

The Firm (Prophetic) Word (vii)

2 Peter 1:19-21

1. General Considerations

1.1. How we have proceeded:

1.1.1. From the “More Firm Prophetic Word”

1.1.1.1. More firm than what?

1.1.1.2. More firm than “cleverly devised tales/myths”

1.1.2. To “Whose Interpretation”

1.1.2.1. It is drawn from the ‘text’ itself

1.1.2.2. Author’s intent

1.1.3. To “The Reason Why We Must Not Embrace One’s Own Interpretation of the Writings”

1.1.3.1. Not found in the supposed autonomous mind and imagination of me

1.1.3.2. But the source of Scripture is God himself

2. The Reason Why We Must Not Embrace One’s Own Interpretation of the Writings

2.1. Because the ‘prophetic word’ finds its source in God

2.1.1. I think this is one reason why the Lord spoke through Paul in another place saying that the prophets needed to be subject to the prophets.

2.1.2. **1 Corinthians 14:32**, and the spirits of prophets are subject to prophets.

2.2. And as we handle this prophetic word that we have before us we must understand the source of it all is God himself and regard it accordingly and handle it accordingly.

3. Well if the source of it all is not by an act of human will, then what is it?

3.1. It is men moved or carried along by the Holy Spirit spoke from God.

4. So let's break it down and unpack it

4.1. What's going on here?

4.2. Let me give you two examples where this word "moved" is used elsewhere and will help us understand what is going on

4.2.1. **Acts 27:15** and when the ship was caught *in it* and could not face the wind, we gave way *to it* and let ourselves be driven (carried, moved, born) along.

4.2.2. **Acts 27:17** After they had hoisted it up, they used supporting cables in undergirding the ship; and fearing that they might run aground on *the shallows* of Syrtis, they let down the sea anchor and in this way let themselves be driven (carried, moved, born) along.

4.3. The word for moved here is a passive participle meaning that it is the subject doing the acting and not the vessel.

4.3.1. It is the prophet who is the vessel carried by the Holy Spirit to where the Holy Spirit will and not where the prophet will, thus he is able to speak from God.

4.3.2. The prophet is a passive vessel and the Holy Spirit and God are active participants.

4.4. In the inscripturation of God's word we find that the prophet wrote exactly what God wanted to have said.

4.4.1. Sometimes that took the form of what we would think of as dictation.

4.4.2. More often than not the prophet wrote or spoke with his own vocabulary and style and yet conveyed exactly what God wanted to be said or written.

5. Let's make several observations.

5.1.1. First of all we understand the reliability of the apostolic message from the context of these verses, 20-21.

5.1.1. Earlier in verse 16 Peter assures his readers that he is not speaking of myth or tales or fables and instead he says they were eyewitnesses of his Majesty (17-18).

5.2.2. The second observation we make is that the Scripture is a more sure word, that is, it is more dependable or reliable.

5.2.1. It is not that the apostles' senses have been deceived but rather the word is certain because God spoke it.

5.2.2. The word spoken or written is only as good as the author of them

5.2.2.1. God, being the author, gives it the weight of authority and majesty it would otherwise not have

5.2.2.2. Because God is the author, we may have certainty in what he says

5.3.3. The third observation is that of the interpretation of the phrase "one's own interpretation."

5.3.1. This speaks to origin.

5.3.2. The emphasis here or the idea that Peter wants us to take from this is that the origin of these writings was not of human origin or investigation into human matters.

5.3.3. It is not a product of human endeavor.

5.4.4. The fourth observation that we make is the capacity of the author in contrast to the activity of the Holy Spirit.

5.4.1. Here we notice that the word for "moved" is used elsewhere of complete passivity.

5.4.2. Those passages show what is entailed in inspiration: the Holy Spirit is the sole author.

5.4.3. Man spoke the message of the Holy Spirit.

5.4.3.1. The Holy Spirit spoke the message of God

5.4.4. It is the message of the Holy Spirit / God and it does not become the message of God.

5.5.5. The fifth observation that we make of note is that the emphasis of Scripture is not on the divine/human nature of Scripture.

5.5.1. The emphasis is that God has spoken.

5.5.2. We have the word of God.

5.5.3. We have the word of God and so it is the prophetic word that is more firm.

6. Final Considerations

6.1. Beloved, it is important that we recognize and understand the character of the word of God.

6.2. It is equally important that we recognize and understand that in every generation since the Fall that God's word has been counterfeited.

6.2.1. There is the true word of God that finds its source in him having come from him in the power and activity of the Holy Spirit and there is the counterfeit to it, coming from the creaturely point of view finding its source in human endeavor and the imagination of man.

6.3. Beloved, it is important also that we recognize and understand that this word of God is more firm than anything else.

6.3.1. If you are to leave this place embracing one thing it is that this word is firm and sure and you may build your life upon it because it was spoken from God.

6.4. Beloved, the words of men will fail you.

6.4.1. The ideas of man and the imagination of man will fail you.

6.4.2. All the theories concerning reality and the nature of it and knowledge and the nature of it and ethics and the nature of it in the meaning and purpose of life and where we are going and where we came from will fail you if they have originated in man.

6.5. But beloved, God and his word will never fail you.

6.5.1. We have the more sure or firm prophetic word, which will never fail.