

Men Spoke from God
2 Peter 1:19-21
April 12, 2015

Made More Certain

Calvin said:

But as it is evident from the context, that the words were addressed to the same persons, the passage must necessarily be applied to the faithful who had already known Christ, and had become partakers of the true light. I therefore extend this darkness, mentioned by Peter, to the whole course of life, and *the day*, I consider will then *shine* on us when we shall see face to face, what we now see through a glass darkly. Christ, the Sun of righteousness, indeed, shines forth in the gospel; but the darkness of death will always, in part, possess our minds, until we shall be brought out of the prison of the flesh, and be translated into heaven. This, then, will be the brightness of day, when no clouds or mists of ignorance shall intercept the bright shining of the Sun.¹

Not from Man

Hendriksen:

"no prophecy of Scripture came about by the prophet's own interpretation." Admittedly, the expression *prophet* is not in the Greek text but has been added by the translator for the purpose of clarifying the passage. Translators ask whether Peter was thinking of the reader when he wrote "one's own interpretation" or if he had the prophet in mind. If he means the prophet, then he is talking about the origin of Scripture. In the last part of verse 20 the Greek expression *to come about* denotes origin. Also, the noun *interpretation* refers to the activity of the Biblical prophet himself; to what was in his mind as he wrote.²

¹ John Calvin, commentary on 2 Peter, digital version

² Wm. Hendriksen, New Testament Commentary, 2 Peter, Baker, 2002, p 272

But from God

1. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.
2. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God's instruction, in all that it affirms: obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.
3. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.
4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.
5. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.³

The verdict of this science, however, is that the Hebrew and Greek text appear to be amazingly well preserved, so that we are amply justified in affirming, with the Westminster Confession, a singular providence of God in this matter and in declaring that the authority of Scripture is in no way jeopardized by the fact that the copies we possess are not entirely error-free.

Similarly, no translation is or can be perfect, and all translations are an additional step away from the *autographa*. Yet the verdict of linguistic science is that English-speaking Christians, at least, are exceedingly well served in these days with a host of excellent translations and have no cause for hesitating to conclude that the true Word of God is within their reach. Indeed, in view of the frequent repetition in Scripture of the main matters with which it deals and also of the Holy Spirit's constant witness to and through the Word, no serious translation of Holy Scripture will so destroy its meaning as to render

³ Chicago Statement on Biblical Inerrancy – A Short Statement, <http://www.bible-researcher.com/chicago1.html>

it unable to make its reader "wise for salvation through faith in Christ Jesus" (2 Tim. 3:15).⁴

⁴ Ibid

Home Study Guide

Monday: Read 2 Peter 1. Review your sermon notes. From where does the Scripture come? Why is that important?

Tuesday: 2 Tim 3 How does Paul reaffirm Peter's point in last Sunday's Text?

Wednesday: Zech 7 How does the phrase "the word of the Lord came to..." fit with last Sunday's text?

Sunday's sermon will be, "False Prophets" 2 Peter 2:1-3

Thursday: Jer 14 What does the Lord say about false prophets?

Friday: Mark 13 How was this prophecy fulfilled?

Saturday: 1 John 4 what was happening in John's day that agrees with what Peter says in tomorrow's text?

Memory: 2 Peter 2:1a

But there were also false prophets among the people, just as there will be false teachers among you.

Prayer Items:

Family Catechism Study

[Westminster Shorter Catechism]

Q. 89. How is the Word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation. Neh. 8:8-9; Acts 20:32; Rom. 10:14-17; 2 Tim. 3:15-17

The Scriptures are the primary means of grace. It is in the Word that we find the revelation/self disclosure of God. All other means of grace are dependent on the Word to give meaning and definition to them. Notice, also, that it is a function of the Spirit of God to take the Word and apply it to the individual, causing the sinner to respond positively to God. If the role of the Word were so crucial then it would make complete sense to use it daily and diligently.

Study it, memorize it, and apply it to your life and to the various situations with which you are confronted.

The verses noted from Romans 10 stress the importance of the preaching of the Word. Avoiding the preaching of the Word is, then, a depriving oneself of a powerful means of grace. Proclamation, “Thus saith the Lord,” has always been an important aspect of the life of the followers of Jehovah.

So, the Spirit takes the Word and applies it to the believer, comforting, encouraging and saving him. Both parts are necessary, the Spirit and the Word. The Word apart from the Spirit is ineffective.

