remarkable that, with the recollection of  
the scene on the mount of transfiguration  
floating in his mind, the Apostle should  
use so close together the words which  
were there also associated, viz. **tabernacle**and **decease** [*exodus*]: see Luke ix. 28 ff.  
The coincidence should not be forgotten in  
treating of the question of the genuineness  
of the Epistle) **to exercise the memory of  
these things.**

**16–18.]** *Corroboration of the certainty  
of the facts announced by apostolic eye-witness.*

**16.]** **For** (reason for the  
zeal which he had just predicated of himself) **not in pursuance of cunningly-devised fables** (such cunningly-devised fables  
would be the mythologies of the heathen,  
the cabalistic stories of the Jews; and  
these may be alluded to, and perhaps also  
the fables of the Gnostics, which could, it  
is true, only be in their infancy, but still  
might be pointed at by St. Peter, as by  
St. Paul in 1 Tim. i. 4, iv. 7; 2 Tim. iv. 4;  
Tit. i. 14) **did we make known unto you**(the writer of this Epistle, says De Wette,  
wishes to appear to stand in closer relation  
to his readers, than the writer of 1 Peter:  
see 1 Pet. i. 12. But why so? May not  
the same Apostle in one place mean the  
actual preachers who delivered the Gospel  
to them; in the other, the Apostles, who  
were its first witnesses? For observe, that  
first Epistle is addressed to certain definite  
churches; this, to all Christians generally.  
Or, again, why should it be regarded as absolutely impossible that the publication of  
some one or more of the existing Gospels  
may have taken place, and may be alluded  
to in these words?) **the power** (viz. that  
conferred on Him by the Father at His  
glorification, of which the following scene  
testified, and the actuality of which He  
himself asserted, when He said, Matt.  
xxviii. 18, *All power is given unto me  
in heaven and earth:* in the strength of  
which He will come to judge the world)  
**and coming** (i. e., as ever, second and glorious coming: not, as Erasmus and many  
others, His first coming) **of our Lord Jesus  
Christ, but [in virtue of] having been  
admitted** (the participle, as so often, renders the reason,—the enabling cause of  
the act) **eye-witnesses** (the word used is a  
technical term, used of those who were admitted to the highest degree of initiation  
in the Eleusinian mysteries: and, considering the occasion to which allusion is  
made, there seems no reason for letting go  
altogether this reference here: “admitted  
as initiated spectators.” Still, in English,  
we have no other way of expressing this  
than as above, Any attempt to introduce  
the allusion would overcharge the language. The word “admitted” gives a  
faint hint of it) **of His majesty** (viz. on the  
occasion to be mentioned. The words must  
not be generalized, to reach to all occasions  
of such witnessing: but it is obvious that  
neither must the Transfiguration be regarded as standing altogether alone in  
such an assertion. It is indeed here that  
incident which marked, to the Apostle’s  
mind, most certainly the reality of Christ's  
future glory: but it was not the only occasion  
when he had seen the exhibition of  
divine power by Him as a foretaste of his  
power at his return to judgment: compare  
John v. 25–28, with John xi. 40–44).

**17.] For** (justification of the above  
assertion that we were admitted witnesses  
of His majesty) **having received** (the construction is an interrupted one: so in the  
original) **from God the Father honour and  
glory** (honour, in the voice which spoke to  
him: glory, in the light which shone from  
Him), **when a voice was borne to Him**(the occurrence of a similar expression in  
1 Pet. i. 13 is to be noticed) **of such a**