



The Second Epistle General of Peter

The Ministry of the Apostles

2 Peter 1:12-21

- I. THE FINAL MINISTRY OF PETER (2 Peter 1:12-15)
 - A. The Purpose of Peter's Ministry (2 Peter 1:12)
 1. The motivation of Peter's purpose—"Wherefore"
 - a. The word *wherefore* ties the coming statements to the statements it follows.
 - b. Apparently, Peter so strongly believed in the importance of the growth of the saints and the resulting rewards that it motivated him in his ministry.
 2. The action in Peter's purpose—"I will not be negligent to put you always in remembrance of these things"
 - a. The word *negligent* is connected to the word *neglect* and suggests indifference to one's duty.
 - b. Peter saw it as his duty to put the saints in remembrance of things and he had no desire to show indifference toward that duty.
 - c. Along these lines, Paul told Timothy that putting the saints in remembrance of certain truths would qualify him as "a good minister of Jesus Christ" (1 Timothy 4:6; see also 2 Timothy 2:14).
 - d. Obviously, Peter understood these truths and focused much on putting his audience in remembrance (2 Peter 1:12, 13, 15; 2 Peter 3:1).
 3. The understanding in Peter's purpose
 - a. Ye know them.
 - b. Ye...be established in the present truth.
 - c. Note: These believers were apparently aware of the truths being communicated to them by Peter, but that did not stop him from setting them before the saints again. It was that important.
 - B. The Urgency of Peter's Ministry (2 Peter 1:13-14)
 1. The statement of his urgency (2 Peter 1:13)
 - a. The value of his urgency—"I think it meet"
 - (1) The word *meet* means suitable or appropriate.
 - (2) Obviously, Peter saw value in his ministry.
 - b. The vision of his urgency—"as long as I am in this tabernacle"
 - (1) We should not get sidetracked here and lose our contextual understanding of the passage, but Peter identified his body as a tabernacle suggesting it was a temporary dwelling-place.
 - (2) This reality motivated Peter's ministry.



- c. The mission of his urgency—"to stir you up by putting you in remembrance"
 - (1) Stirred people become people of action (Exodus 35:21, 26; Exodus 36:2; Acts 17:16).
 - (2) Peter desired to stir up his audience (2 Peter 1:13; 2 Peter 3:1) and his means of doing so was bringing things to their remembrance of which they were already aware and to which they already ascribed.
2. The cause of his urgency (2 Peter 1:14)
 - a. Peter's knowledge
 - (1) Knowing
 - (2) Even as our Lord Jesus Christ hath shewed me (John 21:18-19)
 - b. Peter's departure
 - (1) The time of his departure—"shortly"
 - (2) The means of his departure—"I must put off this my tabernacle"
 - c. Peter's company
 - (1) Last words or final messages tend to be some of the greatest or most profound words ever spoken.
 - a) Consider Joshua's message (Joshua 23:14-16; Joshua 24:1-29).
 - b) Consider David's message (1 Kings 2:1-10).
 - c) Consider Jesus' words (John 19:30)
 - d) Consider Paul's words
 - i) To the Ephesians elders (Acts 20:17-38)
 - ii) To Timothy (2 Timothy 4:1-8)
 - (2) Apparently, the prospect of death brings a level of sobriety and profoundness not experienced without its nearness. This may be in part due to our increased willingness to listen and receive the speaker's insights.
 - (3) Peter was pleased to take advantage of this opportunity.

C. The Hope of Peter's Ministry (2 Peter 1:15)

 1. The declaration of addition—"Moreover"
 - a. The word *moreover* indicates that something is about to be added to what has previously been stated.
 - b. Peter has already stated much of his purpose, but he was going to add to that by expressing another ADDED desire.
 2. The declaration of effort—"I will endeavour"; Note: What Peter hoped was not going to happen unless he was willing to labour to make it happen.
 3. The declaration of desire
 - a. The timing—"after my decease"
 - b. The desire—"that ye may be able...to have these things always in remembrance"
 - c. Note: This ought to be every leader's desire.



II. THE PAST EXPERIENCE OF PETER (2 Peter 1:16-18)

A. Peter's Credibility (2 Peter 1:16)

1. The appeal to Peter's credibility—"For"
 - a. As we often consider, the word *for* is placed in the text to tie the past thoughts to the current thoughts.
 - b. The reason Peter's adamance and urgency toward his audience is about to be explained.
 - c. In short, Peter ministered because what he ministered about what REAL!
2. The declaration of Peter's credibility
 - a. His source—"we have not followed cunningly devised fables"
 - b. His work—"when we made known unto you the power and coming of our Lord Jesus Christ"
3. The evidence of Peter's credibility—"but were EYEWITNESSES of his majesty"

B. Peter's Account (2 Peter 1:17-18)

1. The gospels' accounts (Matthew 17:1-13; Mark 9:1-13; Luke 9:28-36)
 - a. The disciples fell asleep (Luke 9:32)
 - b. The Lord transfigured
 - (1) His countenance
 - a) The fashion of His countenance was altered (Luke 9:29; Philippians 2:8; Philippians 3:21).
 - b) His face did shine as the sun (Matthew 17:2; Revelation 1:16).
 - (2) His raiment
 - a) His raiment was white and glistening (Luke 9:29).
 - b) His raiment was white as the light (Matthew 17:2; Psalm 104:1-2).
 - c) His raiment became shining (Mark 9:3).
 - i) Exceeding white as snow (Matthew 28:3)
 - ii) Beyond what any fuller on earth can white them; a fuller cleans cloth
 - c. The Old Testament guests
 - (1) Their identity (Matthew 17:3; Mark 9:4; Luke 9:30)
 - a) Moses—the law
 - b) Elijah—the prophets
 - c) Note: This was a shortened summary of the Old Testament
 - (2) Their conversation—they "spake of his decease which he should accomplish at Jerusalem" (Luke 9:31; see John 19:28).
 - (3) Their significance
 - a) Their ministry
 - i) The Lord did not come to destroy the law and the prophets (Matthew 5:17).



- ii) The law and the prophets prophesied until John (Matthew 11:13; Luke 16:16).
 - iii) The law and the prophets testified of Christ (Luke 24:27, 44; John 1:45; Acts 28:23; Romans 3:21-22).
 - iv) Note: Moses and Elijah disappeared leaving only Jesus Christ. This signifies that their ministry was accomplished (Matthew 17:8; Mark 9:8; Luke 9:36). Jesus Christ only, what a message!
- b) Their future coming
- i) The prophetic strength of Moses and Elijah is mainly directed at Elijah.
 - ii) We are told several times in scripture that Elijah has to come again.
 - (a) By a close look at the scriptures, you will realize that John the Baptist could have been Elijah if the Jews would have accepted him (Matthew 11:12-14), but when they did not the Lord told them that Elijah must come again (Matthew 17:11).
 - (b) The Lord had everything in place to establish His kingdom with the Jewish people on earth, but when they rejected Him their kingdom was postponed.
 - (c) This postponement means that Elijah still must come again for he is to come before the great and dreadful day of the Lord (Malachi 4:5).
 - iii) Characteristics of the witnesses

Characteristic	Moses	Elijah
1260 days or 42 months of 30 days or 3 ½ years (Revelation 11:3)		James 5:17
Power to devour their enemies by fire (Revelation 11:5)	Numbers 16:31-35	2 Kings 1:9-13
Power to shut Heaven that it rain not (Revelation 11:6)		1 Kings 17:1; James 5:17
Power to turn water into blood (Revelation 11:6)	Exodus 7:19-20	
Power to smite the earth with all plagues (Revelation 11:6)	Exodus 9:13-15	
Both are called prophets (Revelation 11:10)	Deuteronomy 34:10	1 Kings 18:22, 36

- iv) Note: It is also interesting as to why the body of Moses was such a point of contention with the Devil (Jude 1:9)



- (4) Their departure
 - a) They began to depart from the Lord Jesus (Luke 9:33).
 - b) Peter spoke up (Matthew 17:4; Mark 9:5; Luke 9:33).
 - i) Perhaps, because he saw Moses and Elijah departing (Luke 9:33).
 - ii) He stated that it was good for the disciples to be there (Matthew 17:4; Mark 9:5; Luke 9:33).
 - iii) He offered to make three tabernacles for the Lord, Moses, and Elijah (Matthew 17:4; Mark 9:5; Luke 9:33).
 - iv) He spoke foolishly out of fear (Mark 9:6; Luke 9:33).
 - c) The voice from heaven
 - i) Peter was interrupted (Matthew 17:5; Luke 9:34).
 - ii) A bright cloud overshadowed the disciples (Matthew 17:5; Mark 9:7; Luke 9:34).
 - iii) The disciples feared as they entered into the cloud (Luke 9:34).
 - iv) A voice came out of the cloud (Matthew 17:5; Mark 9:7; Luke 9:35).
 - (a) The voice was God the Father speaking from heaven (2 Peter 1:17).
 - (b) The Father gave testimony of
 - (i) His love for the Son (Matthew 17:5; Mark 9:7; Luke 9:35).
 - (ii) His pleasure in the Son (Matthew 17:5).
 - (iii) His authority bestowed upon the Son (Matthew 17:5; Mark 9:7; Luke 9:35).
 - v) The fear of the disciples (Matthew 17:6)
 - (a) They were already afraid (Luke 9:34).
 - (b) They heard the voice and “were sore afraid” (Matthew 17:6).
 - (c) The Lord “came and touched them, and said, Arise, and be not afraid” (Matthew 17:7).
 - d) Jesus only (Matthew 17:8; Mark 9:8; Luke 9:36)
- 2. Peter’s summation (2 Peter 1:17-18)
 - a. The honour and glory (2 Peter 1:17)
 - (1) The receiver of the glory and honour—“he [our Lord Jesus Christ] received”
 - (2) The giver of the glory and honour—“from God the Father”
 - b. The message (2 Peter 1:17-18)
 - (1) The source of the message (2 Peter 1:17-18)
 - a) From the excellent glory (2 Peter 1:17)
 - b) From heaven (2 Peter 1:18)
 - (2) The content of the message—“This is my beloved Son, in whom I am well pleased” (2 Peter 1:17)
 - c. The place—“we were with him in the holy mount” (2 Peter 1:18)