when we made known to you the power and coming of our Lord Jesus Christ,

The Holy Spirit sums up what they had made known. Remember, Jesus wrote nothing. When He died, there was nothing except their memories and the Holy Spirit guiding them.

gnorizo ... , signifies (a) "to come to know, discover, know," Phil 1:22, "I wot (not)," i. e., "I know not," "I have not come to know" ... 2 Cor 8:1, "we make known (to you) ... ,(Vine's Expository Dictionary

NT:1107)

gnorizo... The verb appears in the NT in 25 passages, ... 2. **In the NT the word is used most frequently to mean announce, make known publicly or explicitly, and at times communicate in a solemn way** (Luke 2:15,17; John 15:15; 17:26 bis; Rom 9:22,23; 16:26; 2 Peter 1:16). **In all of these passages the vb. refers to revelation of the salvation from God that comes through Jesus Christ.** (Exegetical Dictionary NT:1107)

Thus Peter sums up the gospel as making known the power and glory of Jesus Christ that culminated in the resurrection. They knew it was true because they had seen it.

but were eyewitnesses of His majesty.

When it comes to testimony, humanity has nothing more reliable than this. Only by seeing it ourselves can we become more convinced than when we hear of something testified by another who has no reason to lie and every reason not to.

epoptes primarily "an overseer" (*epi*, "over"), then, a **"spectator, an eyewitness" of anything, is used in 2 Peter 1:16 of those who were present at the transfiguration of Christ.** (Vine's Expository Dictionary NT:2030)

The Spirit wants it clearly understood that the summation of what they had seen was the greatness, majesty, splendor, and magnificence of Christ.

"megaleiotes... **greatness, magnificence,...** *the majesty* of God... of **the visible splendor of the divine majesty** as it appeared in the transfiguration of Christ, 2 Pet. 1.16" (Thayer, Joseph Henry; op. cit., p. 394; 3168)

megaleiotes ... denotes **"splendor, magnificence"** (from *megaleios*, "magnificent," mighty," Acts 2:11, *megas*, "great"), translated "magnificence" in Acts 19:27, of the splendor of the goddess Diana. In Luke 9:43, RV (KJV, "mighty power"); in 2 Peter 1:16, "majesty." (Vine's Expository Dictionary NT:3168)

John said much the same thing in his gospel.

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. Jn. 1:14

This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him. Jn. 2:11

All that was recorded in the gospels revealed his glory. Glory in miracles, glory in presence and teaching. What they recorded they saw with their own eyes. It is that simple and that clear.

17 For He received from God the Father

Peter focuses on one event that to the Holy Spirit encapsulates the glory of Jesus that was seen by three of the twelve. There were multitudes of things Peter could have selected for he saw many things with his own eyes. Healings, resurrections, powerful acts over nature such as changing water into wine, walking on and even calming the sea, and feeding 5,000 with a few loaves and fish. This one still stood out in his mind as spectacular, and he truly saw it himself.

Peter did not comport himself well in this event. It reflected his unbelief and misunderstanding of the true majesty of Christ. Yet he still chooses this one.

Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray. 29 As He prayed, the appearance of His face was altered, and His robe became white and glistening. 30 And behold, two men talked with Him, who were Moses and Elijah, 31 who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem. 32 But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him. 33 Then it happened, as they were parting from Him, that Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah" — not knowing what he said. 34 While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the

cloud. 35 And a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!" Luke 9:28-36

In this account, what Jesus received from the Father was a good confession. God Himself revealed that Jesus was His son. God gave this to Him in Peter's presence, because although Peter thought he was honoring Jesus by raising Him up to the level of Moses and Elijah, he was actually lowering Him to that level, so God corrected the mistake.

honor and glory

God showed Jesus great honor and reverence. The word "*honor*" is a relative term. It refers to the value and worth ascribed, based on merit. In this case, It was God who ascribed to Jesus the greatest honor and glory that has ever been given to anyone who walks this earth.

timé, timáo ... 1. The "**worth**" one ascribes to a person, i.e. "satisfaction," "compensation," "evaluation," "honour"... 2. "**Value,**" "**honour,**" usually ascribed to an exalted personage, "regard" or "respect" paid to another, similarly *timao* means a. active "to value," "to show honour,"... b. passive "to be deemed worthy of an honour." ..." (Kittel Vol 8 p. 169 NT:5091-5092)

timé ... **honor as an element in the assignment of status to a person - 'honor, respect, status.'** ... 'a prophet has no honor in his own country' John 4:44. 'this will bring you honor in the presence of all the other guests' Luke 14:10. ..." (Lou & Nida, Greek-English Lexicon NT 5092)

Along with this honor was "*glory*." This word expresses something very similar to honor. It is based on what another thinks. God thought Jesus deserved honor, glory, splendor and majesty, above what man and even his closest disciples could comprehend, So God gave it to Him. In this event, God gave Him "*magnificence, excellence, preeminence, dignity, grace*" above all others.

doxa ... Found already in Homer and Herodotus, this word has in all non-biblical Greek a **basic meaning which reflects its link with *dokeo*, namely, "what one thinks," "opinion."** This takes two forms: a. from *dokeo*, "I think," "the opinion which I have"; b. from *dokeo* "I count as," "the opinion which others have of me." **Even a cursory survey of the position in the NT reveals a totally different picture. The old meaning a., "opinion," has disappeared completely.** There is not a single example in either the NT or the post-apostolic fathers. ... The meaning b., "repute" or "honour," is still found: ... There has been added the meaning c., "radiance," "glory," which is not found in secular Greek ... **In the NT, however, the word is used for the most part in a sense for which there is no Greek analogy whatever** and of which there is only an isolated example in Philo. That is to say, it denotes "**divine and heavenly radiance, "the "loftiness and majesty" of God, and even the "being of God" and His world.** ... In the NT, as in the LXX, the meanings "divine honour," "divine splendour," "divine power" and "visible divine radiance" are fluid, and can only be distinguished artificially. In content, however, there is always expressed the divine mode of being, though with varying emphasis on the element of visibility ..." (Kittel, TDWNT, NT:1391)

doxa,... I. *opinion, judgment, view*... II ... **in the sacred writings always, good opinion concerning one, and as resulting from that, praise, honor, glory**... to give or ascribe glory to God, why and how being evident in each case from the context: thus, by declaring one's gratitude to God for a benefit received,... so as to honor God, to promote his glory... III As a translation of the Hebrew in a use foreign to Greek writings... **splendor, brightness**; 1. ...of the sun, moon, stars,... used of the heavenly brightness, by which God was conceived of as surrounded,... 2. **magnificence, excellence, preeminence, dignity, grace**... 3. **majesty**; a. that which belongs to God; and b. the kingly majesty which belongs to him as the supreme ruler; ... 4, a **most glorious condition, most exalted state**... b. *the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Savior's return from heaven...* (Thayer p 155-156; **when such a voice came to Him**

This all happened at the same time that God spoke. Looking at the gospels shows there were many things going on here. Peter is not trying to set forth all the facts, but is simply recounting that all that was recorded there was actually seen by them. The whitening of the garments, speaking with Moses and Elijah, were also great events.

when such a voice came to Him from the Excellent Glory:

Peter can only describe the transfiguration, bright cloud and voice as proceeding from the

“*excellent*” glory. This term is only used here in the NT. While the term glory is a superlative, the Spirit here uses an adjective that multiplies the superlative as a greatly excellent and majestic glory.

megaloprepes signifies "**magnificent, majestic, that which is becoming to a great man**" (from *megas*, "**great**," and *prepo*, "**to be fitting or becoming**"), in 2 Peter 1:17, "*excellent*." (Vine's Expository Dictionary NT:3169)

“This is My beloved Son, in whom I am well pleased.”

The voice was incredible. God stated two things about Jesus. Things He has never been able to say about any other man. He is my beloved Son, and I am well pleased with Him. God could not give greater validity to Jesus.

“18 And we heard this voice

The account stands on its own. There can never be any doubt about Christianity and all that it teaches after reading this account. It is among the greatest proofs, coming near to the resurrection in power and majesty. But the problem with all who read it is not in the account, but in its validity. Could it be a cunningly devised fable? Absolutely not because Peter who died for it, proclaimed that it was true and that He, along with James and John all heard it.

which came from heaven

The voice did not come from this earth. It came down from heaven. There was no doubt in their minds where this voice had originated.

when we were with Him on the holy mountain.

All of this occurred while they were up on that mountain with Jesus and God chose to give them this great testimony that rose above that of John and the prophets.