

The Inscrutable Question: Transfiguration Is Prefiguration of Resurrected Christ Crowned with Glory & Honor, 2 Peter 1:16-18

- 10) In the Gospel passages the word **μεταμορφώω / metamorphoo** / describes the transformation of our Lord's features and that of His clothing. Matthew informs us that the Lord's face shines as the sun. Luke, who doesn't employ the word **[μεταμορφώω / metamorphoo /]**, tells us that the Lord's face became "different." (Luke 9:29)
- 11) With regard to His clothing, Matthew describes them as being "white as light," and Mark as "radiant and exceedingly white" indicating a purity unattainable by human fullers. Luke uses the brilliance of "flashing lightning" to describe His clothing. (Luke 9:29)
- 12) Two glories are evident here. One has to do with the physical appearance of the Lord's human body and the second deals with the physical appearance of His clothing.
- 13) Throughout our studies we have established the fact that the glory of God is made visible to the human eye by means of light in a variety of manifestations.
- 14) But in the Church Age the glory of God must be perceived by the inculcation of divine revelation from the Scripture.
- 15) No one sees the glory of God in our dispensation. There are no phenomena, such as the burning bush, the pillars of cloud and fire, or the Shekinah Glory, provided for our observation.
- 16) Instead there is the Word of God that is a far more reliable source than the eyewitness report of those who were at the transfiguration. This is the point that Peter is about to make in our passage. Let's review the translation of the first three verses of the context:

2 Peter 1:16 - [CTL] We apostles, James, John, and I, did not follow as initiated disciples the cleverly devised myths of the Eleusinian mysteries and the cult of Demeter and Persephone when we communicated to you the doctrines of divine omnipotence and the Second Advent of Jesus Christ, but we were eyewitnesses [ἐπόπτης / epopetes /] of the highest level of divine revelation: the transfiguration of His glory.

v. 17 - For when Jesus received honor and glory [transfiguration into His future status following Session: Hebrews 2:9, "crowned with glory and honor."] from God the Father, there came such a voice to Him by the Majestic Glory [the divine presence of the Father], "This is My beloved Son in whom I am well-pleased"—

v. 18 - and we apostles heard this voice ourselves made from heaven when we were with Jesus on the holy mountain.

- 17) Peter, James, and John had no problem understanding the message revealed on the holy mountain. They saw a prefiguration of the resurrected Christ recognized with glory and honor by the Father while in the presence of two of Israel's most revered spiritual heroes, Moses and Elijah.
- 18) From this we may conclude that at His Session being "crowned with glory and honor" speaks of two things: glory refers to the imputation to His true humanity of an eternal glory manifest by a resplendent light from His resurrection body. Further, the refulgence of the Lord's attire emanates pure white light.



- 19) These are visual manifestations of the Lord's victory in the angelic conflict. The word "crown" has to do with His rulership authority over both the angelic creation and the human race at the Second Advent.
- 20) Jesus Christ will rule over angels and mankind as King of king and Lord of lords. As the "Ruler of the kings of the earth" he possesses all the glory associated with the attendant wealth, authority, and responsibility that goes with the position.
- 21) In Revelation, the Apostle John describes angelic worship in heaven while the Tribulation transpires on earth. In chapter 4 we find elect angels who have received rewards for service in the Invisible War worshipping Jesus Christ who Himself has been crowned with glory and honor.