

2 Peter 1:12-21

¹² Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have. ¹³ I think it right, as long as I am in this body, to stir you up by way of reminder, ¹⁴ since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me. ¹⁵ And I will make every effort so that after my departure you may be able at any time to recall these things.

¹⁶ For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. ¹⁷ For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased," ¹⁸ we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. 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.

2 Peter Outline

- I. Remember the Greatness of Salvation (1:1-11)
- II. Trust the Certainty of Scripture (1:12-21)**
- III. Beware of Deceptive False Teachers (2:1-22)
- IV. Hope in the Promised Future (3:1-16)

Section Outline

- I. Remember the Greatness of Salvation (1:1-11)
 - A. The Great Source of our Salvation (Justification) (1:3-4)
 - B. The Great Journey of our Salvation (Sanctification) (1:5-8)
 - C. The Great Destination of our Salvation (Glorification) (1:9-11) -> [into Eternal Kingdom](#)
- II. Trust the Certainty of Scripture (1:12-21)
 - A. Peter's Passion (vs 12-15) - His legacy, His swan song, His final sermon
 1. His Heartfelt Exhortation (vs 12)
 - Must remind people of the truth they already know and are firmly established in
 - Well taught early church
 - 12 Ready Reminders
 2. His Rallying Cry (vs 13)
 - It's right to stir you up! (rough storm)
 3. His Sober Realization (vs 14)
 - Peter's body (tent) will soon be discarded
 - The Lord told him he would be crucified
 4. His Steadfast Pursuit (vs 15)
 - "Will make every effort" - Gr. σπουδάζω (*spoudazō*)
 - Peter's diligence to give us truth for our life and godliness
 - B. Peter's Illumination (vs 16-18)

B. Peter's Illumination (vs 16-18)

1. **He didn't Deceive You (vs 16)**
2. Jesus is Indeed the Christ (vs 17)
3. His Prime Testimony (vs 18)

16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

Peter is setting up the great contrast between the Prophets/Apostles and the False Teachers

"Cleverly devised" - σοφίζομαι (sophizomai) - make wise, give wisdom, contrive cleverly

- sophisticated, subtly concocted ideas
- "wise myths"
- 2 Timothy 3:15 - make "wise" by the scriptures

"Myths" - Gr. μῦθος (mythos) - legend, tale, story, fable

- 1 Timothy 1:4 - "nor to devote themselves to myths and endless genealogies"
- 1 Timothy 4:7 - "7 Have nothing to do with irreverent, silly myths. Rather train yourself for godliness"
- 2 Timothy 4:4 - " (people) will turn away from listening to the truth and wander off into myths"
- **Think about the fantastic stories, legends, prophecies of Greek and Roman Mythology**

Jeremiah 14:14 (*false prophets lying and devising schemes*)

14 And the Lord said to me: "The prophets are prophesying lies in my name. I did not send them, nor did I command them or speak to them. They are prophesying to you a lying vision, worthless divination, and the deceit of their own minds.

"we made known" - Gr. γνωρίζω (gnōrizō) - possess information, tell, reveal, impart knowledge to someone

- Shepherds went to Bethlehem to "see this thing that has happened, which the Lord has made known to us" Luke 2:15

John 15:15

15 No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have **made known** to you.

Peter and every faithful Jew were focused on the coming Kingdom of the Messiah

"the power and coming of our Lord Jesus Christ"

- Remember 11 For in this way there will be richly provided for you an entrance into the **eternal kingdom** of our Lord and Savior Jesus Christ.

"Power" - Gr. δύναμις (dynamis) - might, strength, supernatural

- 2 Peter 1:3 - "His divine power"

"Coming" - Gr. παρουσία (parousia) - presence, advent, arrival

- Not referring to the 1st coming - humble baby, suffering servant
 - 2 Peter 3:4, 12
 - Matthew 24:3, 27, 37, 39
 - 1 Corinthians 15:23
 - 1 Thessalonians 2:19, 3:13, 4:15, 5:23
 - 2 Thessalonians 2:1, 2:8
 - James 5:7, 8
 - 1 John 2:28

Peter was clear to emphasize the Second Coming of Jesus and the powerful glory that will characterize it (1 Peter 1:7, 13, 4:13, 5:4)

1 Peter 1:13

¹³ Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the **revelation** of Jesus Christ.

Matthew 24:3 (*Olivet Discourse after “there will not be left here one stone upon another”*)

³ As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your **coming** and of the end of the age?”

Matthew 24:30 (*Olivet Discourse, Mark 13:26, Luke 21:27*)

³⁰ Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man **coming** on the clouds of heaven with **power** and great glory.

Acts 1:3, 6-8 (*After Resurrection*)

³ He presented himself alive to them after his suffering by many proofs, appearing to them during **forty days** and **speaking about the kingdom of God**.

⁶ So when they had come together, they asked him, “Lord, **will you at this time restore the kingdom to Israel?**” ⁷ He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. ⁸ But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

Acts 3:20-21 (*Peter’s first sermon referring to the Second Coming*)

²⁰ that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, ²¹ whom heaven must receive until **the time for restoring all the things** about which God spoke by the mouth of his holy prophets long ago.

¹⁶ For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

“Eyewitnesses” - Gr. ἐπόπτης (*epoptēs*) - witness of the first order, personal witness

II. *one admitted to the highest mysteries*, Plut. Hence ἐποπτικός

Liddell, H. G. (1996). *A lexicon: Abridged from Liddell and Scott’s Greek-English lexicon* (p. 308). Oak Harbor, WA: Logos Research Systems, Inc.

“Majesty” - Gr. μεγαλειότης (*megaleiotēs*) mega-lā-ō-tis — grandeur, very wonderful, magnificent, excellent, transcendent

Luke 9:42-43 (*demon possessed boy*)

⁴² While he was coming, the demon threw him to the ground and convulsed him. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father. ⁴³ And all were astonished at the **majesty** of God.

With that usage in mind, it is clear that Peter saw himself and his fellow apostles as preeminently privileged spectators who had reached the highest and truest level of spiritual experience in being with Christ. Peter had in mind one event in particular that dramatically previewed Christ’s second coming **majesty**.

MacArthur, J. F., Jr. (2005). *2 Peter and Jude* (pp. 59–60). Chicago: Moody Publishers.

B. Peter's Illumination (vs 16-18)

1. He Didn't Deceive You (vs 16)
2. **Jesus is Indeed the Christ (vs 17)**
3. His Prime Testimony (vs 18)

17 For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased,"

Matthew 16:13-20 (*Peter Confesses Jesus as the Christ*)

Jesus: "Who do people say that I am?"

Peter: "You are the Christ, the Son of the Living God"

Jesus: "You are Peter and on this rock I will build my church (*ekklesia*)"

Matthew 16:21-23 (*Jesus Foretells His Death and Resurrection*)

Peter: "Far be it from you, Lord! This shall never happen to you."

Jesus: "Get behind me, Satan!"

Matthew 16:24-28 (*Take up Your Cross and Follow Me*)

Jesus: "If anyone would come after me, let him deny himself take up his cross and follow me."
"For whoever would save his life will lose it"

Matthew 16:27-28

²⁷ For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. ²⁸ Truly, I say to you, there are some standing here who will not taste death until they **see the Son of Man coming in his kingdom.**"

Matthew 17:1-8 (*The Transfiguration - also Mark 9:1-8 & Luke 9:28-36*)

¹ And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. ² And he was transfigured before them, and his face shone like the sun, and his clothes became white as light.

Shekinah ("He Caused to Dwell") glory of God - manifested presence of God

Pillar of cloud and fire that went before the tribes of Israel coming out of Egypt (Exodus 13:20-22)

Psalm 4:6 - "lift up the light of your face upon us, O Yahweh!"

Isaiah 10:17 - "The light of Israel will become a fire, and his Holy One a flame"

Exodus 34:29

²⁹ When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the **skin of his face shone** because he had been talking with God.

³ And behold, there appeared to them Moses and Elijah, talking with him. ⁴ And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah."

For Peter, this is it! The Kingdom had arrived! They are seeing the arrival of the King in His Kingdom!!!

- Luke's account said he didn't know what he was saying
- Mark's account said he didn't know what to say because he was terrified
- Luke's account also said Moses & Elijah were talking about Jesus' departure and all he was about to accomplish

⁵ He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, “This is my beloved Son, with whom I am well pleased; listen to him.” ⁶ When the disciples heard this, they fell on their faces and were terrified. ⁷ But Jesus came and touched them, saying, “Rise, and have no fear.” ⁸ And when they lifted up their eyes, they saw no one but Jesus only.

Luke 9:36- “And they kept silent and told no one in those days anything of what they had seen.”

17 For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,”

“Honor” - Gr. τιμή (*timē*) - respect, status, value, worth
- Divine status

“Glory” - Gr. δόξα (*dōxa*) - splendor, brightness, radiance, demonstration of power, greatness
- Divine splendor

Luke 2:9 (*Angels announcing Jesus’ birth to the shepherds*)

⁹ And an angel of the Lord appeared to them, and the **glory** of the Lord shone around them, and they were filled with great fear.

John 17:5

⁵ And now, Father, **glorify** me in your own presence with the **glory** that I had with you before the world existed.

This is the fulfillment of Jesus’ prayer - “voice was born to him”

- “*Majestic Glory*” - incredible name of God used no where else in Scripture but perfectly describes God in the beauty of His attributes
- “*Majesty*” - Gr. μεγαλειότης (*megaleiotēs*) mega-lā-ō-tis — grandeur, very wonderful, magnificent, excellent, transcendent

Deuteronomy 33:26

²⁶ “There is none like God, O Jeshurun,
who rides through the heavens to your help,
through the skies in his **majesty**.”

Psalms 68:34

³⁴ Ascribe power to God,
whose **majesty** is over Israel,
and whose power is in the skies.

**This is the single most prominent and definitive declaration that Jesus is truly divine,
one with God the Father**

- B. Peter's Illumination (vs 16-18)
1. He didn't Deceive You (vs 16)
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 3. **His Prime Testimony (vs 18)**

¹⁸ we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.

Peter, James & John heard the very voice of Yahweh from heaven through the glory cloud that enveloped them on the mountain.

- His witness is reliable, especially in comparison to the false teachers coming in chapter 2

"Holy mountain" - probably Mount Hermon

- Mount Hermon near Caesarea Philippi where Jesus went with his disciples prior to the Transfiguration - Mark 8:27
- The mountain itself is about 13 miles long and rises to a height of 9166 feet.

Psalm 133:3

- ³ It is like the dew of Hermon,
which falls on the mountains of Zion!
For there the Lord has commanded the blessing,
life forevermore.

Mountain is now holy because of the glory being revealed in Jesus

Exodus 3:5 (*Moses and the Burning Bush*)

⁵ Then he said, "Do not come near; take your sandals off your feet, for the place on which you are standing is **holy ground**."

Joshua 5:13-15 (*Joshua prior to the Battle of Jericho*)

¹³ When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man was standing before him with his drawn sword in his hand. And Joshua went to him and said to him, "Are you for us, or for our adversaries?" ¹⁴ And he said, "No; but I am the commander of the army of the Lord. Now I have come." And Joshua fell on his face to the earth and worshiped and said to him, "What does my lord say to his servant?" ¹⁵ And the commander of the Lord's army said to Joshua, "**Take off your sandals from your feet, for the place where you are standing is holy.**" And Joshua did so.

Peter's experience with James & John included seeing Moses & Elijah who had lived with Jesus in heaven for hundreds of years, saw a partial glimpse of Jesus' glory as it would be fully manifested someday, heard the voice of God from heaven speak to Jesus in loving and relational terms, and then walked out alive with Jesus.

Peter's Testimony was true

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Additional Resources:

2 Peter 1:16

“Cleverly devised myth”

The Enlightenment attitude of mind was complex and internally varied, but it can be characterized roughly as a dedication of human reason, science, and education as the best means of building a stable society for free men on earth. This meant that the Enlightenment was inherently suspicious of religion, hostile to tradition, and resentful of any authority based on custom or faith alone. Ultimately the Enlightenment was nothing if not secular in its orientation; it offered the first program in the history of mankind for the construction of a human community out of natural materials alone. (“Editor’s Introduction,” in Robert Anchor, *The Enlightenment Tradition* [New York: Harper & Row, 1967], ix; cited in Norman L. Geisler and William E. Nix, *A General Introduction to the Bible*, revised and expanded [Chicago: Moody, 1968, 1986], 139)

False prophets of old

Micah 3:11 (*false prophets seek bribes, but Peter doesn’t*)

¹¹ Its heads give judgment for a bribe;
its priests teach for a price;
its prophets practice divination for money;
yet they lean on the Lord and say,
“Is not the Lord in the midst of us?
No disaster shall come upon us.”

Solid Foundation of Truth

The Reformers believed Scripture to be God’s Word written. It was trusted, not doubted. It was studied, not ignored. It was taken as the final authority with regard to those matters on which it spoke or made affirmations. God had not revealed everything. The Bible did not expressly contain all the truth that could be known. But what the Bible did teach was believed to be completely trustworthy. Truth in any other area would not contradict biblical truth. Starting from Scripture, one could find the true knowledge of reality. (L. Russ Bush and Tom J. Nettles, *Baptists and the Bible* [Chicago: Moody, 1980], 175)

Second Coming of Christ

In his first letter, Peter had declared the truth of Christ’s second coming (1 Peter 1:7, 13; 4:13; 5:4). But here he stresses that he and the other apostles were eyewitnesses of the very majesty Christ will fully display when He returns. Certainly all the apostles had seen Christ’s majesty in His life and ministry (John 2:11; 17:6–8), and in His death (John 19:25–30), resurrection (Luke 24:33–43), and ascension (Acts 1:9–11), so that those who were New Testament writers (e.g., Matthew, John, Peter) were eyewitnesses to much of what they wrote. Peter’s point is that the false teachers denied his claims about Jesus, but unlike him, they were not eyewitnesses to His life and ministry.

MacArthur, J. F., Jr. (2005). [2 Peter and Jude](#) (p. 59). Chicago: Moody Publishers.

2 Peter 1:16-18

When used of the return of Christ ... it signifies, not merely His momentary coming for His saints, but His presence with them from that moment until His revelation and manifestation to the world. In some passages the word gives prominence to the beginning of that period, the course of the period being implied, 1 Cor. 15:23; 1 Thess. 4:15; 5:23; 2 Thess. 2:1; Jas. 5:7, 8; 2 Peter 3:4. In some, the course is prominent, Matt. 24:3, 37; 1 Thess. 3:13; 1 John 2:28; in others the conclusion of the period, Matt. 24:27; 2 Thess. 2:8. (*An Expository Dictionary of New Testament Words*, 4 vols. [London: Oliphants, 1940; reprint, Chicago: Moody: 1985], 2:209)

2 Thessalonians 2:1

2 Now concerning the **coming** of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers,

James 5:8

⁸You also, be patient. Establish your hearts, for the **coming** of the Lord is at hand.

But were eye-witnesses of his majesty. The word for “eye-witnesses” is not the common one (αὐτόπται, used by St. Luke 1:2), but a technical word (ἐπόπται), which in classical Greek designates the highest class of those who had been initiated into the Eleusinian Mysteries. The choice of such a word may possibly imply that St. Peter regarded himself and his brother-apostles as having received the highest initiation into the mysteries of religion. The noun is found only here in the New Testament; but the corresponding verb occurs in 1 Pet. 2:12 and 3:2, and in no other of the New Testament writers. Here again we have an undesigned coincidence which points to identity of authorship. The word for “majesty” (μεγαλειότης) occurs in St. Luke’s description of the healing of the demoniac boy immediately after the Transfiguration (Luke 9:43), and elsewhere only in Acts 19:27.

Spence-Jones, H. D. M. (Ed.). (1909). *2 Peter* (p. 8). London; New York: Funk & Wagnalls Company.

2 Peter 1:17

The Transformation of the Son

And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. (17:2)

Was transfigured is from *metamorphoō*, which has the basic meaning of changing into another form and is the term from which we get *metamorphosis*. Because no further description is given, all we know of the change is that, during this brief display of divine glory, Jesus’ **face shone like the sun, and His garments became as white as light**. The Jesus who had been living for over thirty years in ordinary human form was now partially seen in the blazing effulgence of God (cf. Heb. 1:1–3). From within Himself, in a way that defies full description, much less full explanation, Jesus’ divine glory was manifested **before** Peter, James, and John.

Here is the greatest confirmation of His deity yet in the life of Jesus. Here, more than on any other occasion, Jesus revealed Himself as He truly is, the Son of God. As the divine glory radiated from **His face**, it illumined even **His garments**, which **became as white as light**, in supernatural testimony to His spiritual splendor. As with the Shekinah manifestations of the Old Testament, God here portrayed Himself to human eyes in a form of **light** so dazzling and overwhelming that it could barely be withstood.

The **light** portrayed Jesus’ glory and majesty, as Peter testified years later in his second epistle: “For when He received honor and glory from the Father, such an utterance as this was made to Him by the Majestic Glory, ‘This is My beloved Son with whom I am well-pleased’ ” (2 Pet. 1:17). The experience of seeing Christ’s glory must have been a major contributor to the second coming’s

2 Peter 1:16-18

becoming a dominant theme of Peter's preaching and writing. The message of his two epistles might be summarized as: "Fellow believers, don't worry about your pain, your hardship, your testing, your persecution, your sacrifice. Jesus is coming! That's all that really matters." John later testified that "we beheld His glory, glory as of the only begotten from the Father, full of grace and truth" (John 1:14). We have no record of James's testimony to this event, because he was martyred in the very early days of the church, the first apostle to give his life for Christ (Acts 12:2; cf. Mark 10:39). As best they could with human eyes, these three men had seen the essence of God shine forth from Jesus.

That awesome experience was but a foretaste of the day in which "the Son of Man is going to come in the glory of His Father with His angels" (Matt. 16:27). On that day, "all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory" (Matt. 24:30). And "when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne" (25:31). In his vision on Patmos, John saw the returning Christ as "one like a son of man, clothed in a robe reaching to the feet, and girded across His breast with a golden girdle. And His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire; and His feet were like burnished bronze, when it has been caused to glow in a furnace, and His voice was like the sound of many waters. And in His right hand He held seven stars; and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength" (Rev. 1:13–16).

In His human form Jesus Christ was veiled, but when He comes again to earth He will come in His full divine majesty and glory, a glimpse of which Peter, James, and John witnessed on the mountain. There could henceforth be no doubt in their minds that He was God incarnate, and there should have been no doubt that He would come some day in the fullness of glory.

MacArthur, J. F., Jr. (1985). [Matthew](#) (Vol. 3, pp. 63–64). Chicago: Moody Press.

2 Peter 1:18

On the holy mount.—Not on Mount Zion, as Grotius maintains, connecting it erroneously with the incident recorded in Jno. 12:28. Calvin: "Wherever the Lord comes, He hallows (because He is the fountain of all holiness) everything by the fragrance of His presence." The mountain of transfiguration is generally identified with Mount Tabor, about two hours' distance from Nazareth, in the north-eastern part of the plain of Jezreel; but because Mount Tabor was fortified, and consequently not a solitary place, and because Jesus at that time had retired to the head-waters of the river Jordan, the mountain of transfiguration is placed by others in the neighbourhood of Hermon.

Lange, J. P., Schaff, P., Fronmüller, G. F. C., & Mombert, J. I. (2008). [A commentary on the Holy Scriptures: 2 Peter](#) (p. 19). Bellingham, WA: Logos Bible Software.

Hermon, Mount. Mountain often mentioned as the northern extremity of the territory conquered by Joshua and Moses in Transjordan; it is also the northern boundary of the inheritance of the half-tribe of Manasseh as well as of Israel in general (Dt 3:8; 4:48; Jos 11:17; 12:1, 5; 13:11; Jgs 3:3; 1 Chr 5:23). Hermon is said to tower over the Valley of Lebanon (Jos 11:17; 13:5) and over the land of Mizpah in the valley of Mizpah to whence Joshua pursued the kings of Canaan after his victory over them at the waters of Merom

(Jos 11:3, 8). Biblical poetry praises Hermon for its height and for causing the dew on Zion (Ps 133:3), and it was famed for its wildlife (Sg 4:8). It also appears in tandem with Mt Tabor (Ps 89:12) and with the Jordan (Ps 42:6; kjv Hermonite); the plural in the latter passage expresses majesty and not a multiplicity of peaks.

Though **Hermon** does not appear in epigraphic sources from the biblical period, it has other names in the Bible that do play a role in the extrabiblical records. According to Deuteronomy 3:9, “the Sidonians call Hermon Sirion, while the Amorites call it Senir” (kjv, Shenir). Scholars have suggested that Sirion is mentioned in the Execration Texts from Egypt (19th century bc), but this is uncertain. Sirion and Lebanon appear in Ugaritic poetry as the sources for choice woods. Similar parallelisms between Lebanon and Sirion or Senir occur in the Bible (Ps 29:6; Ez 27:5). Shalmaneser III called it “Saniru, a mountain facing the Lebanon” (841 bc). Deuteronomy 4:48 (mg.) gives Sion as another name for Hermon; the Greek version supports this reading but the Syriac has Sirion.

It would appear that Senir/Sirion is the name for the Ante-Lebanon range while Hermon is the name of the highest peak, today called Jebel esh-Sheikh, “the Mountain of the Elder,” because of its snowy white mane. This identification is related to that of Baal-hermon (Jgs 3:3; 1 Chr 5:23) and Baal-gad (Jos 11:17; 12:7; 13:5). These places are also border points for Manasseh and are either identical or else represent two cult centers on the lower slopes of the mountain.

The mountain itself is about 13 miles long and rises to a height of 9166 feet.

Rainey, A. F. (1988). [Hermon, Mount](#). In *Baker encyclopedia of the Bible* (Vol. 1, p. 963). Grand Rapids, MI: Baker Book House.

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