



Much of this tract is commentary - don't take it as Gospel. It is here to encourage meditation and study. Use your gift of discernment, to find the truth.



Glen Miller



Transfiguration and Prophecy

2 PE I:16-21

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, **This is my beloved Son, in whom I am well pleased.**

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

(Mr 9:2-9)
This is my beloved Son:
hear him.



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Epistle 2 PE I:16-19
Transfiguration and Prophecy
(2 PE I:16-21)

These commentaries are primarily for members of the OSV to help them with their studies, and so that they can ... **be faithful in the reading and study of Holy Scriptures.**

The International Order of St. Vincent

Serving Acolytes and All Other Lay Sanctuary Ministers since 1882

The Objects of the Order

- * To promote holy living among its members.
- * To promote unity in Christ and friendship and camaraderie among lay ministers
- * To promote loyalty and full cooperation to the clergy and lay leaders.
- * To encourage regular attendance at the Holy Eucharist, and more careful preparation for its reception.
- * To teach the complete Sacramental Faith as taught in the One, Holy Catholic and Apostolic Church, and promote the practice of the same.

The Rules of the Order

- * To pray each morning and each night.
- * **To be faithful in the reading and study of Holy Scriptures.**
- * If physically possible, to be present at the Holy Eucharist every Sunday and Holy Day.
- * To make due preparation before the service and to say the prayer of the Order.
- * To receive Holy Communion every Sunday and Holy Day if possible and to be duly prepared through self-examination and confession.
- * To render loyalty and cooperation to clergy and to the spiritual leaders.
- * To always speak reverently of holy Things.
- * To pray for the order and all her members.
- * To pray for the unity of the Church.



Additional Comments

Whether or not this epistle was written by St. Peter is not a major concern for us, as this has been argued since the 3rd c. We can do little to add to the discussion. II Peter, iii, 15, 16, supposes its readers to be acquainted with some of St. Paul's Epistles; and this was a concern to the Church, but personally I don't see why - St. Paul's epistles were mostly written prior to the death of Peter in A.D. 64, and by the year 100-110, St. Paul's epistles were widely known and referred to by the Bishops, so why could not Peter have known them also. Absent the Aramaic autographs - both St. Peter and St. Paul's native language - scholars have been limited to reading from the Greek redactions, and perhaps this is a cause of confusion about the style.

Until the 3rd c. the Bishops were divided on II Peter. Some like Origen and Eusebius thought it should be in the canon; others like Cyprian were against it. (and even if outside the canon it would still be considered scripture), The Catholic Church in the 3rd c. synods made no mention of it at all. It's acceptance as scripture was a decision of the local authority. At the Roman synod of A.D. 382, under Pope Damasus (who's chief advisor was St. Jerome - he who translated the Greek and Hebrew/Aramaic into Classical Latin, and produced the Vulgate) all the disputed catholic epistles were accepted (though the Edessene Syrian Church in the East disagreed). By the end of the 5th c. the rest of the Catholic Church, Africa included, had agreed on what constituted the NT, and II Peter was firmly in place.

Another thought

It is a general misconception that the Apostles did not have constant access to the scriptures. But in every town there was a meeting place in which the Torah was kept and made available for readings. Copies of the "Apostles memoirs" were being written as fast as the Church expanded. Publicans could write, and so could scribes. Disciples were taught how to copy the scriptures. What else had they to do? It has been estimated that 10,000 copies may have been produced during the 1st century alone.

In support

At the Qumran community there was a "scriptorium" (some scholars think this) that was a writing center where dozens of scribes could copy texts. In the excavation of Qumran, tens of thousands of fragments of scriptures and commentaries were discovered. If one community could produce this output (though several communities may have contributed), how much more could be written by the thousands of disciples during the 1st. century. Writing was a way of generating cash for the community. And In the 3rd c. Origen and his small group of writers in Bethlehem produced thousands of letters, translations, and commentarv. mostlv to wealthv benefactors and the Church.

More Insight

Regarding these verses

This is a difficult passage. - where is the emphasis meant to be - on the transfiguration, or on the importance of God's prophecy? Perhaps the beginning of the passage is Peter defending his stand on the transfiguration. Verse 17 is certainly an important statement. A similar statement is made by Matthew, Mark and Luke. Surely nothing could be more comforting to the new disciple, than a statement from an eye witness to the transfiguration in which God the Father vouched for Jesus. But perhaps the eye witness was not writing this?

Now as regarding prophecy: This is tricky phrasing. Many people have mistaken this verse to mean that no-one has any right to a private interpretation of any scripture. Of course it did not imply that at all.

Here Peter is saying that any scriptural Prophecy is from God's own mouth (so to speak), and prophecy is God's "interpretation" already - of life's facts and problems - there is no need of further interpretation by man. Peter considered prophecy to be very important to the Church, just as Paul did. And "true" prophecy (scriptural prophecy) was never an original thought from man, it was always God speaking through man. I think Peter is implying here that even though he had this singular experience with God, which probably would not be repeated in his life, nor experienced by anyone else, God can vouch for Jesus more powerfully through His prophecies, which are there for everyone to hear. Peter tells the disciples to study the prophecies continually to strengthen their belief. When Christ returns, the "light bulb will turn on", the prophecies be fulfilled, and the truth of Christ will burn in their hearts.

Advice for us: Peter implied that the OT prophecies are vital to Christian arguments (apologies). Without them there is no sure understanding of Jesus the man. So, become familiar with these prophecies - read them from the best translations that maintain the original Aramaic phrasing. Recommendations below.

THIS IS MY SON

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Mt 3:17).

Another similar verse

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. (Mt 17:5).

And there came a voice out of the cloud, saying, This is my beloved Son: hear him. (Lu 9:35).

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. (Mr 1:11).

And I saw, and bare record that this is the Son of God. (Joh 1:34).

And we believe and are sure that thou art that Christ, the Son of the living God. (Joh 6:69).

This is my beloved Son, in whom I am well pleased. (2Pe 1:17)

Holy Bible parallel KJV and Amplified	Bible	Zondervan	
Holy Bible from the Ancient Eastern Texts	Lamsa, George M.	Harper	0-06-064923-2
Tyndale's New Testament	Daniell, David		