

0 **The Apostolic Witness (iv)**

2 Peter 1:16-18

1 **General Considerations**

- What do we observe from various philosophies and religions?
 - Many seek to explain the 'world' and our place in it
 - They do so through mythology – story that seeks to explain the 'big questions' of life
 - Where we came from, where we are heading, why we are here and how we should live
- What does the opponent of the gospel seek to do?
 - He seeks to erase the creator/creature distinction
 - He seeks to bring the full-orbed, biblical world view down to the level of mythology
 - Thus, undermining the ultimacy of the one true and living God

2 **General Considerations**

- Understanding this...
 - The believer seeks to stand on the proper foundation of God's revelation
 - If we are to maintain confidence and steadfastness in this life we need a sure and solid foundation
 - Peter exhorts us to be sure of our grounding
 - Peter helps us to understand that it is through God's self-disclosure
 - Of Himself, the world and how we are to understand the relationship between creator and creature and living in his creation
 - Peter gives to us two witnesses
 - That of the transfiguration
 - That of the testimony of the Father, "Majestic Glory"

3 **The Apostolic Teaching Is Born Witness To By God the Father**

- The witness of the Father and transfiguration itself isn't all we have
 - We have the witness of the apostles –
 - Peter, James, and John who were there on the mountain with Jesus during his Transfiguration and the testimony of God the father
 - Peter says very clearly, "and we ourselves heard this utterance made from heaven when we were with him on the holy mountain."

4 **The Apostolic Teaching Is Born Witness To By God the Father**

- Now there will be those even today who deny such things and will say that ancient testimony is not reliable.
 - They will say that ancient societies were too wrapped up in superstition and mythology to be any kind of reliable witness or testimony to the events of the day.
 - Yet these very same people will turn to ancient texts in studying the history and beliefs and philosophies of the day and regard them as adequate testimony

5 **The Apostolic Teaching Is Born Witness To By God the Father**

- Beloved, it is foolish for us to assume that ancient peoples were "stupid" or "ignorant" simply because they were trying to make sense of their world in the use of religious language and philosophy and so forth
 - These are the same people who accomplished great engineering feats even by today's

standards

- These are the same people who figured out how to build the great Pyramids of Egypt and other such wonders of the world

6 **The Apostolic Teaching Is Born Witness To By God the Father**

- Now, what is for us the point to remember?
 - It is that whatever your ultimate commitment is in life, that is your ultimate authority
 - And what is it that we need to remember about ultimate authority?
 - Ultimate authority (that which forms your world view) is not "proven" in the same sense as other things are by putting it under a microscope and being able to verify that, yes indeed, this is ultimacy and therefore carries ultimate authority

7 **The Apostolic Teaching Is Born Witness To By God the Father**

- Why?
 - (1) All claims of ultimacy are world view claims
 - As such, one does not approach world view claims as one would approach a legitimate scientific inquiry
 - (2) Because how you verify it has now claimed more ultimacy than it
 - Ultimacy is self-attesting
 - It is self-verifying
 - it is the precondition of everything
 - This is what God did for his people in the mountain when he spoke the ten words and this is what God did for his people when he spoke in the mount of transfiguration
 - God himself testifies of his ultimacy as the one who is self-attesting

8 **Final Considerations**

- Humanity has sought to find its place in the world in various ways
- Humanity has tried to give explanation to its place in this world through various philosophies and ideologies and religious expressions
- Even the religion of secular humanism (atheistic naturalism) seeks to undermine the pursuit of this quest, how?
 - By denying the supernatural and arguing for a matter in motion world of existence with no inherent purpose or meaning
 - Instead it seeks to 'fill the world' with 'meaning' on its own terms by, in essence, relying on 'myth'

9 **Final Considerations**

- Many claim to speak with authority and appeal to what they think is an unassailable authority of life
 - But they all fall short
 - "Appeals" that are made of one sort or another are 'human interpreted facts that take on the world view of its interpreter'
- What do secularists and atheists seek to do?
 - They seek to lump together all the various facets of religious expression and philosophical thought as meaningless mythology without any ground (justification) for existence

10 **Final Considerations**

- What is it that each of these philosophies including secular humanism (atheistic naturalism) and

religious thinking have in common?

- Each one is an expression of humanity's idea of what is ideal or what should be the case regarding humanity and its place in the created order and the nature of reality
- An atheist will accuse the Christian of creating a God from his own imagination all the while creating from his own imagination what he thinks of creation and our place in it
 - "Science" when used this way can never inform us correctly concerning philosophy of life

11 **Final Considerations**

- How do we "know," then?
 - It is only within the Christian faith through the apostolic witness that we gain a clear picture of humanity's place in creation
 - It is the only way to have a robust and correct view of the world
 - It is only because the Lord our God has revealed it to us
- Our God has given us the good news of the power and coming (presence) of our Lord Jesus Christ
 - God has entered into humanity, keeping the distinction, and speaking to us as to how we understand the world around us
 - And showing us the way of life and blessing