

## 0 **The Firm (Prophetic) Word (i)**

2 Peter 1:19-21

### 1 **General Considerations**

- We have seen that when we speak of ultimate commitments we are speaking of that of which there is no greater
  - It is this ultimate commitment that becomes our final Court of Appeal
  - We do not set out to prove or verify such ultimate commitments as we would prove or verify something like the molecular makeup of water or whether or not there are crackers in the pantry
  - For if we use something to prove or verify such an ultimate commitment, that thing which we used to prove or verify it becomes even more ultimate than the thing we claim to have ultimacy in the first place

### 2 **General Considerations**

- So the thing of which we speak as an ultimate commitment is ultimate in every way including authority
- But this ultimate commitment is also self-attesting
  - It carries its own authority or its own weight, if you will, with it
  - It is the precondition for everything else that becomes
    - The possibility of science (induction)
    - The possibility of human dignity
    - The possibility of knowledge and justification of it and of belief

### 3 **General Considerations**

- If we speak of God in theological and philosophical language, we may say that God is our ultimate commitment
  - He is the precondition for everything else that becomes and takes on the nature that it does
  - And because of this we may speak of God as the self-attesting ontological Trinity (fully revealed in the Old and New Testaments)
  - Because of this, we may say that we do not put God in a test tube to somehow examine him and prove his nature or his existence and the nature of his existence
  - Rather, it is God who proves us (the creator proves the creature)

### 4 **General Considerations**

- Now there are two things that are necessary if we are to know anything at all
  - The first necessity is the God who is, or as we have already put it, the self-attesting ontological Trinity and that he is the precondition of all things else that become
  - The second necessity is that by the very nature of who God is, what he does and what he says (which is to say what he communicates in its variety) is by its very nature revelational
    - This is why in the study of doctrine we may speak of both special Revelation and

general revelation

#### 5 **General Considerations**

- Because of this, creation itself speaks forth the glory of God.
- And so we read in the Scriptures,
- Psalm 19:1-2 "The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. <sup>2</sup> Day to day pours forth speech, And night to night reveals knowledge."
  - By its very nature, you are able to point to anything in creation and to say it exists because of the God who is and is the precondition for all things that exist
  - One is able to start with anything in creation and argue the existence of the one true and living God

#### 6 **General Considerations**

- Now we also speak of special Revelation.
  - And in speaking of special Revelation what we mean by that is that God, out of the nature of who he is, is able to faithfully communicate
    - In that communication, he faithfully represents the truth to his created beings, especially as we think of humanity
    - So in the garden, God was able to faithfully communicate to Adam both the nature of things and what was required of him as God set him in the garden
    - And Adam would not be able to later say that God failed somehow in communicating to him what things were like and what was expected of him
    - God was able to faithfully communicate his will

#### 7 **General Considerations**

- Now the fall of humanity - away from God into sin complicates matters somewhat
  - But the necessary question that arises is simply this; does the fall preclude God from communicating any longer with his creation?
    - Does the fall hinder God from faithfully communicating by virtue of his creative acts and words?
  - The short answer is that no, God is not prevented from communicating with his creatures because of the fall
  - However, the nature of that communication and how it is received, of necessity, changes

#### 8 **General Considerations**

- So that brings us to this
  - How is it that we come to possess a faithful reproduction of what God has said and done?
  - How is it that God is able to continue to communicate to a fallen world faithfully so that it may be received for what it is – God's word – both true and abiding?
  - Peter turns his attention to demonstrating to us how it is that we may trust this word from God

9  **The More Sure (Firm) Prophetic Word**

- Peter begins this section of Scripture, then, by saying “so we have the prophetic word made more sure.”
- And the first question arises, to what is Peter comparing the prophetic word in which it is found to be “made more sure” or “more firm?”
  - This is a very important question for us to answer
  - In the end, what Peter is getting at is the very thing that grants us surety or certainty in what to believe and in living out the Christian faith

10  **Final Considerations**

- Is God able to clearly communicate? Is he able to do so infallibly?
  - The “new” atheist
    - God cannot be proven or verified
    - Even if God existed, he would not be able to make himself known or speak clearly or understandably
    - No certainty (for anything?)

11  **Final Considerations**

- Is God able to clearly communicate? Is he able to do so infallibly?
  - For the Christian
    - Understands that this is a world view issue
    - God is self-attesting (ultimate)
    - God makes himself know infallibly, consistently and clearly
    - Certainty