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More Reliable Than Sight!

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MORE RELIABLE THAN SIGHT!

A STUDY OF THE BOOK OF HEBREWS
NUMBER 85
HEBREWS 10:31-32a
2 PETER 1:12-19
MATTHEW 16:27-17:6

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2 PETER 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." The reason I am turning to this passage tonight is Hebrews 10:32 says, "But call to remembrance." And I want to use the Bible's greatest illustration of this idea. Knowing, remembering and thinking on the Word of God is the most important thing you will ever do. So we will take this illustration out of the life of Simon Peter.

2 Peter 1:12

We begin with the conjunction dio which is from Dia and hos and it means "Because of this." In other words, what is being said here is the conclusion of all that has been said before. This is the conclusion of Peter's life and he wants to say something highly important before he dies. It is almost like his last will and testament. The statement, "I will not be negligent" is not correct. There is no negative here and it should read, "I will always be ready" and this is from the future, active, indicative of mello plus aei. Next we have the present, active, infinitive of hupomimnesko. "To keep reminding all of you." Then we have peri houtos and that means "Concerning these things." "Concerning these things of Bible doctrine." Then we have kaiper meaning "even though" plus the perfect tense of oida "you know them."

They had heard this doctrine over and over again, but Peter is going to go over it again. That perfect tense of oida means that over a long period of time they had been learning it, but now finally they know it. Peter is about to die and he wants them to remember how he had taught them over and over again.

Next we have the perfect, passive, participle of sterizo meaning "And be established." Next "by means of resident doctrine." This is from peri en aletheia. So get a corrected translation of verse 12--

"Because of this, I will always be ready to keep reminding all of you (members of the royal family of God) concerning these things, although you have known and have become stabilized by means of resident doctrine."

A Dangerous Trap

These people to whom Peter was writing were in danger of falling into that dangerous trap of being satisfied with the doctrine they knew. But Peter is prodding them to keep on, keep pressing on. He is urging them to move on to higher ground. They are so close to super grace and occupation with Christ, and Peter wants them to move on up the ladder.

2 PETER 1:13 "Ye, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;" This de means "moreover." Then we have the present, active, indicative of hegeomai. This word means to know something so you can guide someone else into the same path of truth. So we might read it this way--"Moreover, I think (because I have the facts and know what I am doing)." Next we have

the accusative singular of dikaiois and it means duty, or right, or my responsibility. Peter is going to lay it on the line to these people. "As long as I am in this tabernacle." The word skenoma means tent or tabernacle. This is Peter's temporary tent and he knows that this is not his permanent home. "To stir you up" is a present, active, infinitive of diegeiro and it means to thoroughly awaken, to arouse. Next we have "by means of a reminder" which comes from en hupomnesis. So in this verse we have "Moreover, I think it is my responsibility as long as I am in this human tent to arouse you by means of a reminder."

2 PETER 1:14 "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." "Knowing" is the perfect, active, participle of oida. This refers to knowledge based on fact. Next we have hoti tachinos meaning "that shortly." You would next expect a verb, but it is a noun apothesis and means "that I must put off." So this means "Knowing that the laying aside of my body is imminent." "Even as our Lord Jesus hath shewed me." This is an aorist active, indicative of deloo. In other words, the Lord made it perfect clear to him as to what was coming up. Jesus told him all about it in John 21:18-19. So we have in verse 14 "Knowing that the laying aside of my tabernacle (My human body) is imminent, just as our Lord Jesus Christ has made clear to me." Peter is about to die, but he is perfectly sane. He is not shocked and he didn't fall apart and ring his hands. He knows that a perfect inheritance awaits him. (We might say that the plane Peter was riding in was on fire and about to crash and it didn't worry him one bit. He was standing on the ground of super grace. Remember this principle--Death and the imminence of death does not destroy Bible Doctrine.)

2 PETER 1:15 "Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance." "Moreover" is the particle de. He will leave behind a legacy of spiritual heritage. "I will endeavor" is the future, active, indicative of spoudazo and it means to make every attempt, to be diligent. "That ye may be able" is not in the text. We have kai and kekastote and this means "in fact, at any time." Next we have the present, active, infinitive of echo so it says, "At any time you may have and hold." Next is the word meta exzodos and it means "You may have this doctrine after my death." "To call to remembrance these things" refers to the doctrine he had tried to teach them.

So this verse says--

"Moreover, I will be diligent, in fact, at any time, you may have the doctrine after my death to call to remembrance these things."

So in these verses this is what we have--

"Therefore, I will always be ready to keep on reminding you (Members of the royal family of God) concerning these things; although you have known and have become stabilized by means of resident doctrine. Moreover, I consider it my duty as long as I am in this human body to turn you on to doctrine by means of a reminder. Knowing that the laying aside of my human body is imminent. Just as also our Lord Jesus Christ has made clear to me. Indeed, I will be diligent, in fact, at any time you may have the doctrine after my death, to call to remembrance these things."

Summary

1. Doctrine continues regardless of the death or removal of any great teacher of doctrine.
2. Peter will die very shortly, but doctrine goes on forever.
3. Therefore it isn't the man that is important, it is the message. It is the content of doctrine that counts.
4. Men come and go but the truth of doctrine abides forever.
5. The greatest thing any pastor can do for his congregation is to pass on doctrine to them. Doctrine deposited in the soul of the believer is the objective of this dispensation and this is the only way to have occupation with Christ.
6. Doctrine in the soul is the means for reaching the super grace status and this is the only way to perfect happiness.
7. Doctrine resident in the soul is the only way to glorify God.
8. If the pastor fulfills his function, his death will not cause the congregation to fall apart.
9. Believers must depend on doctrine resident in their souls rather than depending on emotion or ecstasies.
10. Every pastor who teaches the Word will build something permanent.
11. Doctrine in the souls of his people is the monument of the pastor. He needs no marker at his grave provided he has deposited truth in the souls of his people.

2 PETER 1:16 "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." Here we have the reality of doctrine from experience. We begin with the particle gar--"We have not followed" is the aorist, active, participle of exzakoloutheo. Then we have the perfect, passive, participle of sophizo which means "cunningly devised." The next word is muthos and it means myths, or legends. (Illustration--They had many such myths or legends in that time. Satan loves to confuse people with myths. There is one about Bacchus and Philemon. It took place in Phrygia. They were devoted husband and wife. They were about 60 years old. Some strangers came through their little town trying to find a shelter. We will call them Zeus and Hermes looking for shelter. They came to the humble cottage and Philemon invited them in. Bacchus got up and cooked the best meal she could for the strangers. They were poor but they had some cheap wine. Every time they poured it out the bottle would fill up again. This made them realize that they had very unusual guests. The food even changed right in front of their eyes into the most delicious meal they had ever eaten. Zeus and Hermes asked them what they would like to have and they said a nice home to live in and enough food. All of a sudden their humble house turned into a marble castle, and as they looked at each other, Philemon turned into a sturdy oak tree standing at the entrance of their new home and Bacchus turned into a linden tree standing just opposite him. This is the myth of the two trees.

In the ancient world, they just went wild over this myth. Satan revived it and used it to try to show people what he could do for them instead of what God and doctrine could do for them.)

The idea was that if you would just do something good for a stranger that you would be blessed forever. This was the foundation of the welfare state. Satan was saying to them, "I will do great things for you if you will just do your little good deed today."

So in our passage, Peter says I did not come to bring you cleverly conceived myths." Next we have "When we made known" and this is the aorist, active indicative of gnorizo and this refers to all the teaching he had given them about the second advent of Christ. Now we have the two things about Christ he had taught them carefully. The power is dunamis and coming is parousia. This word parousia is a tricky word. It is used for the Rapture in 2 Thess. 21:1. It is used for the Second Advent in 2 Thess. 2:1. It is used for the rise of the man of sin in 2 Thess. 2:8.

So this verse says, "For not having followed as our authority cleverly conceived myths when we made known to you all the power and coming of our Lord Jesus Christ."

1. Peter had selected a doctrine of coming events to make his point.
2. Peter will use the doctrine of the Second Advent as a basis for establishing the true and absolute criterion for the royal family of God in the Church Age.
3. Peter has the advantage of reality for this doctrine from two sources. He saw the doctrine at the Mount of Transfiguration, and he also saw it from the resident of doctrine in his soul. This was his faith reality.
4. The question arises--What makes a doctrine real? It must be resident in the soul if it is to be real.
5. This question is going to be answered by Peter. He saw Christ with his eyes, just exactly like Christ will look when we see him at the Second Advent. But the most important thing to him was the doctrine in his soul.

"But were eyewitnesses of his majesty". And the word is an aorist, passive, participle of ginomai and it means "But having been made, having become spectators" from epoptes. Of his majesty is from mega-leiotes. Peter had seen this but the reality of it came from the resident doctrine he had in his soul. DOCTRINE IS ALWAYS MORE RELIABLE THAN EXPERIENCE.

Now turn to Matthew 16:27

MATTHEW 16:27 "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Gar means "For you see." "The Son of Man" is the title for his humanity. Then we have the present, active, indicative of mello and it means "to be about to be." It is a future tense, but

so real it is presented in the present tense. Shall come is the present, active, infinitive of erchomai. So this says, "The Son of man is destined to come in his glory." En doxza He didn't have any glory ordinarily, but when he comes, it will be in glory. Meta angelos means "accompanied by the angels." "And then he shall reward every man according to his works" is a quotation from Psalm 62:12 and Proverbs 24:12. "He shall reward" is the future, active, indicative of apodidom and means "He will pay back." He will give back Israel their promised land. "According to his works" doesn't refer to human works but rather to a man's belief in the Lord.

MATTHEW 16:28 "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." "Verily" comes from the Greek word amen. This is a word brought straight over from Hebrew and it means "truth." It means "true doctrine." It really means "concentrate on this truth." Then we have the words "I say" and this is the present, active, indicative of lego. Hoti is often used in Greek for quotation marks. Next we have the perfect, active, participle of histemi and it means standing here like bumps on a log and not listening, not concentrating and therefore, not understanding what is happening. Peter, James and John were standing there and didn't have a clue as to the significance of it. Then we have a double negative oume and this is used exactly like this 96 times in the New Testament. A strong negative. Then we have the aorist, active, subjunctive of ginomai. It means to become something you have not been before. They will taste death which they have never tasted before. "Until they see the Son of man coming in his kingdom."

MATTHEW 17:1 "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart," Six days later we read, "Jesus taketh" and this is the present, active, indicative of paralambano and it means to take along with you and it really means to take along under your discipline. Peter, James, and John had not been listening, and now he takes them along under his discipline. "Bringeth them up" is also the present, active, indicative of anaphero and this also means to be led by authority. The high mountain to which he took them was probably Mt. Tabor.

MATTHEW 17:2 "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." "Was transfigured" is the aorist, passive, indicative of metamorphoo and it means to change one's form. He received this change. This is how Christ will look at the Second Advent. "Before them" really means "in front of them." His face did shine as the sun and his garments glistened as white as light. This is the way he appeared to John on Patmos.

MATTHEW 17:3 "And, behold, there appeared unto them Moses and Elias talking with him." Moses and Elijah talking with him means this is an authentic Second Advent scene. They saw it with their eyes and they heard it with their ears.

MATTHEW 17:4 "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias."

Peter now is going to talk. But no one had asked him anything. The word is apokrinomai and it means "He piped up and said." "It is advantageous to us that we are here." "You and I, God, isn't it wonderful that we are here?" "We are lucky, Lord, to be here with all these VIPs."

Peter's Plan

From what he said, we discover that Peter had a plan. He wants to set up a camp and have an age-long camp meeting. They will sing and worship and give testimonies and sing "Do Lord" and play volley ball. Next we have the words "If thou wilt" and this is the present, active, indicative of thello. "If you desire it." Peter said they would make three tents and camp out. This means no cross, no Church Age, no carrying forward of the great missionary program that God had planned. Peter's planning here is actually shocking when you think about it. This is why God interrupted Peter before he finished.

MATTHEW 17:5 "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." While Peter was still rattling on--This is the voice of God the Father. "This is my beloved Son in whom I have been well pleased." Then the present, active indicative of akouo--"Keep listening to him."

MATTHEW 17:6 "And when the disciples heard it, they fell on their face, and were sore afraid." They were exceedingly frightened because they were ignorant of the meaning of what was going on.

MATTHEW 17:7 "And Jesus came and touched them, and said, Arise, and be not afraid." Jesus touched them and the fear was driven away.

MATTHEW 17:8 "And when they had lifted up their eyes, they saw no man, save Jesus only." The revelation is over. Moses is gone and Elijah was gone and only Jesus stood there. He was back in his regular physical form just as they had always known him.

MATTHEW 17:9 "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." They were commanded not to tell anyone about what they had seen until after his resurrection from the dead. Peter is now about to die and he recalls what he saw that day.

Now Back to 2 Peter 1:17

"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." Gar means "For you see." Now we have the aorist, active, participle of lambano. It is a temporal participle and should read, "When he received." "From God the Father." Now we have the words glory and honor again--just as we studied above. Next we have "Such a unique voice having been carried to him by his majestic glory." And he quotes the same as we studied in Matthew, "This is my beloved Son, the one with respect to whom I have been well pleased." The implication is "Peter, I have not been well pleased with you. The one I am well pleased with is my Son."

2 PETER 1:18 "And this voice which came from heaven we heard, when we were with him in the holy mount." This is the voice of God the Father which was referred to in Matthew 17. "Peter, don't build any tent. You listen to me." THE GREATEST THING IN YOUR LIFE IS TO KEEP LISTENING TO GOD.

2 PETER 1:19 "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." This, now, is the greatest reality. "We have a more reliable word of prophecy." This is a present, active, indicative of echo and it means we have and we hold on to something more reliable. And that more reliable thing is the Word of God. The word is bebios and this means that the most reliable thing in the world is the Word of God.