

Lesson 17: An All-Sufficient King

Imagine Peter reading this letter to you, personally. At this point in his letter, he would begin to raise his voice, demanding that you, God's daughter, cling, hold fast to your belief of the truth you already know: Jesus is Messiah, God's Son, Savior, **The Scepter** who permits us to know God intimately so that you may live abundantly in Him. One day, you too, will experience what Peter did, the **majestic** presence of the glory of God accompanied by the majestic glory of the voice of God! Perhaps he would then pause from reading you his letter and shout, "Hallelujah!" (Or maybe not!) *High King of Heaven, my all-sufficient King, thank You for Your Word, Your light shining in my dark places, and that You are my morning star. Strengthen my belief in Your entire Word. Keep me looking forward to the day I lift my eyes and see only You! Amen!*

19 And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, **20** knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. **21** For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

Peter knows the prophecies of God, His power, His majesty and glory, His beloved Son, need no defense. Rather than writing to an audience of dissenters and false, opportunistic prophets, Peter is writing on the offensive. He is doing what he mentioned in verse 15: making certain God's people recall the truth of God after Peter joins His Savior once again in heaven. He does this in 2 Peter 1.16-21 as God Himself identifies Jesus as His Son (V 16-18), noting that Jesus will return in majesty (V 16-18, especially V 16), and by confirming the source of all prophecy and scripture is God Himself (V 19-21).

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2. How does Peter's firsthand experience with God through Jesus authenticate the truth of both Messiah as God's Son, as well as His return (the final consummation)? Or how does it guard against the notion that those who believe in Jesus and/or God are following "cleverly devised myths" (V 16)?
3. Scholars believe Peter pondered Psalm 2 to help him more fully understand what occurred at the transfiguration. Read Psalm 2 using your favorite translation. How do you suppose Psalm 2 helped Peter more fully understand the transfiguration?

Verse 19 is loaded with truth affirming both deity and doctrine! In the first part of this sentence (ending in verse 20), Peter highlights "the prophetic word" confirmed in the fulfillment of God's promises throughout all of time, the truth of God's word as "as a lamp shining in a dark place", the eventual return of Jesus likened to "the day dawns", and finally, identifying Jesus as "the morning star".

4. Using all this rich (and deep!) knowledge, what truths does Peter remind God's people of in verses 20-21?

Peter's focus on the *authority* of God's Word rather than the authenticity of God's Word is contextually accurate. Timothy teaches the authority of God's Word through the metaphor, "All Scripture is breathed out by God" (2 Timothy 3.16). Peter instead uses vocabulary from his knowledge of the sea and how ships sail ("carried along by the Holy Spirit" in V 21). The authority of God's Word carries the weight for what Peter is preparing God's people to experience: Jesus' return (V16)!

5. Read and meditate upon Revelation 22. Which part of this majestic chapter do you most look forward to experiencing?

Deity: Majestic¹~ "The English word "majesty" comes to us from the Latin word *maiestas*, which means "greatness or dignity."

In the Hebrew original of Psalm 93, the word translated into English as "majesty" is *ge'ut* (pronounced guh-OOth). The standard Hebrew-English lexicon defines this word as..."majesty." It is closely related to the word translated as "pride" in a negative sense (*ge'ah*). Both of these words derive from a root that means "to rise." So, if you think too highly of yourself, then you have *ge'ah*, which is not good.

But when it comes to God, who is utterly great, who is the God above all other gods, then *ge'ut* is appropriate. This word doesn't convey God's pride in Himself. Rather, it stands for God's reputation among people and that which deserves this glory. We might get the sense of the word by saying that God is rightly thought of more highly than any other being in heaven and on earth.

"So, when it comes to Psalm 93.1, God's being robed in majesty represents His being enveloped in the esteem of His creatures. God's great strength calls forth honor. God's glory demands praise. Thus, this psalm reminds us why we worship God even as it calls us to worship. In a sense, we join ourselves to the robe of majesty that surrounds God when we worship Him."²

¹ <https://www.theologyofwork.org/the-high-calling/daily-reflection/what-gods-majesty-really-all-about>

² Mark Roberts

6. How does Psalm 93 teach us that God is Majestic?

7. What details in each version of the transfiguration help you understand Jesus as majestic?

Doctrine: The Scepter~The Old Testament prophecy of a “scepter” points to a Messiah (Anointed One) coming from Israel through the line of Judah (Genesis 49.10; Numbers 24.17). Holy God is the High King of Heaven (Psalm 45.6; 60.7; 108.8) and He alone has the authority and power to hold out a scepter (Esther 4.11; Revelation 2.27).

Before the arrival of Messiah God’s people were waiting for God to fulfill His promise and prophecy (Psalm 2.9). Old Testament prophecy is fulfilled in the virgin birth, sinless life, atoning death, and resurrection of Jesus the Christ (Hebrews 1.8; Revelation 12.5).

Using parallel imagery, Holy God as High King of Heaven “holds out” His Son, Jesus the Messiah, as the scepter so that His people may live eternally in His presence.

With Jesus as the Scepter, His people are secured from wrath, warring, and the King’s coming Judgment and Justice to His creation. His Righteousness spares the lives of His people (Esther 4.11, 5.2; Hebrews 1.8), thus securing them from death (Esther 8.4; Revelation 2.27; 19.15).

With Jesus as the scepter extended by God, God’s people can confidently stand and petition before the King, just like Esther (Esther 8.4; Hebrews 4.16). Even more so, God’s people will one day live in God’s presence because of the work of His Scepter. What a glorious future awaits God’s people through His Scepter (Matthew 17.5-8; Revelation 22.1-5)!

8. How is God revealed as All-Sufficient King through The Scepter?

9. What truths about your all-sufficient King encourages you today or this week?

Your Scripture-Soaked Prayer: Spend time praising God for the glorious future He has provided for you when you lift your eyes and see only Jesus (Matthew 17.8). OR pray and write out Psalm 93. OR freely do as you are led in your time before your majestic Scepter!

Lecture Outline:

Aim: A deeper knowledge of Christ's divine majesty increases our longing for His return.

- I. Majestic Son Revealed (2 Peter 1.16-18) **T1:** A deeper knowledge of Christ's divine majesty increasingly transforms us into His likeness.
 - a. How fit are you for heaven?
 - b. What do you need to do to deepen your personal relationship with God?
 - c. What will you do differently, beginning today, to "yada" Him?
- II. Morning Star Rising (2 Peter 1.19-21) **T2:** A deeper knowledge of Christ's divine majesty is gained by the regular study of God's breathed out Word.
 - a. How has the light God's Word revealed Christ's glory to you?
 - b. In what ways has this revelation changed your relationship with Him?
 - c. How might a deeper knowledge of Christ's divine majesty inform your deepest longings?