

**A Study of The Epistle of 2<sup>nd</sup> Peter**  
**Theme: "Grow in Grace and Knowledge"**

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**Lesson: 5 Chapter 1:12-18 Date: 8-8-21**

**BIBLE TEXT and STUDY NOTES**

(12) Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have. (13) I think it right, as long as I am in this body, to stir you up by way of reminder, (14) since I know that the putting off of my body will be soon, as **our Lord Jesus Christ** made clear to me. (15) And I will make every effort so that after my departure you may be able at any time to recall these things.

**(Dt. 4:21,22; 31:14; Is 38:12; The Gospel of Mark; Lk 9:31; Jn 1:14; 13:36; 21:18,19; Rom 15:14,15; 2 Cor 5:1-4; Php 3:1; 2 Tim 4:6; 1 Jn 2:21; 2 Jn 2; Jude 5)**

(16) For we did not follow cleverly devised myths when we made known to you the power and coming of **our Lord Jesus Christ**, but we were eyewitnesses of his majesty. (17) For when he received honor and glory from **God the Father**, and the voice was borne to him by **the Majestic Glory**, "**This is my beloved Son, with whom I am well pleased,**" (18) we ourselves heard **this very voice borne from heaven**, for we were with him on the holy mountain.

**(The Transfiguration: Mt 17:1-9; Mk 9:2-13; Lk 9:28-36; Ex 3:5; Josh 5:15; Mt 3:17; Mk 13:26; 14:62; 1 Cor 1:17; Eph 1:6; 1 Cor 2:4; 1 Th 2:19; 2 Tim 1:4)**



**LUTHER'S WORKS – VOLUME 30**

16. *For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty.*
17. *For when He received honor and glory from God the Father and the voice was borne to Him by the Majestic Glory, This is My beloved Son, with whom I am well pleased,*
18. *we heard this voice borne from heaven, for we were with Him on the holy mountain.*

Here St. Peter refers to an account in the Gospel of Matthew, chapter 17:1–9, where we read that **Jesus** took with Him three of His disciples, Peter, James, and John, “and led them up a high mountain apart. And He was trans figured before them, and His face shone like the sun, and His garments became white as light. And behold, there appeared to them Moses and Elijah, talking with Him .... A bright cloud overshadowed them, and a voice from the cloud said: ‘**This is My beloved Son, with whom I am well pleased; listen to Him.**’ When the disciples heard this, they fell on their faces and were filled with awe. But Jesus came and touched them, saying: ‘Rise, and have no fear.’ ... And as they were coming down the mountain, **Jesus** commanded them to tell no one the vision until He was raised from the dead.”

Now this is what St. Peter wants to say: What I preach to you about **Christ** and **His coming, the Gospel** we proclaim, has not been made up or invented by us. Nor has it been taken from clever writers of myths, who know how to speak splendidly about everything (as the Greeks did in that day). For these are purely fables, fairy tales, and idle talk, which they cleverly fabricate and in which they try to be wise. We did not listen to such people. Nor did we follow them; that is, we do not teach trumpery of men, but we are certain that our message is **from God**. We saw it with our eyes and heard it with our ears, namely, when we were on the mountain with

**Christ** and beheld and heard **His glory**. But **His glory** was evident when His face shone like the sun and His garments were as white as snow. Furthermore, we heard **a voice from the Most Sublime Majesty say: “This is My beloved Son; listen to Him.”**

Now every preacher should be so sure of having and preaching **God’s Word** that he would even stake his life on this, since it is a matter of life for us. He should not be in doubt. Now no man is so holy that he would dare die on the strength of the doctrine he himself has taught. Therefore it is established here that the apostles were assured by **God** that their **Gospel was God’s Word**. And here it is also shown that **the Gospel** is nothing else than a sermon about **Christ**. Accordingly, one should listen to no other sermon; for the Father wants no other sermon. **“This is My beloved Son,”** He says; **“listen to Him. He is your Teacher.”** It is as if He were saying: **“If you listen to Him, you have listened to Me.”** Therefore Peter now says: We have proclaimed and made known to you that **Christ is a Lord, that He rules over all things, that all power belongs to Him, and that he who believes in Him also has all this power**. We have not invented this ourselves; but we have seen and heard it through **the revelation of God**, who has commanded us to listen to **this Christ**.

But why does Peter distinguish between the power and **the coming of Christ**? As we heard above, **Christ’s power consists in the fact that He is sovereign over all things, that everything must lie at His feet. It will endure as long as the world stands. Christ’s kingdom will flourish as long as we are flesh and blood and live on earth. It will do so until the Last Day**. Afterwards a new era will begin. Then **Christ** will hand over the kingdom to **God the Father**. St. Paul speaks of this in 1 Cor. 15:23–24: **“Christ the first fruits, then at His coming those who belong to Christ. Then comes the end, when He delivers the kingdom to God the Father, etc.”** And then (v. 28) he says: **“When all things are subjected to Him, then the Son Himself will also be subjected to Him who put all things under Him.”**

What? Does the kingdom not belong to **God the Father** now? Is not everything subject to Him? Answer: St. Paul interprets himself in the same place by adding the words **“that God may be everything to everyone”** (v. 28). This means that **God** will be everything that everyone will need and should have, that we will **“become partakers of the divine nature,”** as St. Peter stated above (v. 4). Therefore we shall also have all that **God** has, and **in Him** we shall have all that is necessary for us: wisdom, righteousness, strength, and life. All this we now believe. We grasp it only with our ears and have it in **the Word of God**. But then **the Word** will cease. Then our soul will open and behold and feel that all this is actually there. Now St. Paul and St. Peter mean that the **power of Christ’s kingdom** is in operation at the present time.

Today He **employs the Word**, and with it He reigns through His humanity over devil, sin, death, and all things. But on the Last Day this will become manifest. Therefore although **God** rules constantly, yet this is not manifest to us. To be sure, He sees us; but we do not see Him. Accordingly, **Christ** must deliver the kingdom to Him in order that we, too, may see it. Then we shall be brothers of **Christ** and children of **God**. Thus **Christ** received honor and glory from **God**, St. Peter states here, when the **Father** subjected all things to Him, made **Him Lord**, and glorified Him through this voice, when He said: **“This is My beloved Son, in whom I am well pleased”** (Matt. 17:5).

With these words St. Peter wants to confirm His teaching and preaching, in order that we may know what its source is. But here no more happened to him than that he heard this and was able to preach about it. In addition, however, the **Holy Spirit** had to come and strengthen him, so that he believed in it and confidently preached and confessed it. The former pertains solely to the office of the ministry, not to the soul; the latter, however, pertains to **the Spirit**.

### **LIFE APPLICATION**

We remind ourselves that we are established in the truth that we have in God’s Word through Jesus Christ.

Then how does that affect your life when you wake up in the morning?