

Exegetical Notes for 2 Peter 1:16-21

KEY

ACCS = Ancient Christian Commentary on Scripture: New Testament XI (Gerald Bray, Ed.)

ADAMS = An Exposition of 2 Peter (Thomas Adams)

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

BAW = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

BKBC = Bible Knowledge Background Commentary: John, Hebrews - Revelation (Craig A. Evans, Gen. Ed.).

Brown = Parting Counsels: An Exposition of the First Chapter of the Second Epistle of the Apostle Peter with Four Additional Discourses. Edinburgh: William Oliphant and Sons. 1861 (John Brown).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

Clark = Clark's Commentary (Adam Clark).

CNTOT = Commentary on the New Testament Use of the Old Testament (Beale and Carson, Eds.)

Dauids = The Letters of 2 Peter and Jude: The Pillar New Testament Commentary (Peter H. Davids).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Fickett = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

Gill = Gill's Commentary on the Bible (John Gill).

Gene Green = Jude and 2 Peter: Baker Exegetical Commentary on the New Testament (Gene Green)

Grudem = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Helm = 1 & 2 Peter and Jude (David R. Helm).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Kelly = A Commentary on the Epistles of Peter and Jude (J.N.D. Kelly).

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

Lenski = The Interpretation of I and II Epistles of Peter, the three Epistles of John, and the Epistle of Jude (R.C. Lenski).

Luther = Commentary on Peter and Jude (Martin Luther).

Lloyd-Jones = Expository Sermons on 2 Peter (D.M. Lloyd Jones).

MacArthur = MacArthur New Testament Commentary: 2 Peter (John MacArthur).

Maclaren = Expositions of Holy Scripture: 2 Peter (Alexander Maclaren).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michael Green = Tyndale New Testament Commentaries: 2 Peter and Jude (Michael Green).

NLK = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Thomas = 1 & 2 Peter: The Crossway Classic Commentaries (Griffith Thomas).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wallace = Greek Grammar Beyond the Basics (Daniel B. Wallace).

Three Steps of Exegesis

- ❶ Do an initial translation of the entire passage.
- ❷ Do a detailed analysis of the grammar, working verse-by-verse to the end of the text.
- ❸ Do a detailed exegesis of the passage by way of a "shot-gun" approach, using all the exegetical tools.

√ In no particular order:

- Work from critical commentaries to practical.
- Word studies and cross-references (analogy of the faith).
- Applicational analysis - applicational issues arising from the text.
- Theological analysis - theological issues arising from the text.

√ "Blast away" at the passage until I am content with my exegesis, main idea, and outline.

- Smooth away all of the wrinkles.
- The process is to yield an accurate "statue" as I chisel away the debris.

Parsing Verbs and Declining Nouns

Verbs: μ (ποιμαίνω = to tend, shepherd || Verb: Second Person Plural Aorist Imperative Active).
 ἀ (ἀποκαλύπτω = to reveal, disclose || Verb: Present Passive Infinitive).

Nouns: μ , (μ = suffering || Noun: Neuter Genitive Plural).

Participles: μ (μελλω = to be about to || Present Active Participle: Feminine Genitive Singular).

Adjectives: (ἑπιεικής = gentle, kind || Adjective: Masculine Dative Plural).

Pronouns: (ἐγώ = I || First Person Independent Personal Pronoun: Nominative Singular).
 ἡμῖν (ἐγώ = I || First Person Independent Personal Pronoun: Dative Plural).
 ὕμ (σὺ = you || Second Person Independent Personal Pronoun: Dative Plural).
 (αὐτός = He, Him || Third Person Independent Personal Pronoun: Masculine Nominative Singular).

- 16 For
we did not follow
ingenious 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***
 such a **voice** was borne to Him
 by the **Majestic Glory**
*"This is My beloved Son,
 "with whom I am well pleased."*
- 18 And we heard this **voice**
 borne out of heaven
 when we were with Him
 in the holy mountain.
- 19 And we have **the prophetic Word**
made more sure
 to which you do well
to pay attention
 as a lamp shining in a dark place,
 until the day dawns
 and the morning star arises in your hearts.
- 20 Knowing this first of all,
 that no **prophecy of Scripture**
 is a matter of one's own interpretation.
- 21 For no **prophecy** was ever made
 by the will of man,
 but men, \
 ==> **spoke from God**.
 moved /
 by the **Holy Spirit.***

*Triunity - Father, Son, Holy Spirit, cf. 1 Peter 1:1-2.

Possible Chiasmus?

16 For we did not follow ingenious 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 such a voice was borne to Him by the Majestic Glory: "This is My beloved Son, with whom I am well pleased."

18 And we heard this voice borne out of heaven when we were with Him in the holy mountain.

19 And we have the prophetic Word made more sure to which you do well to pay attention as a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.

20 Knowing this first of all, that no prophecy of Scripture is *a matter* of one's own interpretation.

21 For no prophecy was ever made by the will of man, but men, moved by the Holy Spirit, spoke from God.

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

16 Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν το κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος. 17 λαβὼν γὰρ παρὰ θεοῦ πατρός τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν εἰς ὃν ἐγὼ εὐδόκησα--- 18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἤκούσαμεν ἐξ οὐρανοῦ ἐν εχθεσάν συν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει. 19 καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν 20 τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται. 21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.

ENGLISH TRANSLATION:

16 For we did not follow ingenious 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 such a voice was borne to Him by the Majestic Glory: "This is My beloved Son, with whom I am well pleased." **18** And we heard this voice borne out of heaven when we were with Him in the holy mountain. **19** And we have the prophetic Word made more sure to which you do well to pay attention as a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. **20** Knowing this first of all, that no prophecy of Scripture is *a matter* of one's own interpretation. **21** For no prophecy was ever made by the will of man, but men, moved by the Holy Spirit, spoke from God.

PASSAGE OUTLINE:

- I. An Eyewitness Testimony to the Transfiguration of Christ (16-18)
 - A. Negatively: Not based on myths (16)
 - B. Positively Grounded in Eyewitness Testimony of the Transfiguration (16-17)
 - 1. Testimony seen and heard by Peter, James, and John (16-17)

- a. They saw Christ receive honor and glory from the Father (17)
- b. They heard Christ praised by the Majestic Glory (17)
- 2. The account restated (v. 18)

II. An Enduring Testimony to the Facts of the Faith (19-21)

- A. Prophetic Word Made More Sure (19)
- B. Paying Attention to that Word (19)
 - 1. Until the day dawns and the morning star arises in your hearts
- C. Pneumatic Origin of the Word (20-21)
 - 1. No prophecy is a matter of one's own interpretation
 - 2. No prophecy was made by the will of man
 - 3. Prophecy has a divine origin
 - a. Men moved by the Holy Spirit, spoke from God.

SERMON OUTLINE:

I. An Eyewitness Testimony to the Factuality of the Faith

- A. Negatively: Not based on myths (16)
- B. Positively Grounded in Eyewitness Testimony of the Transfiguration (16-17)
 - 1. Testimony seen and heard by Peter, James, and John (16-17)
 - a. They saw Christ receive honor and glory from the Father (17)
 - b. They heard Christ praised by the Majestic Glory (17)
 - 2. The account restated (v. 18)

II. An Enduring Testimony to the Factuality of the Faith (19-21)

- A. The Trustworthiness of Scripture (19)
 - 1. The Confirmation of the Word (19a)
 - 2. The Commendation of the Wise (19b)
- B. The Divine Origin of Scripture (20-21)
 - 1. Negatively:
 - a. Not by the prophet's own interpretation
 - (1) Interpretive Options
 - (a) Romanist
 - (b) Reformational
 - b. Not by the prophet's own will
 - 2. Positively:
 - a. God spoke through men by means of His Spirit
 - (1) Verbal-Plenary Inspiration

PASSAGE SUBJECT/THEME (what is the passage talking about): The factuality of Christ's return in judgement and glory.

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): Is confirmed in the Transfiguration account and grounded in God's prophetic Word.

PASSAGE MAIN IDEA (central proposition of the text): Heed the prophetic Word; Christ is coming in power.

CENTRAL PROPOSITION OF THE SERMON: It is certain that Christ will return; until then give yourselves to the prophetic Word of God.

SERMONIC IDEA/TITLE: Fable, Fairytale, or Fact?

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

Peter sets the stage for his discourse into the dangerous error of the false teachers. He is particularly establishing the factual basis of the faith (namely the future return of Christ) and the foundational role of the Scripture.

In vv. 12-15 Peter stated his intent to remind his readers of some very important truths, knowing that his death was impending. His goal was to see that they enter the kingdom by being disciplined in the graces that were theirs by grace, ensuring that they were indeed called and elect (cf. vv. 5-11). One of the church's greatest threats are perversions of the Gospel. In vv. 16-21 Peter sets the stage for his rebuttal of the false teachers (chapter 2) who were so threatening his readers (who were denying the imminent coming). If there's no parousia and judgement, then Peter's emphasis on pursuing virtue to receive an eternal reward collapses.

Peter gives some negatively stated truths:

1:16 - We did not follow . . .

1:20 - No prophecy of Scripture . . .

1:21 For no prophecy was ever . . .

"On each occasion Peter positions authority in the post-apostolic era away from people and persons. And in their place he puts the very words of God. Ironically, Peter attacks the glaring negativity of his personal rivals by use of the grammatical negative! In fact, as we will soon see, the only person left with "a power which he can always exercise unhindered" (Catechism of the Catholic Church on Peter) will be Jesus Christ, the living Word of God, who is spoken of here as God's "beloved Son" (1:17)." [Helm, 214]

Greater Passage Notes / Observations

Triunity evident in this passage; senses used; voice; prophetic word; God pleased with the Son / we do well to pay attention (hear) – do well = God pleased with us. Peter omits "listen to Him" but implied here is "Listen to the prophetic Word" which parallels the "Word of Christ" (Col. 3:16). Three-fold testimony on the Mt. of Transfig. / three-fold testimony of the Trinity here. Cf. Jesus' baptism.

1:16 EXEGESIS

Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.

Οὐ γὰρ σεσοφισμένοις (σοφίζω = to make wise, teach, deceive; mid.: devise craftily, reason out subtly || Perfect Passive Participle: Masculine Dative Plural). Adjectival.

μύθοις (μύθος, ο = myth, fable, tale || Noun: Masculine Dative Plural). Dative/Instrumental of Association. Some of the false teachers may have contended that the Gospel accounts were mythological or allegorical. Myths are what the "hearers" of the last days will turn to (2 Tim. 4). Cf. "False words" of the heretics in 2:3. Word was used of the mythical stories of the gods, such as the Babylonian creation myth.

ἐξακολουθήσαντες (ἐξακολουθεω = to follow, pursue || Aorist Active Participle: Masculine Nominative Plural). The prep. gives the stronger sense of "pursue." Only here and of the false teachers in 2:2,15. Josephus uses the word of Moses who didn't give the Law like others who folloed myths.

ἐγνωρίσαμεν (γνωρίζω = to make known || Verb: First Person Plural Aorist Indicative Active).

ὑμῖν (συ = you || Second Person Independent Personal Pronoun: Dative Plural).

τὴν (ἡ || Definite Article: Feminine Accusative Singular).

τοῦ κυρίου (Noun: Masculine Genitive Singular).

ἡμῶν (εγω || First Person Independent Personal Pronoun: Genitive Plural).

Ἰησοῦ Χριστοῦ (Noun: Masculine Genitive Singular).

δύναμιν (δυναμις, η = power || Noun: Feminine Accusative Singular).

καὶ παρουσίαν (παρουσια, η = coming, arrival || Noun: Feminine Accusative Singular).

ἀλλ' ἐπόπται (εποπτης, ο = spectator, eye witness || Noun: Masculine Nominative Plural). Hapax.

However the corresponding word, εποπτευω is found only in 1 Peter 2:12, 3:2 giving another evidence of common authorship.

γενηθέντες (γινομαι || Aorist Passive Participle: Masculine Nominative Plural).

τῆς (ἡ || Definite Article: Feminine Genitive Singular).

ἐκείνου (ἐκεῖνος = that || Far Demonstrative Pronoun: Masculine Genitive Singular).

μεγαλειότητος. (μεγαλειοτης, η = grandeur, majesty || Noun: Feminine Genitive Singular). Only Peter and Luke use this rare NT word (Luke 9:43; Acts 19:27, both used of "the majesty of the divine.").

ENGLISH TRANSLATION:

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

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For we did not follow ingenious myths when we made known to you the power and coming of our Lord Jesus Christ, (Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν)

The 1st and 2d "we" in this verse = apostles in general. It's doubtful that Peter himself first told these readers about the power/coming of Christ (although he did reference it in his 1st letter).

Facts Fables or Fairytales?

Refuting the accusation that all the prophetic promises about Christ's return are stories, fables, and nothing more. Implication that these stories were invented by the leaders of t/CH to control the behavior of the believers (interesting that t/ancient Gks. viewed most stories about the afterlife with suspicion on those grounds, so Davids).

The word 'myths' could be negative or positive. It could be positive in the sense of a fable. Often fables were stories that people knew weren't actually true, but they conveyed a timeless message. Sometimes the word referred to fairytales which were more like wishful thinking. Things that aren't true and have no redeeming value (cf. Paul's use in this sense, 1 Tim. 1:4, 4:7; 2 Tim. 4:4); Tit. 1:14). Cf. demythologizing / R. Bultmann.

By the end of the first century the word had a neg. connotation. Dupery; chicanery; duplicity; trickery; sophistry. Lots of example in that regard from the first few centuries.

"As Strabo notes, "For our accounts of other people keep a distinction between the mythical and the historical elements; for the things that are ancient and false and monstrous are called myths, but history wishes for the truth, whether ancient or recent, and contains no monstrous element, or else only rarely" (11.5.3; see also Diodorus Siculus 1.25.4; 4.8.4; 5.23.1-2? Xenophon, Cynegeticus 13.5; 2 Clem. 13.3; TINT 2:528-33). [cited in G. Green]

Peter is refuting fables or fairytales in favor of facts. Historic fact.

vv. 16-18 = example of an "exclusive 'we'" (Wallace, 398).

Is Peter's statement offensive or defensive? Is he saying, "What we teach isn't myth like the false teachers," or "The false teachers accuse us of myths, but they are nothing of the sort." Likely the

latter. False teachers may have held to an over-realized eschat. as those Paul addressed in 2 Tim. 2:18.

Accusation of myths (Bible is a book of fairytales, etc.). None of that can be substantiated, not finally. Apollonius of Tyana / Chaldean creation myths / Myths of the Greeks, etc.

Babylonian creation myth ==> Marduk formed the world out of a straggled with the great sea serpent Tiamat. The world was formed out of violence and death, out of the serpent's dead body. There is pain and evil in the world because of what Marduk had to work with – preexisting materials of corruption and death. In contrast, God created *ex nihilo*.

δύναμιν (δυναμις, η = power || Noun: Feminine Accusative Singular).

καὶ παρουσίαν (παρουσια, η = coming, arrival || Noun: Feminine Accusative Singular).

Both likely refer to the same thing. "Powerful coming" (Christ's power demonstrated in his second coming). This will be no emasculated 60s hippie Jesus. Hendiadys.

This is a reference to the second advent as: 1) context is eschatological (cf. 3:4, 11-12); 2) the word παρουσια. Used 24x, the majority of Christ's 2d coming. None of the uses is of Christ's first coming. Peter uses the word 3x, all in 2 Peter. It was a word that commonly referred to the official visit of a dignitary, such as a King.

but we were eyewitnesses of His majesty. (ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.)

Importance of eye-witness testimony. Foundational to our legal system. Cf. 1 Cor. 15:3-8; 1 John 1:1-3, 4:14.

We refers to Peter, James, and John.

"we" and when were the "we" eyewitnesses and what was "His majesty"? The next 2 vv. tell us exactly what Peter is referring to.

Note that Peter is not defending the fact of the Transfiguration, rather he is employing the fact of it as evidence of Jesus being invested with majesty and his coming in power.

1:17 EXEGESIS

GREEK TEXT:

λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς
ἐνεχθείσης αὐτῷ τοιαῦδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Ὁ
᾿ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν εἰς ὃν ἐγὼ εὐδόκησα---

λαβὼν (λαμβάνω || Aorist Active Participle: Masculine Nominative Singular).

γὰρ παρὰ θεοῦ (Noun: Masculine Genitive Singular).

πατρὸς (πατήρ, πατρὸς || Noun: Masculine Genitive Singular).

τιμὴν (τιμῆ = esteem, honor, price || Noun: Feminine Accusative Singular).

καὶ δόξαν (δοξα || Noun: Feminine Accusative Singular).

φωνῆς (φωνή || Noun: Feminine Genitive Singular).

ἐνεχθείσης (φέρω = to bear, carry || Aorist Passive Participle: Feminine Genitive Singular).

αὐτῷ (αυτός || Third Person Independent Personal Pronoun: Masculine Dative Singular).

τοιαῦδε (τοιοσδε = such as this, of this kind || Demonstrative Pronoun: Feminine Genitive Singular).

ὑπὸ τῆς μεγαλοπρεποῦς (μεγαλοπρεπῆς = magnificent, majestic || Adjective: Feminine Genitive Singular). "The phrase 'excellent glory' refers to the bright cloud which overshadowed the company on the transfiguration mount, like the shekinah above the mercy seat." [Vincent]

δόξης, (δοξα || Noun: Feminine Genitive Singular).

Ὁ ᾿ υἱός (|| Noun: Masculine Nominative Singular).

μου (ἐγώ || First Person Personal Pronoun: Genitive Singular).

ὁ ἀγαπητός (|| Adjective: Nominative Masculine Singular).

μου (ἐγώ || First Person Personal Pronoun: Genitive Singular).

οὗτός (|| Near Demonstrative Pronoun: Masculine Nominative Singular).

ἐστιν (|| Verb: Third Person Singular Present Indicative Active).

εἰς ὃν (Relative Pronoun: Masculine Accusative Singular).

ἐγὼ εὐδόκησα (εὐδόκῃω = take pleasure, delight, be pleased || Verb: First Person Singular Aorist Indicative Active). "I" (ἐγώ) = emphatic.

ENGLISH TRANSLATION:

For when He received honor and glory from God the Father such a voice was borne to Him by the Majestic Glory: "This is My beloved Son, with whom I am well pleased."

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For when He received honor and glory from God the Father such a voice was borne to Him by the Majestic Glory: "This is My beloved Son, with whom I am well pleased." (λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν εἰς ὃν ἐγὼ εὐδόκησα---)

Honor and glory, coupled with power and coming (v. 16) give allusion to Daniel 7:12-14, a powerful messianic text.

Glory = Transformation of His face and clothing
Honor = Words of commendation from the Father

Or another hendiadys, as per Bullinger.

"Majestic Glory" = Circumlocution for God. Cf. 1 Peter 1:7.

The Transfiguration . . .

The trans. is a foretaste not so much of the resurrection of Christ as it is His second coming. In all 3 synoptic gospels the account follows the promise that there would be those who "would not taste death" until they saw the Son of Man coming in His Kingdom.

Majesty in v. 16 also est. the divinity of Jesus (see gramm. notes there).

The shekinah glory of the transfiguration, cf. Exo. 16:10; Num. 14:10; Ezek. 1:4.

(Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν εἰς ὃν ἐγὼ εὐδόκησα---) ==> "See also Bauckham's most careful note that on this veres^{4e}, and his conclusion that 2 Peter's phrase *ho agapetos mou*, my Beloved, has a good claim to be closer to the Semitic basis than the Synoptic versions, and must be regarded as at least as original as they are.' He shows conclusively that 'in his account of the Transfiguration the author of 2 Peter was not dependent on the Synoptic Gospels.' [cited by M. Green, 95n.]

God's imprimatur of approval upon His Son.

Isa. 2:2-4. Mt. Zion. Heb . 12:22; Rev. 14:1. Mt. Zion = Temple Mount (area where the Temple was overlooking the Kidron Valley). Mt. Moriah (cf. Gen. 22). "Where God sees."

May have application for the preterist contention that Christ came (parousia) in 70 AD. Yet Peter uses words (δυναμις, παρουσια) descriptive of Christ's coming as predicted in Matthew 16:28 with

Transfiguration in Matthew 17. Peter attaches this "power and coming" to the Transfiguration event which was a preview of his second coming in glory.

Psalm 2:1–12 1 Why are the nations in an uproar And the peoples devising a vain thing? 2 The kings of the earth take their stand And the rulers take counsel together Against the LORD and against His Anointed, saying, 3 “Let us tear their fetters apart And cast away their cords from us!” 4 He who sits in the heavens laughs, The Lord scoffs at them. 5 Then He will speak to them in His anger And terrify them in His fury, saying, 6 “But as for Me, I have installed My King Upon Zion, My holy mountain.” 7 “I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, Today I have begotten You. 8 ‘Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession. 9 ‘You shall break them with a rod of iron, You shall shatter them like earthenware.’ ” 10 Now therefore, O kings, show discernment; Take warning, O judges of the earth. 11 Worship the LORD with reverence And rejoice with trembling. 12 Do homage to the Son, that He not become angry, and you perish in the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!

The king here is to conquer and rule over the nations. This fits the emphasis Peter has on the transfiguration (and the transfiguration's proleptic / partial fulfillment of Matthew 16). "If the teachers 2 Peter opposes deny final judgement, this narrative stresses that already Jesus has been invested with the authority to judge the nations." [Davids, 205]

Additional Notes on the Transfiguration Account (from Matthew 17)

Matthew 16:28 is relevant and answered in 17:1 ff. Many views, boil it down to 4:

- 1) Kingdom View. The combination of Jesus' glorious resurrection, His ascension and session to reign with God, and the coming of the Holy Spirit on the Day of Pentecost with the subsequent expansion of the Gospel through the church. Variations of this view as to emphasis.
- 2) 70 AD View. His coming in power was fulfilled at the fall of Jerusalem in 70 AD. Those who hold this view take note of the parallel to chapter 24 (John Broadus).
- 3) Transfiguration View. Represented by a majority of scholars and commentators.
- 4) Mistaken View. Jesus was mistaken (Liberals).

All but #4 are possibilities. But the close proximity to Matthew 17 and the connection that Peter makes in 2 Peter 1:16ff. speak in favor of the Transfiguration View.

According to Kelly, there is evidence that some in the early church believed that the transfiguration was a foretaste of the future second coming. He cites Origen's commentary on Matthew 12:31 (cf. JND Kelly, 318]

Why use the transfiguration to confirm the second coming? Cf. Schreiner, p. 316 and the connection between the Transfig. and the parousia (cf. Math. 16:28ff).

It was a microcosm of the second coming. Elements: 1) OT saints; 2) Moses, the law-giver; 3) JC, the Son of God who fulfilled the Law; Elijah; 4) NT disciples.

proleptic – Definition of PROLEPSIS from Merriam-Webster: Anticipation: as a) the representation or assumption of a future act or development as if presently existing or accomplished b) the application of an adjective to a noun in anticipation of the result of the action of the verb.

Cf. Sinai or Horeb. Exo. 19-20; 34; 1 Kings 19:8-18.

The word "kingdom" (16:28) is often used as a metonym for "royal majesty" or "regal splendor." Like using the word "crown" for that of the King / Kingdom.

Pesher? Prefigured fulfillment / part standing or representing the whole. Already not yet idea. Cf. Acts 2:28-32 where Peter gives what was happening as a fulfillment of Joel's prophecy (Joel 2:28).

" . . . the Pentecost events were a glimpse and foretaste of the last days, as Peter declares in v. 16. The 'noise, like a violent rushing wind' that 'filled the whole house where they . . . were sitting,' the appearance of the 'tongues as of fire' that 'rested on each one of them', and their being filled with the Spirit and enabled 'to speak with other tongues, as the Spirit was giving them utterance' . . . were foreshadows of the Lord's second coming glory." [MacArthur, Matthew, 60]

"It was not uncommon for OT prophecies to combine a prediction of a far distance event with a prediction of one in the near future, with the earlier even prefiguring the latter. Such prophecies would thereby have near as well as distant fulfillments. The fulfillment of the near prophecy served to verify the reliability of the distant one." [MacArthur, Matthew, 60]

God speaks to Jesus as a voice from heaven three times in the Gospels. ==>

"**The first time**, at the baptism of Jesus, the voice was addressed to the throng assembled at the Jordan. They represented the nation, and God was taking this opportunity to introduce His son, so to speak, and commend Him to the people. From that very hour the ministry of Jesus took on its public aspect. He was launched upon His work. Within a short time, however, it was apparent that the nation would not receive the Lord, preferring to follow the leadership of the jealous Pharisees. In view of this, Jesus withdrew from public life for a time and concentrated upon His own company, telling them plainly that before Him lay death at the hands of the rulers in Jerusalem. This crisis came at Caesarea-Philippi. Matthew puts in a significant word at this juncture. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and

scribes, and be killed, and be raised again the third day.” From this time on, then, Jesus was more concerned with teaching His disciples than with His wider public ministry. To mark this turn of events, we have the voice from heaven **a second time**. On the transfiguration mount, just a few days after the epochal conversation at Caesarea-Philippi, God spoke, not to the nation this time, but to representatives of the apostolic band. The second phase of ministry receives recognition in this striking way. **The third** occurrence of the voice finds Jesus in Jerusalem, surrounded by a crowd, including the disciples. Both groups are present which had the heavenly message on other occasions, but this time the voice is addressed to the Son. Jesus had just uttered a prayer. “Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.” The answering word from the Father gave assurance of that glorification. [BSac 93:371 (Jul 36) p. 316]

"The transfiguration scene is not a theophany *to*, nor an epiphany *of*, Jesus, but a proleptic vision of the exaltation of Jesus as kingly Son of Man granted to the disciples as eschatological witness." [Howard Clark Kee, cited in Davids, 202].

Matthew 17:1-8 (NASB95)

1 Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves.

Mark 9:2 *Six days later, Jesus took with Him Peter and James and John, and brought them up on a high mountain by themselves. And He was transfigured before them;*

Luke 9:28 *Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray.*

Key additions / differences in the synoptic accounts: 1) Luke has the more general "some eight days" and adds that Jesus was going up to pray. The "8 days" fits a Gk. way of speaking and means "about a week later." [D.A. Carson, Matthew 13-28, 384]

Importance of mountains in the Bible. Key events: God appeared to Moses on Mt. Sinai (Exo. 3:1ff); Mt. Carmel God answered Elijah's prayer by sending fire to consume the sacrifice defeating the prophets of Baal (1 Kings 18:16-40). Later, God appeared to Elijah on Mt. Sinai, as he had to Moses (1 Kings 19:9-18). It was on the Mountain that Satan tempted Jesus (Matt. 4).

We have:

Peter: Simon Peter.

James. The son of Zebedee, a Galilean fisherman who was called with his brother John to be one of the twelve apostles (Mt. 4:21). These two along with Peter formed the inner core of three among the twelve, being present at the raising of Jairus' daughter (Mk. 5:37), the

transfiguration (Mk. 9:2), and the agony in Gethsemane (Mk. 14:33) to the exclusion of the others. James and John, whom Jesus nicknamed 'Boanerges, that is, sons of thunder' (Mk. 3:17), were rebuked by Jesus when they suggested that they should 'bid fire come down from heaven' to destroy a Samaritan village which had refused to receive the Jerusalem-bound Jesus (Lk. 9:54). The pair also caused envy among the disciples by requesting a place of honour in Christ's kingdom; while not promised this advantage, they were told they would drink the cup their Master was to drink (Mk. 10:39), a prophecy which was fulfilled for James when he was 'killed ... with the sword' by Herod Agrippa I, c. AD 44 (Acts 12:2). [Wood, D. R. W., & Marshall, I. H. (1996). *New Bible dictionary* (3rd ed.) (541). Leicester, England; Downers Grove, Ill.: InterVarsity Press]

And his brother, John. John is not mentioned by name in the Fourth Gospel (though the sons of Zebedee are referred to in 21:2), but he is almost certainly the disciple called 'the disciple whom Jesus loved', who lay close to the breast of Jesus at the Last Supper (13:23); who was entrusted with the care of his mother at the time of his death (19:26–27); who ran with Peter to the tomb on the first Easter morning and was the first to see the full significance of the undisturbed grave-clothes with no body inside them (20:2, 8); and who was present when the risen Christ revealed himself to seven of his disciples by the sea of Tiberias. In the account of that last incident in ch. 21, support is given to the later tradition that John lived on to a great age (21:23). [Wood, D. R. W., & Marshall, I. H. (1996). *New Bible dictionary* (3rd ed.) (592). Leicester, England; Downers Grove, Ill.: InterVarsity Press]

This is the same John who wrote the Gospel named after him, the three letters, and the Apocalypse.

What mountain? We don't know. We call it "The Mount of Transfiguration" but the real name isn't revealed to us.

Historically, it's been said that they went to Mt. Tabor (1900 feet). But MT was south of Galilee and Jesus was far north near Caesarea Philippi. Also, at this time there was a fortress on top of this mountain which makes it an unlikely place for the private nature of what happened here.

Other options are Mt. Hermon (9200 feet). It was just beyond Caes. Phil. to the north. But it was o/s of Palestine proper in Gentile territory. Mark 9:14 says that they ran into teachers of the law as soon as they came down, so that may be problematic as Jewish teachers would not likely be in Gentile territory. Some think it was Mt. Miron, the highest mt. in Palestine proper (almost 4k feet). It lies midway between C.P. and Capernaum.

Bottom line is we don't know for sure.

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

Mark 9:3 *and His garments became radiant and exceedingly white, as no launderer on earth can whiten them.*

Luke 9:29 *And while He was praying, the appearance of His face became different, and His clothing became white and gleaming.*

μεταμορφωω - same word used in 2 Cor. 3:18 and Romans 12:2 of the transformation of the believer to Christlikeness. Transfigured = transformed. John have this in mind in 1:14 of his gospel?

Compare Exodus 34:29-30 –

29 It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him. 30 So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him.

Difference: Moses face shone because he was reflecting the glory of God. Jesus' because he was transfigured; it was his glory that was demonstrated for the disciples' benefit. His deity shone through his humanity (his humanity veiled his deity). "veiled in flesh the godhead see, hail the incarnate deity."

3 *And behold, Moses and Elijah appeared to them, talking with Him.*

Mark 9:4 *Elijah appeared to them along with Moses; and they were talking with Jesus.*

Luke 9:30-31 *30 And behold, two men were talking with Him; and they were Moses and Elijah, 31 who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem.*

Key additions / differences in the synoptic accounts: 1) Luke adds that Moses and Elijah also appeared in glory and that they were speaking of Jesus' mission in Jerusalem. His death would follow within 6 months.

Moses represented the great law-giver. Elijah was the first of the great prophets. Their presence represented the Law and the Prophets, the 2 great divisions of the OT. Their presence with Jesus was symbolic of the fact that Jesus was the final fulfillment of what these 2 men stood for. (cf. Matt. 5:17).

"Both Moses and Elijah had eschatological roles: Moses was the model for the eschatological Prophet (Deut 18:18) and Elijah for the forerunner (Mal 4:5-6; Matt 3:1-3; 11:7-10; 17:9-13). Both had strange ends; both were men of God in times of transition, the first to introduce the covenant and second to work for renewed adherence to it. Both experienced a vision of God's glory, one at Sinai (Exod 31:18) and the other at Horeb (1 Kings 19:8). Now, however, the glory is Jesus' glory, for it is he who is transfigured and who radiates the glory of Deity. Both

suffered rejection of various kinds (for Moses, cf. Stephens summary, Acts 7:35, 37; and for Elijah, cf. 1 Kings 19:1-9; Matt 17:12). 1 Together they may well summarize the Law and the Prophets. [D.A. Carson, Matthew 13-28, 384]

As in Luke – the Law cried out for death – death of the sinner. Prophets spoke of the one who would redeem from the curse of the law – He who was destined for death!

4 Peter said to Jesus, “Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah.”

Mark 9:5-6 *5 Peter said to Jesus, “Rabbi, it is good for us to be here; let us make three tabernacles, one for You, and one for Moses, and one for Elijah.” 6 For he did not know what to answer; for they became terrified.*

Luke 9:32-33 *32 Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him. 33 And as these were leaving Him, Peter said to Jesus, “Master, it is good for us to be here; let us make three tabernacles: one for You, and one for Moses, and one for Elijah”—not realizing what he was saying.*

Key additions / differences in the synoptic accounts: 1) Mark adds (with Luke) that Peter was a bit confused; 2) Mark states at this point that all the disciples were terrified (Matthew puts it in v. 6 and Luke adds it in v. 34); 3) Luke adds that they were overcome with sleep, but were fully awake.

Someone should say something! Sometimes it's better to keep silent.... Peter blurts out . . . (remember they are all terrified). Wrong thing to say as it was contrary to what was being demonstrated. It is as if Peter was more enamored with the fact that Moses and Elijah appeared than with what was happening to Jesus. He was putting the 3 of them on the same level.

Peter's suggestion parallels the feast of booths/tabernacles when the Jews built shelters for themselves and lived in them for 7 days (cf. Lev. 23:42-43). According to Carson, the feast had "eschatological overtones" which fits perfectly into the Transfiguration foreshadowing the parousia in light of 16:28 and 2 Peter 1:17ff.

5 While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, “This is My beloved Son, with whom I am well-pleased; listen to Him!”

Mark 9:7 *Then a cloud formed, overshadowing them, and a voice came out of the cloud, “This is My beloved Son, listen to Him!”*

Luke 9:34-35 *34 While he was saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud. 35 Then a voice came out of the cloud, saying, “This is My Son, My Chosen One; listen to Him!”*

Key additions / differences in the synoptic accounts: 1) Mark omits "well pleased"; 2) Luke has "chosen one" in the place of "well pleased"; 3) Luke has that they entered the cloud and that they were afraid.

The cloud = Shekinah Glory cloud of the OT. 58x in the OT and NT in 10 different books. First seen in Exo. 13:21-22. Also Exo. 14:19-20.

"The cloud is first mentioned at the Exodus when it appeared to lead the people. The text says, "By day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people" (Exod. 13:21-22). The cloud protected the people from the pursuing Egyptians (Exod. 14:19-20). It was probably this cloud that descended on Sinai when Moses went up the mountain to receive the law from God (Exod. 19:16-20). When the wilderness tabernacle was completed, the cloud of glory filled it so that even Moses could not enter (Exod. 40:34-35). After this, the cloud is referred to many more times throughout the Pentateuch. It appeared at the dedication of Solomon's temple (1 Kings 8:10). It is even possible that the same phenomenon was involved in Jesus' ascension, when "a cloud hid him" from the disciples' sight (see Acts 1:9)." [James M. Boice, The Gospel of Matthew, Volume 1]

"What God said was similar to what he uttered at Jesus' baptism, recorded in Matthew 3:17: "This is my Son, whom I love; with him I am well pleased." It was an echo of Psalm 2:7 and Isaiah 42:1, which indicates that Jesus was both the Son of God, who is mentioned in the Psalm, as well as the suffering servant, who is described in Isaiah, an important combination of ideas." [Ibid]

The cloud again is eschatological. It is seen here as Jesus prepares for his final moments on earth. It is seen in Acts 1 as he ascends to the right hand of the Father. It will be seen again at his second coming when he returns in power and glory (Dan. 7:13; Mat. 24:30, 26:64; Rev. 1:7; 1 Thess. 4:17; cf. Acts 1:11b). In Judaism, see OT texts as well as the Apocrypha (i.e. Macc. 2:8; Baruch 53:1-12) and Sanhedrin 98a.

There the command: "Listen to him!" seems to echo Deuteronomy 18:15, where Moses told the people of Israel, "The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him." The listen to him also stands in contrast to Peter's abrupt talking out of turn. Don't talk; listen. Imp. lesson.

"As Moses' antitype, Jesus so far outstrips him that when Moses is put next to him, men must 'listen' to Jesus, as Moses himself said." [Carson]

6 When the disciples heard this, they fell face down to the ground and were terrified.

Visible glory of deity brings terror. Cf. Dan. 10:7-9; Deut. 5:25-26; Isaiah 6:1ff.; Heb. 12:19.

7 *And Jesus came to them and touched them and said, "Get up, and do not be afraid."*

Jesus mediates God's wrath and brings peace.

8 *And lifting up their eyes, they saw no one except Jesus Himself alone.*

Mark 9:8 *All at once they looked around and saw no one with them anymore, except Jesus alone.*

Luke 9:36 *And when the voice had spoken, Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen.*

As Carson notes, these words are pregnant with meaning. All other revelations pale in comparison to God's revelation in and through Christ. Cf. Hebrews 1:2.

The Transf. was for the benefit of the disciples (the inner circle of 3).

* See my sermon notes on this passage (May 15, 2011) for more details on the Matthew 17 account.

1:18 EXEGESIS

GREEK TEXT:

καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ
ἐνεχθεσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.

καὶ ταύτην (οὐ^ϛτος || Near Demonstrative Pronoun: Feminine Accusative Singular).
τὴν φωνὴν (φωνή || Noun: Feminine Accusative Singular).
ἡμεῖς (εγω || First Person Independent Personal Pronoun: Nominative Plural).
ἠκούσαμεν (|| Verb: First Person Plural Aorist Indicative Active).
ἐξ οὐρανοῦ (|| Noun: Masculine Genitive Singular).
ἐνεχθεσαν (φέρω = to bear, carry || Aorist Passive Participle: Feminine Accusative Singular).
σὺν αὐτῷ (αυτος || Third Person Independent Personal Pronoun: Masculine Dative Singular).
ὄντες (εἰμι || Present Active Participle: Masculine Nominative Plural). Adverbial-Temporal
Participle ("when we were....").
ἐν τῷ ἁγίῳ (|| Adjective: Neuter Dative Singular).
ὄρει. (ὄρος = mountain || Noun: Neuter Dative Singular).

ENGLISH TRANSLATION:

And we heard this voice borne out of heaven when we were with Him in the holy mountain.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

And we heard this voice borne out of heaven when we were with Him in the holy mountain.

(καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.)

Vincent quotes Lumby:

"Of all places to which special sanctity would be ascribed to Christ's followers, surely that would be the first to be so marked where the most solemn testimony was given to the divinity of Jesus. To the Jewish Christian this would rank with Sinai, and no name would be more fitly applied to it than that which had so constantly been given to a place on which God first revealed himself in his glory. The 'holy mount of God' (Ezek. 28:14) would now receive another application, and he would see little of the true continuity of God's revelation who did

not connect readily the old and the new covenants, and give to the place where the glory of Christ was most eminently shown forth the same name which was applied so oft to Sinai" (Lumby)." [Vincent]

"Holy mountain" – The phrase has an OT background. The mount where Moses met God was so called (Exo. 3:5). Also other places where God revealed himself (Exo. 15:13; Jos. 5:15; Psa. 2:6-3:4; Isa. 52:1). Apocalypse of Peter quotes this phrase (Jesus: "Let us go into the holy mountain"). The church never made this a shrine or even was sure where it was (Mt. Hermon or Tabor).

Some claim this is evidence of pseudonymity. Can't win for losing! Commentator Bigg:

"If a writer declared his identity in the address only of an epistle, as in 1 Peter, the address is treated as a forged addition. If he hints in an unmistakable way who he is, as in the case of the Gospel of John, his words are regarded as so suspicious, even indecent, that he must be a forger. But if he does both, as in the case of 2 Peter, the case against him is treated as irrefutable." [cited by M. Green, 96]

More evidence for Petrine authorship . . .

- 1) The use of $\epsilon\pi\omicron\tau\tau\eta\varsigma$ (a hapax) in v. 16. The corresponding word, $\epsilon\pi\omicron\tau\tau\epsilon\upsilon\omega$ is found only in 1 Peter 2:12, 3:2.
- 2) The eye-witness testimony (this isn't a forgery innocently written in someone else's name).

". . . although some forms of pseudepigraphy were common in the ancient world, where copyright did not exist, Dr. Guthrie has argued convincingly that the writing of *letters* in someone else's name was not an accepted practice, certainly not in the name of a recently deceased person." [M. Green, 94-95]

If this was some "literary device" (cf. Bauckham) that was used with the understanding that the readers would know it wasn't Peter, it failed miserably as the early church believed this to be from Peter's hand. What good is a well-known literary device that isn't so well-known?

Bede wrote: "Those who doubt that Peter wrote this letter need to pay careful attention to this verse and to the one which follows, because the eyewitness testimony makes it clear that no one else could have written it." [cited in Schreiner, 317n.]

- 3) The fact that the account of the transfiguration is independent and doesn't completely parallel the synoptic account (which one would expect if 2 Peter was written later than the Gospels as so many contend).

"If he is not [the author], it is hard to see why a later author did not quote direct from one of the Gospels rather than insert the independent touches we find here. . . . why does he not tell us something about the behavior of the disciples on the mountain? Why does he make no mention fo Moses and Elijah? . . . [W]hy does he omit the significant 'listen to him,' common to all three accounts, which would have fitted the context here so well?" [M. Green, 94]

1:19 EXEGESIS

GREEK TEXT:

καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς
ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ ἕως
οὔτ' ἡμέρα διαυγάση καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις
ὑμῶν

καὶ ἔχομεν (|| Verb: First Person Plural Present Indicative Active).

βεβαιότερον (βεβαιός = certain, firm, secure || Adjective: Masculine Accusative Singular).

τὸν προφητικὸν (προφητικός = prophetic || Adjective: Masculine Accusative Singular). That
which pertains to the message of a prophet.

λόγον, (|| Noun: Masculine Accusative Singular).

ᾧ (ὅς || Relative Pronoun: Masculine Dative Singular).

καλῶς (καλῶς - well || Adverb).

ποιεῖτε (|| Verb: Second Person Plural Present Indicative Active).

προσέχοντες (προσεχω = to pay attention to || Present Active Participle: Masculine Nominative
Plural). Could be conditional ("if you") or manner/means ("you do will by paying attention").

ὡς λύχνῳ (λυχνος = lamp || Noun: Masculine Dative Singular).

φαίνοντι (φαινω = to shine, illuminate || Present Middle/Passive Participle: Masculine Dative
Singular). Descriptive present emphasizes the steady stream of light that comes from
Scripture. Cf. Psalm 119 for similar allusions.

ἐν αὐχμηρῷ (αυχμηρος = dark, dry, dirty, gloomy || Adjective: Masculine Dative Singular). Used
in the Apocalypse of Peter for a description of hell.

τόπῳ (τοπος || Noun: Masculine Dative Singular). Hapax. Used on a tombstone inscription.

"Darkness associated with squalor, dryness, and general neglect." [Vincent] Not completely
dark, but murky. Also relevant is the illuminating work of the Word that shows us our
darkness, dirtiness (sin).

ἕως (ἕως = until || Preposition/Conjunction).

ἡμέρα (ἡμέρα || Noun: Feminine Nominative Singular).

διαυγάση (διαυγάζω = dawn, shine through || Verb: Third Person Singular Aorist Subjunctive
Active). Subjunctive in Indefinite Temporal Clause. Hapax. Compound of δια (through) and
αὐγή (sunlight): a picture of light breaking through the gloom of αυχμηρος. Cf. the break of
dawn.

καὶ φωσφόρος (φωσφορος = morning star, light, bearing light || Adjective: Masculine Nominative
Singular). Cf. "phosphorus." Messianic as in Numbers 24:17. Used in the DSS.

ἀνατείλη (ἀνατελλω = to arise || Verb: Third Person Singular Aorist Subjunctive Active).

Subjunctive in Indefinite Temporal Clause.

ἐν ταῖς καρδίαις (καρδια || Noun: Feminine Dative Plural).

ὑμῶν (συ = you || Second Person Independent Personal Pronoun: Genitive Plural).

ENGLISH TRANSLATION:

And we have the prophetic Word *made* more sure to which you do well to pay attention as a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Hinge verse Background imagery to Psalm 2.

And we have the prophetic Word *made* more sure (καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον,)

τὸν προφητικὸν (προφητικὸς = prophetic || Adjective: Masculine Accusative Singular). That which pertains to the message of a prophet.

The adjective "prophetic" (προφητικὸν) used only here and in Romans 16:26, describes this written "Word" as having the character of prophecy containing the prophetic element. All parts of the Old Testament contain prophecies about the coming Messiah (cf. Luke 24:27, 44). The definite article marks this as a body of prophecy with which the readers were familiar, while the singular number groups all the Old Testament prophecies together and views them in their unity, all bearing witness to the promised Messiah. [BSAC 141:562 (Apr 1984)

Article: Selected Studies from 2 Peter Part 2: The Prophetic Foundation for the Christian Life: An Exposition of 2 Peter 1:19-21 D. Edmond Hiebert]

We speak of "Mt. Top Experiences." Here is one that Peter had that tops anything you have ever experienced. Yet he points his readers to the prophetic word and consistency lived in that Word. The Xn life isn't about making it from 1 MT exp. to another, it's about living consistently in the valleys as well as in the mountains.

A shift away from an "exclusive 'we'" to an "inclusive 'we'" here to emphasize that while Peter's miraculous experience on the Mount was spectacular and he was privileged to be one of three to see it, his readers have a prophetic word made more sure. They have the objective propositional truth of the Scriptures (the OT and the apostolic writings).

"The Jews always preferred prophecy to the voice from heaven. Indeed they regarded the latter, the *bath qol*, 'daughter of the voice', as an inferior substitute for revelation, since the days of prophecy had ceased. And as for the apostles, it is hard to overemphasize their regard

for the Old Testament. One of their most powerful arguments for the truth of Christianity was the argument from prophecy (see the speeches in Acts, Rom. 15; 1 Pet. 2, or the whole of Heb. or Rev.). In the word of God written, they sought absolute assurance, like their Master, for whom 'it is written' sufficed to clinch an argument. Peter's meaning seems to be that given the first alternative above. He is saying 'If you don't believe me, go to the Scriptures'. 'The question,' says Calvin, 'is not whether the prophets are more trustworthy than the gospel.' It is simply that 'since the Jews were in no doubt that everything that the prophets taught came from God, it is no wonder that Peter says that their word is more sure.'" [M. Green, 98]

Hebrew phrase : "bath qol". Voice of God that comes from heaven, generally announcing judgement. Among some of the Rabbinic Jews at this time and later, after t/destruction of t/Temple, the view was that the "bath qol" was not to be regarded as a continuation of God's revelation in the OT canon. That was considered closed. It was also not a substitute for prophesy or the Holy Spirit. IOW - there were some who looked at a voice from heaven as being a lower grade kind of revelation. It wasn't on par with t/Scriptures.

The school of Hillel and Shammai were at odds on this. Shammai didn't recognize the authority of bath qol; Hillel did. Later Jews said that "even a voice from heaven" could not overrule a Scripture (cf. Galatians 1:8-9).

Conflicting views: authority? was the voice always God's (no bad news some said). Some equated it to a second level of revelation where God used a man to speak, but that man wasn't considered a prophet (more like a preacher) [Kittle (9.288 ff.) Bath Qol]

What does it mean that the prophetic word is made more certain? What is the PW?

The Jews considered all of Scripture "prophetic" in one sense or another. Not predictive. Cf. "prophesying" as "preaching" or even teaching. Peter is talking about t/OT Scriptures in general, but with an eye esp. toward those that refer to the rein of the Messiah (cf. 2nd coming).

Is Peter saying that the words of the prophets are an even surer guarantee of Christ's coming than his experience on the Mt. of Trans? That seems problematic.

The transfig. was a confirmation of the surety of what the prophets foretold.

"The opinion that Peter compares the prophetic Word with the transfiguration and calls this Word more "sure" than the transfiguration (v. 17, 18) or in all the majesty which the apostles came to see in Christ (v. 16-18) is untenable. No, after seeing Christ's majesty the Old Testament prophecies were surer than ever to the apostles; they based nothing of heir preaching on "myths" of any kind. By its fulfillment the fulfilled prophecy is naturally made more sure than it was while it was still awaiting fulfillment. [Lenski, 293]

Brown contends that genuine prophecy from God is as sure before fulfillment as after, but the fulfillment guarantees that it is really from God (Cf. Deut. 18/20).

Moses' prediction in Deut. 18 was not certain as to who from the standpoint of men, but certain from God's perspective.

By some accounts, over 200 prophecies in the OT were fulfilled by Christ, by other accounts 300.

John Brown cites Bishop Pearson:

"If we compare the particular predictions with the historical accounts of His sufferings—if we joint the prophets and evangelists together, it will most manifestly appear that the Messiah was to suffer nothing which Christ has not suffered. If Zechariah say, 'they weighted for my price 30 pieces of silver,' Matthew will show that Judas sold Jesus at the same rate . . . If Isaiah say, 'He was wounded' if Zechariah says He was 'pierced;' if the prophet David yet more particularly mention 'His hands and His feet' as pierced, the evangelists will tell how He was fastened to the cross, and Jesus Himself will show us the print of the nails. If the Psalmist tell us they should 'laugh Him to scorn, and shake the head, saying He trusted in God, let Him deliver Him, seeing He delighted in Him,' Matthew will describe the same action, and the same expression . . . Let David say, 'My god, my God, why hast Thou forsaken Me! and the Son of David will show in whose presence the father spoke it, – Eli, Eli, lama sabacthani!' Let Isaiah foretell 'He was numbered with the transgressors;' and you will find Him 'crucified between two thieves, one on His right hand and the other on His left.' Read in the Psalmist, 'In My thirst they gave Me vinegar to drink' and you will find in the evangelist, 'Jesus, that the Scripture might be fulfilled, said, I thirst; and they took a sponge and filled it with vinegar, and put it on a reed and gave Him to drink.' Read farther yet, 'They part My garments among them, and cast lots upon My vesture;' and to fulfil the prediction, the soldiers will make good the distinction, 'who took His garments and made four parts, to every soldier a part, and also His coat: now the coats was without seam, woven from the top throughout. They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be.' Lastly, the prophets teach us that 'He shall be brought as a lamb to the slaughter, and be 'cut off out of the land of the living;' all the evangelists will declare how 'like a lamb' He suffered, and the very Jews will acknowledge that He was 'cut off.' And now, we may well conclude that 'Thus it is written, and thus it behoveth the Christ to suffer;' and what it so behoved Him to suffer, that he suffered.—It is plain, from the prophetic word what things Messiah ought to have suffered, and equally plain that Jesus Christ suffered them; so that "Those things which God had before shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." [Brown, 192-93]

Go back to 1 Peter 1:10-12 for a parallel.

God said, "Hear Him!" Peter omits the phrase, but not really, for here he says, "Hear Him. All of Him!"

Two things stand behind the Second Coming: Apostolic Eyewitness and testimony; The WOG.

Options. "more certain" (compar) or "sure, firm".

NCV makes this interpretation: "This makes us more sure about the message the prophets gave."
[New Century Version]

Jewish historian Philo claimed that prophecies with eye-witness testimony behind them are the most certain. Considering that the eyewitness testimony included the voice of God and the presence of X you have a 3-fold confirmation of the surety of God's Word.

Compare the RC Catechism on Peter (881-82) and his exalted role of primacy (apostolic succession) with Peter's pointing this readers to the Scriptures. This also in light of Peter's advanced age and impending death (1:15). Primacy of Peter vs. the Primacy of Scripture.

"We, too, have had many calls, but perhaps we have said, "If I heard a voice speaking from the sky I would obey it." But the form in which your call has come has been better than that, for Peter, in his second Epistle, tells us that he himself, heard a voice out of the excellent Glory when he was with our Lord on the holy mountain. But he adds, "We have, also, a more sure word of prophecy," as if the testimony which is written—the light that shines in a dark place which beams forth from the Word of God—was more sure than even the voice which he heard from Heaven! I will show you that it is so, for, if I should hear a voice, how am I to know that it is Divine? Might it not, even if it were Divine, be suggested to me, for many reasons, that I was mistaken? That it was most unlikely that God should speak to a man at all, and more unlikely, still, that He should speak to me? Might not a hundred difficulties and doubts be suggested to lead me to question whether God had spoken to me at all? But most of you believe the Bible to be Inspired by the Spirit of God and to be the Voice of God. Now, in this Book you have the call—"Come you out from among them, be you separate, touch not the unclean thing; and I will be a Father unto you and you shall be My sons and daughters." Do not say that you would accept that call if it were spoken with a voice rather than written—you know that it is not so in daily life. If a man receives a written letter from his father or a friend, does he attach less importance to it than he would have done to a spoken communication? By no means! I reckon that many of you in business are quite content to get written orders for goods. And when you get them, you do not require a purchaser to ask you in person—you would just as soon that he would not—in fact, you commonly say that you like to have it in black and white. Is it not so? Well, then, you have your wish—here is the call in black and white! I do but speak according to common sense when I say that if the Lord's call to you is written in the Bible, and it certainly is, you do not speak the truth when you say, "I would listen to it if it were spoken, but I cannot listen to it because it is written." The call,

as given by the Book of Inspiration, ought to have over your minds a masterly power, and if your hearts were right before God, the Word spoken in the Scriptures by the Holy Spirit would be at once obeyed! [Abraham's Prompt Obedience to the Call of God. No. 1242. A Sermon Delivered on Lord's-day Morning, June 27, 1875, By C. H. Spurgeon]

M. Green, footnote on page 97==>

"Theophilus of Antioch, who wrote about AD 170, three times alludes to these verses, 19-21. In *ad Autol. ii. 13* he speaks of 'his word shining like a light in a small house'. In *ii. 9* he writes, 'the men of God, carriers of the Spirit, have become prophets, and have been taught by God because God's own Spirit has been breathed into them.' Finally, in *ii. 33* he writes, 'we are taught by the Holy Spirit who spoke through the holy prophets.' Not only do these allusions show how Theophilus had steeped himself in 2 Peter, and therefore support the antiquity of the Epistle, they also show how shrewdly he had understood the meaning of this difficult passage."

"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 Nettles, *Baptists and the Bible* [Chicago: Moody 1980], 175)

Augustine: "The blessed apostle Peter, with two other disciples of Christ the Lord, James and John. was up the mountain with the Lord himself and heard a voice coming down from heaven saying "This is my beloved Son in whom I am well pleased. Listen to him" To remind us of this and draw it to our attention, the same apostle referred to it in his letter and went on to add that all this confirmed the message of the prophets. The voice echoed from heaven, and the prophetic word was thus made more certain." [Sermons 43.5]

The role of written plans (architect) and the need to have things in writing ("be sure you have it in writing").

This again refers to the prophetic reign of Christ – the surety of His coming. But also refers to the OT Scriptures, and by extension, the NT canon. There can be no ontological difference between the two (look at that more in vv. 20-21). Cf. Paul as Scripture in chapt. 3.

"The word of prophesy to which the apostle directly refers, is undoubtedly the Old Testament predictions in reference to the Messiah, confirmed by accomplishment. But we should err, I apprehend, if we can find his recommendation to take heed, within so narrow a compass. Prophecy is a system. It is the same word of prophesy that refers to coming as to past events.

It was Peter's wish that they should study unfulfilled as well as fulfilled prophecy: and we may-I rather think we ought, on the same general ground, to consider what is here said as referring to the predictions of the New Testament as well as the Old-the predictions of Jesus himself and his beloved disciple, of Peter himself and his beloved Brother Paul. Whether the Apocalypse was published or not at this time (which is a doubtful matter), certainly we do well to take heed to a book of which it is written, " Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein." Indeed all that is said in the verses now before us, is equally true with regard to the whole completed canon of divine revelation, of which the prophetic word forms so important a part-"All scripture given by inspiration of God being profitable for doctrine, for reproof, for correction, and for instruction in righte ousness"-though, no doubt, having a special force in reference to the predictions fulfilled and unfulfilled." [Brown, 197]

That this refers to all of Scripture follows (cf. 3:2) ==>

to which you do well to pay attention as a lamp shining in a dark place, (ὧ̄ καλῶς ποιε̄ιτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν ἀύχμηρῳ̄ τόπῳ)

You do well – cf. James 2:8. Phil. 4:14 (past tense). καλῶς.

Peter omits "listen to him" from the synoptic accounts of the Transfig. But here he emphasizes the need to listen to the Prophetic Word. We listen to Christ when we heed his word (cf. Col. 3:16). Cf. the light of X on the mountain w/the light of the Word for us.

Imagery from Numbers 24:17.

προσέχοντες (προσεχω = to pay attention to || Present Active Participle: Masculine Nominative Plural). Could be conditional ("if you") or manner/means ("you do will by paying attention").

ὡς λύχνῳ (λυχνος = lamp || Noun: Masculine Dative Singular).

φαίνοντι (φαινω = to shine, illuminate || Present Middle/Passive Participle: Masculine Dative Singular). Descriptive present emphasizes the steady stream of light that comes from Scripture. Cf. Psalm 119 for similar allusions.

Pay attention: Not only listen, not only read, but do! One can read or listen without doing or heeding.

ἐν ἀύχμηρῳ̄ (αυχμηρος = dark, dry, dirty, gloomy || Adjective: Masculine Dative Singular). Used in the Apocalypse of Peter for a description of hell.

τόπῳ (τοπος || Noun: Masculine Dative Singular). Hapax. Used on a tombstone inscription. "Darkness associated with squalor, dryness, and general neglect." [Vincent] Not completely

dark, but murky. Also relevant is the illuminating work of the Word that shows us our darkness, dirtiness (sin).

Sometimes it's nice to be in the dark. Some people like to sleep in the dark. But this is a threatening, even morbid darkness.

What can dispel darkness? Light. Word of God is a light to all that is our life. Bible. It is either your entire worldview or it isn't really relevant. Problem I have with the myriad forms of diluted Xnity.

Light shining – common in the OT - note Psa. 119:105). A poignant example of the need for a good light to illuminate our way would be relevant here. Pilgrim's Progress?

Thus this text also strongly opposes all human a doctrine; for since the Word of God is the light in a dark and gloomy place. the conclusion follows that all besides it is darkness. For if there were another light besides the Word, Peter would not have spoken as he did. Therefore look not to how gifted with reason they are who teach any other doctrine—however grandly they set it forth. If you cannot trace God's Word in it, then doubt not that it is mere darkness. And let it not disturb you at all that they say they have the Holy Spirit. How can they have God's Spirit if they do not have his Word? Wherefore they do nothing else but call darkness light and make the light darkness, as the prophet Isaiah says, in Isaiah 5:20. This is God's Word, even the Gospel; that we are ransomed by Christ from death, sin, and hell: Whoever hears that, has this light and has kindled this lamp in his heart, even that by which we may see the one that enlightens us, and teaches us whatever we need to know. But where this is not, there we rush on, and by principles and works of our own device would find out the way to heaven. . . . For that light teaches us all we ought to know and all that is necessary to salvation, a thing which the world by its wisdom and reason knows not. And this light we must still have and depend upon, even to the day of judgment. *Then shall we have no more need of the Word, just as we put out the lamp when the day breaks.* [Luther, 248]

until the day dawns and the morning star arises in your hearts. (ἕως οὗ ἡμέρα διαυγάση καὶ φωσφόρος ἀνατείλη ἐν ταῖς καρδίαις ὑμῶν)

Jupiter, Mars, Saturn or Venus may form a noticeable, bright object in the sky just before daybreak. But they both go together: the star and the dawning of day. One follows the other.

In your hearts == subjective. Your hearts will see what other men's hearts cannot see. Unfolding of prophetic events that began with Christ's birth, continued with His perfect life, his death, burial and resurrection. Signified in the destruction of Jerusalem in AD 70. But continues through the age of the church as history unfolds.

Prophecy precedes fulfillment
Star precedes the dawn.

The readers will repeat the experience of the apostles: the more they became eyewitnesses of the majesty of Jesus, the more what they actually saw in Jesus took the place of what the old prophets had foretold about him (John 1:14). This will be true to the greatest degree when the dawn of the eternal day actually breaks (note the aorists in the "till" clause). It is quite correct to say that the believers who are living near the end of time will know what is taking place and will lift up their hearts in joyous expectation just as Jesus says in Luke 21:28. That this does not and cannot conflict with 3:10 and the figure of the thief coming in the night we shall see in the interpretation of 3:10. [Lenski]

Day downs = closing of the age? (age didn't end in 70 AD). Rev. 22:16. Cf. Rom. 13:12; 1 Thess. 5:4-9. Morning star parallels that dawning day. "In your hearts" = the subjective element. The knowledge of God that comes at conversion (2 Cor. 4:6) will reach its consummation at the parousia.

Cf. Romans 13:12. The word $\phi\omega\sigma\phi\omicron\rho\omicron\varsigma$ used in Gk. Literature for Venus as well as royalty and divine beings. The background is in Numbers 24:17 (messianic / cf. DSS) and Malachi 4:2. This expression is rather difficult. The morning star is evidentially a reference to Jesus (Cf. 1 Peter 2:9 and Luke 1:78). The objection is that the parousia doesn't arise in people's hearts (sounds too much like the old "He Lives" hymn). We can't spiritualize this.

Perhaps more about transformation than anticipation. "Our inner transformation, deepened continually by the Spirit as we study the Scriptures (2 Cor. 3:18) will be completed on the great day when we shall see him as he is, and be made like him(1 John 3:2)." [M. Green, 99]

That which Peter describes in 3:10-12?

"The "day" that will dawn is most likely the "day of the Lord" (3:10), which is not only a day of salvation to be anticipated (3:12) but also a "day of judgment" (2:9; 3:7). This is the eternal day (3:18). Throughout Scripture the "day" of the Lord is the time of God's coming to judge humanity and execute his wrath (Isa. 13:6, 9; Ezek. 13:5; 30:3; Joel 1:15; 2:1, 11; 3:14; Amos 5:18, 20; Zeph. 1:7, 14; Zech. 14:1; Mal. 4:5; Acts 2:20; 1 Cor. 5:5; 2 Thess. 2:2; 2 Pet. 3:10). But for God's people this will become a day of salvation (Joel 2:21-32; 3:18; Obad. 15-21; Zech. 14:1-21)." [G. Green, 228]

Eph. 5:14; Rev. 2:28.

Herein is a safeguard against false teaching and apostasy. The surety of God's written Word, obeyed until the very end (cf. entrance into the Kingdom in 1:11).

morning star arises – time frame of the end of the age / In eternity there will be no need for the prophetic Word because the prophetic Word will have been fulfilled. Cf. 1 Cor. 13:8-12.

The imagery of the morning star probably derives from Num. 24:17: "I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will arise out of Israel." The oracle in which it is set (Num. 24:15-19) is introduced with Balaam's announcement of what Israel will do to Balak's people "in the latter days" (ESV; "in days to come," NIV). The phrase regularly signals not only something in the future but also something with eschatological overtones, even on occasion more immediate events that themselves point to the future. Certainly the coming of a "star" is widely connected in early Judaism with the coming of a messianic figure, sometimes understood to be a new priest, sometimes a ruler (e.g. "a prince of the congregation")—for example, T. Levi 18:3; T. Jud. 24:1; CD-A VII, 18-20; 1QM XI,6-7; 4Q175 9-13. None of these texts modifies "star" with "morning" (though see Rev. 22:16, which speaks of Jesus as the "bright morning star"), but this is doubtless Peter's way of signaling the coming of the eschatological age, in line with the way other NT writers deploy the night/day contrast (e.g., Rom. 13:12; 1 Thess. 5:4-9). What is in view is Jesus' return, a theme certainly of interest to Peter (cf 2 Pet. 3:10-13). In that light, the phrase "and the morning star rises in your hearts" most likely does not refer to inner enlightenment (Mayor 1979; Spicq 1966). Nor would we think that the expected apocalyptic parousia has been transmuted into an individual experience (Schelkle 1980; Kelly 1969), but that at the "dawn," at the parousia, we will no longer see through a glass darkly, we will no longer need the mediating revelation of Scripture, for Christ will rise in our hearts (so Bauckham 1988; Davids 2006). [D.A. Carson, Comm. on the NT use of the OT]

This is another reason why you cannot take the hyper-preterist view as the Day of the Lord = AD 70. We still need the light of Scripture.

Rev. 22:1-5.

PSA 19:7-9 7 The law of the \Lord\ is perfect, restoring the soul; The testimony of the \Lord\ is sure, making wise the simple. 8 The precepts of the \Lord\ are right, rejoicing the heart; The commandment of the \Lord\ is pure, enlightening the eyes. 9 The fear of the \Lord\ is clean, enduring forever; The judgments of the \Lord\ are true; they are righteous altogether.

PSA 119:105 Thy word is a lamp to my feet, And a light to my path.

PRO 6:23 For the commandment is a lamp, and the teaching is light; And reproofs for discipline are the way of life,

LUK 16:29-31 29 "But Abraham *said, 'They have Moses and the Prophets; let them hear them.' 30 "But he said, 'No, Father Abraham, but if someone goes to them from the dead, they will repent!' 31 "But he said to him, 'If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.'"

JOH 5:39 "You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me;

REV 2:28 and I will give him the morning star.

REV 22:16 "I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the offspring of David, the bright morning star."

1:20 EXEGESIS

GREEK TEXT:

ΤΟΥΤΟ ΠΡΩΤΟΝ ΓΙΝΩΣΚΟΝΤΕΣ ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται·

ΤΟΥΤΟ (οὗτος || Near Demonstrative Pronoun: Neuter Accusative Singular).

ΠΡΩΤΟΝ (πρωτος || Adverb/Adjective).

ΓΙΝΩΣΚΟΝΤΕΣ (γινωσκω || Present Active Participle: Masculine Nominative Plural). Descriptive Present.

ὅτι πᾶσα (πας = every, all (with οὐ γίνεται· it is simpler to translate "no prophecy of Scripture is a matter of one's own interpretation" rather than "every prophecy of Scripture is not a matter of one's own interpretation.") || Adjective: Feminine Nominative Singular). Lenski writes: "all prophecy does not occur" is only a Greek idiom for the English "no prophecy occurs." [296]

ΠΡΟΦΗΤΕΙΑ (προφητεια = prophecy || Noun: Feminine Nominative Singular).

ΓΡΑΦῆς (γραφη || Noun: Feminine Genitive Singular).

ἸΔΙΑΣ (ιδιος || Adjective: Feminine Genitive Singular). Genitive/Ablative of Source. Mark of a false prophet to speak on his own behalf rather than on God's. Cf. Jer. 23:16ff; Isa. 30:10.

ἘΠΙΛΥΣΕΩΣ (επιλυσις = explanation, interpretation || Noun: Feminine Genitive Singular).

Genitive/Ablative of Source. Hapax. Explanation. The word "almost comes to mean inspiration" [NLK] This is the divine origin of Scripture, not the private interpretation of it (contra papists). "The use of επιλυω in the LXX and the Fathers strongly supports the conclusion that it is the prophet's own interpretation of God's revelation which is under consideration here." [M. Green, 102]

οὐ γίνεται· (γινομαι || Verb: Third Person Singular Present Middle/Passive Active).

ENGLISH TRANSLATION:

Knowing this first of all, that no prophecy of Scripture is a matter of one's own interpretation.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Knowing this first of all, (ΤΟΥΤΟ ΠΡΩΤΟΝ ΓΙΝΩΣΚΟΝΤΕΣ)

Back to the contextual flow of Peter's argument.

that no prophecy of Scripture is a matter of one's own interpretation. (ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται·)

Key word ==> ἰδίας (ιδιως || Adjective: Feminine Genitive Singular). Genitive/Ablative of Source.

Two basic options: 1) The "one's own" refers to the prophet (cf. NIV); 2) The "one's own" refers to the reader. #2 has at least two options: 1) Magisterium view; 2) Elect Church view. M.V. = institutional church under the Roman Pontiff. E.C.V. = universal church formed by the Spirit with Christ as its Head.

E.C.V. represented by Luther who held that we cannot interpret Scripture by mere reason, but only by the Spirit. "By this be directed, and do not think to explain the Scripture by your own reason and wisdom. Peter has forbidden you to explain it by your own reason. The Holy Spirit will explain it himself, or it shall remain unexplained. If now any one of the holy fathers :an prove that he draws his explanation from the Scriptures, which prove that it should be so explained, then it is right. Where this is not the case, I for one shall not believe him. Thus Peter lays hold on the boldest and best teachers; therefore, we should rest assured that none is to be believed who expounds the Scriptures by interpreting and explaining them with his own powers. For the true sense cannot be obtained by private interpretation."

Also, Barclay gives this view as one option:

Peter is saying that no man has the right to interpret Scripture . . . privately. How then must it be interpreted? . . . How did the prophets receive their message? They received it from the Spirit. It was sometimes even said that the Spirit of God used the prophets as a writer uses a pen or as a musician uses a musical instrument. In any event the Spirit gave the prophet his message ; The obvious conclusion is that it is only through the help of that same Spirit that the prophetic message can be understood. As Paul had already said spiritual things are spiritually discerned (1 Cor. 2:14,15). . . . So, then, Scripture is not to be interpreted by private cleverness or private prejudice; it is to be interpreted by the help of the Holy Spirit by whom it was first given. . . . The one place in which the Spirit specially resides and is specially operative is the Church; and, therefore. Scripture must be interpreted in the light of the teaching, the belief and the tradition of the Church. God is our Father in the faith, but the Church is our mother in the faith. If a man finds that his interpretation of Scripture is at variance with the teaching of the Church, he must humbly examine himself and ask whether his guide has not been is own private wishes rather than the Holy Spirit." [313-14]

Calvin:

"But almost all give this meaning, that we ought not to rush on headlong and rashly when we read Scripture, confiding in our own understanding. They think that a confirmation of this follows, because the Spirit, who spoke by the prophets, is the only true interpreter of himself.

This explanation contains a true, godly, and useful doctrine, that then only are the prophecies read profitably, when we renounce the mind and feelings of the flesh, and submit to the teaching of the Spirit, but that it is an impious profanation of it; when we arrogantly rely on our own acumen, deeming that sufficient to enable us to understand it, though the mysteries contain things hidden to our flesh, and sublime treasures of life far surpassing our capacities. And this is what we have said, that the light which shines in it, comes to the humble alone. But the Papists are doubly foolish, when they conclude from this passage, that no interpretation of a private man ought to be deemed authoritative. For they pervert what Peter says, that they may claim for their own councils the chief right of interpreting Scripture; but in this they act indeed childishly; for Peter calls interpretation private, not that of every individual, in order to prohibit each one to interpret; but he shews that whatever men bring of their own is profane. Were, then, the whole world unanimous, and were the minds of all men united together, still what would proceed from them, would be private or their own; for the word is here set in opposition to divine revelation; so that the faithful, inwardly illuminated by the Holy Spirit, acknowledge nothing but what God says in his word. However, another sense seems to me more simple, that Peter says that Scripture came not from man, or through the suggestions of man. For thou wilt never come well prepared to read it, except thou bringest reverence, obedience, and docility; but a just reverence then only exists when we are convinced that God speaks to us, and not mortal men. Then Peter especially bids us to believe the prophecies as the indubitable oracles of God, because they have not emanated from men's own private suggestions." [2 Peter]

Footnotes to the above, Calvin adds:

There are in the main three renderings of this passage: — 1. "No Prophecy of Scripture is of a private impulse," or invention; — 2. "No prophecy of Scripture is of self-interpretation," that is, is its own interpreter; — 3. No prophecy of Scripture is of private interpretation, that is, is not to be interpreted according to the fancies of men, but according to the word of God and the guidance of his Spirit. Now which of these corresponds with the context? Clearly the first, the two others have nothing in the passage to countenance them. The next verse is evidently explanatory of this sentence, which seems at once to determine its meaning; and, as it is often the case in Scripture, the explanation is given negatively and positively. Prophecy did not come from the will of man; it did come from the Spirit of God. Besides, the importance attached to the announcement, "knowing this especially," is not so clearly borne out as by the first exposition, because the fact that prophecy did not come from man, is everything in the question, while the other expositions contain only things of subordinate importance. Thus what goes before and comes after tends to confirm the same view. [contemporary editor adds that "Grotius, Doddridge, and Macknight" are among those who also hold this view]

Gill also:

"Is of any private interpretation: not that this is levelled against the right of private judgment of Scripture; or to be understood as if a private believer had not a right of reading, searching, examining, and judging, and interpreting the Scriptures himself, by virtue of the unction which teacheth all things; and who, as a spiritual man, judgeth all things; otherwise, why are such commended as doing well, by taking heed to prophecy, in the preceding verse, and this given as a reason to encourage them to it? the words may be rendered, "of one's own interpretation"; that is, such as a natural man forms of himself, by the mere force of natural parts and wisdom, without the assistance of the Spirit of God; and which is done without comparing spiritual things with spiritual; and which is not agreeably to the Scripture, to the analogy of faith, and mind of Christ; though rather this phrase should be rendered, "no prophecy of the Scripture is of a man's own impulse", invention, or composition; is not human, but purely divine: and this sense carries in it a reason why the sure word of prophecy, concerning the second coming of Christ, should be taken heed to, and made use of as a light, till he does come; because as no Scripture prophecy, so not that, is a contrivance of man's, his own project and device, and what his own spirit prompts and impels him to, but what is made by the dictates and impulse of the Spirit of God; for whatever may be said of human predictions, or the false prophecies of lying men, who deliver them out how and when they please, nothing of this kind can be said of any Scripture prophecy, nor of this concerning the second coming of Christ; and this sense the following words require."

Seems better to go with prophet. Philo used the same word, for instance, when he wrote that "a prophet says nothing of his own (ιδιου) but everything which he says is foreign (to him) and prompted by someone else (i.e. God)." [Vit. Mos. 1.281]

Mark of a false prophet to speak on his own behalf rather than on God's. Cf. Jer. 23:16ff; Isa. 30:10.

ἐπιλύσεως (ἐπιλυσις = explanation, interpretation || Noun: Feminine Genitive Singular).
Genitive/Ablative of Source. Hapax. Explanation. The word "almost comes to mean inspiration" [NLK] This is the divine origin of Scripture, not the private interpretation of it (contra papists). "The use of ἐπιλυω in the LXX and the Fathers strongly supports the conclusion that it is the prophet's own interpretation of God's revelation which is under consideration here." [M. Green, 102]

The word occurs only here in all of biblical literature. But it's found in nonbiblical Greek meaning, "The solution or explanation for a dream, riddle, parable, omen, vision or the like." [Liddell and Scott, cited in Davids, 211]

Only false prophets utter prophecies that are in keeping with what they have willed. Cf. 1 Kings 22:8. Lenski writes something that is very much relevant to the recent news with H. Camping:

False prophets foretold that Jerusalem would never fall, that it would crush the Romans; that is what *they* wanted. They fixed symbolical, allegorical, figurative language to bear such an 'interpretation,' but Jerusalem was utterly destroyed. [298]

"However, Bauckham (1983: 229-30) has shown that the language here is strikingly similar to Philo as he counters the charge that the prophets spoke of their own accord (cf. so John 7:17). For example, Philo (Spec. Laws 4.8 §49) declares, "For no pronouncement of a prophet is ever his own [idion]; he is an interpreter [hermeneus] prompted by Another in all his utterances." Elsewhere he states, "For a prophet (being a spokesman) has no utterance of his own [ιδιον μεν ουδεν αποφθεγγενται], but all his utterances came from elsewhere. the echoes of another's voice" (Heir 51 §259; and see Moses 1.51 §281; 1.52 286; QG 3 §10). If we understand that a prophet is one who interprets the Divine will (BDAG 889-90), then the notion of the prophet as interpreter is not surprising language in the context of a discussion about the divine source of the prophetic word." [G. Green, 231]

The same God that the apostles heard speak at the transfig. spoke through the prophets. We can rely on the apostolic account for the transfig. because God spoke. And we likewise can rely on the Scriptures because behind the human authors, God was speaking.

Cf. Jer. 14:14; 23:16; Ezek. 13:3. Cf. Deut. 18:20.

You see, then, how powerful a reason for taking heed to the prophetic word is folded up in the 20th and 21st verses. What God reveals must be worth attending to. It may be expected to require, and it must deserve at once the most reverent attention, and the most implicit faith. It is not human conjecture—or statement—or reasoning; it is Divine revelation, and therefore unfathomably deep, infallibly true, and supremely authoritative as the rule of faith and duty. It cannot be disregarded without consummate folly and deep guilt. To disregard it is the very reverse of right, wise, or safe. . . . Reverent study of the inspired word is at once the symptom of a healthy, and the means of producing a vigorous Christianity. . . . A well understood Bible is the only basis of a sound theology, an enlightened piety, practical godliness, solid comfort, and extensive usefulness." [John Brown, 218-19]

What about mishandling the Bible? Note the training of pastors and the equipping of the saints as essential in that regard. False teachers of chapter 2.

Cf. a 17th c. statement on the qualifications of ministerial candidates (Westminster Book of Church Order):

"He shall be examined touching his skill in the original tongues, in his trial to be made by reading the Hebrew and Greek testaments and rendering some portion of them into Latin. And if he be defective in them, inquiry shall be made more strictly after his other learning and whether he have skill and logic and philosophy."

Cf. John Brown (PDF p. 202) "Does it mean, as Roman Catholics say...."

"This means that the prophets received their prophecies from God and transmitted what he wanted to say, not what they wanted. They were fully aware that the message had been given to them, and they made no attempt to put their own interpretation on it. If they could not bring themselves to accept what the Spirit had said to them, then they kept their mouths shut, as Jonah did, for example, when he refused to preach to Nineveh, and Balaam also did when he was commanded to say what had been communicated to him." [Oecumenius, Commentary on 2 Peter]

Not a warning against individual interpretation. This would contra. what Peter has said in v. 19. He's not saying, 'Don't touch the lamp! It's hot and you may be burned' No, he's saying, "use it! Use it the right way!" (cf. 3:16).

Also the context. Immediate and the false teachers. Seems to be a polemic by Peter against what the false teachers were saying: tantamount to a denial of the prophetic voice of the OT. Common among the Epicureans. The Sadducees accepted only the Torah and rejected the authority of the Nevi'im. Also true of the Samaritans. There's evidence of some later Ebionites who were critical of the OT prophets. Also, from *The Ascension of Isaiah*, late first century:

"afterwards ... his [the Beloved's = Jesus'] disciples will abandon the teaching of the twelve apostles . . . everyone will speak whatever pleases him in his own eyes. And they will make ineffective [set aside] the prophecy of the prophets who were before me [Isaiah], and my visions also . . . they will make ineffective [pay no attention to], in order that they may speak what bursts out of their heart." (Asc. Isa. 3:21, 30-31, cited in Davids)

Another issue is that the Greeks and Romans viewed prophecy as little more than frenzied ecstasy.

See Trent, Session IV.

On Romanism

"Rather than correctly exegeting 2 Peter 1:20, allowing the passage to declare its own meaning, the standard approach of Roman apologists is to impose upon it a preconceived meaning in order to press it into service as a polemic against 'private interpretation. The passage is used to argue that only the Roman Church has the authority to interpret Scripture. However, one Roman commentary cites the Protestant understanding of this passage as a legitimate alternative interpretation:

Another interpretation of this passage is: No prophecy of Scripture is made by private interpretation, i.e. prophets do not make up their own prophecies, but receive them

from God. [Dom Bernard Orchard, M.A., ed., A Catholic Commentary on Holy Scripture (London: Thomas Nelson, 1953), p. 1183, first column]

This only serves to demonstrate that Rome has not officially defined the meaning of 2 Peter 1:20. Roman apologists have no official warrant for their interpretation. They are, in fact, practicing private interpretation, in using this text against the Evangelical position, that derives its meaning from the hermeneutical discipline of exegeting the text itself. The Roman apologist sanctions the very practice he condemns as error, assuming one standard for himself, and another for Evangelicals." [David T. King, Holy Scripture: The Ground and Pillar of Our Faith, Volume I - Biblical Defense of the Reformation Principle of Sola Scriptura, 94]

No patristic consensus on 1:20-21. No official RC teaching on this passage, so when Romanists teach that this text teaches against "private interpretation" they do the very thing that they say we can't do!

"The simple fact is that the Bible is not a clear and intelligible guide to all. There are many passages in the Bible which are difficult and obscure, not only to the ordinary person, but to the highly trained scholar as well. St. Peter himself tells us that in the epistles of St. Paul there are "certain things hard to be understood, which the unlearned and the unstable wrest, as they do also the other Scriptures, to their own destruction." Consequently, he tells us elsewhere "that no prophecy of Scripture is made by private interpretation." [John A. O'Brien, The Faith of Millions, rev. ed. (Huntington: Our Sunday Visitor, Inc., 1974), 135-36]

"The Bible, like all dead letters, requires a living interpreter." [John A. O'Brien, The Faith of Millions, rev. ed. (Huntington: Our Sunday Visitor, Inc., 1974), 137]

"The text, taken as a whole, makes it clear that the concern of Peter is not with "interpretation" of the text but rather with the origin and resultant surety of the text. Immediately before, Peter refers to his experience of hearing the voice of the Father speak to the Son on the Mount of Transfiguration (Matthew 17). But despite this personal experience, Peter insists that we have the "more sure" word of prophecy. Why is this written revelation more "sure" than his own personal experience? Because of the nature of that revelation. He exhorts his readers to "know this first" that no prophecy ever came about by the prophet's own interpretation. The term "the prophet" is not in the Greek text, but is to be understood. Why? First, in explaining himself in the next verse, Peter will say that "no prophecy was ever 'borne' of the will of man" (the term "borne" to be understood as the past participle of "bear," to carry). Rather, men spoke from God as they were "borne" along by the Holy Spirit (Peter purposefully using the same term in different forms to contrast human origin with the divine origin of Scripture). Secondly, the term translated "private interpretation" is the Greek term *ἐπιλυσεως* (*epiluseous*). One lexical source says of the term, *ἐπιλυσις* releasing, solving, explaining, interpreting. The word almost comes to mean "inspiration." This follows right in line with the context, for it would refer to the origin of the prophetic word, not to its interpretation. Hence the text is consistent with itself in indicating the following things:

First, that the prophetic word, clearly understood to be Scripture itself, does not have its origin in the human will. As Paul indicated in Timothy 3:16, the origin of Scripture is divine.

Secondly, the men who gave to us Sacred Scripture were "carried along" or "borne along" by the Holy Spirit of God. They were not driven by simply human desires and emotions, but were carried by the Holy Spirit, directed by Him.

Thirdly, what these men spoke as they were being borne along by the Holy Spirit they "spoke from God." They did not simply speak about God, or in reference to God, but what they spoke was from God! Here again is the divine origin of Scripture, for what is from God according to Peter is God-breathed according to Paul—simply two different ways of saying the same thing." [James R. White, *The Roman Catholic Controversy*, 238, fn.]

Augustine, in speaking of the voice of God in Scripture declared: "God alone swears securely because He alone is infallible." [cited in David T. King, *Sacred Scripture*, vol. 1, 130]

"False Notions of Unity – First, the oneness that Jesus is talking about is not just organizational oneness. In our generation we have a tremendous push for ecclesiastical oneness. It is in the air—like German measles in a time of epidemic—and it is all about us. Human beings can have all sorts of organizational unity and yet exhibit to the world no unity at all. The classic example is the Roman Catholic Church down through the ages. The Roman Catholic Church has had a great external unity—probably the greatest outward organizational unity that has ever been seen in this world—but there have been at the same time titanic and hateful power struggles between the different orders within the one church. Today there is a still greater difference between the classical Roman Catholicism and progressive Roman Catholicism. The so-called 'progressive' Roman Catholic theologians are the same as the liberal theologians in the Protestant groups. The Roman Catholic Church still tries to stand in organizational oneness, but there is only organizational unity, for here are two completely different religions, two concepts of God, two different concepts of truth." [Francis Schaeffer, *The Mark of the Christian*, 191-92]

Hilary of Aries (c. 401-449), provides the following comments on 2 Peter 1:20:

You must take care when interpreting the Scriptures not to be too greatly fixated upon the places, times and people who wrote them down, as if they were merely human compositions. Rather you ought to rely on the clarity and sufficiency of the Spirit." [cited in D.T. King, 1.96]

Oecumenius (6th century), made this observation on 2 Peter 1:20:

This means that the prophets received their prophecies from God and transmitted what he wanted to say, not what they wanted. They were fully aware that the message had been given to them, and they made no attempt to put their own interpretation on it. If they could not bring themselves to accept what the Spirit had said to them, then they kept their mouths shut, as Jonah did, for example, when he refused to preach to Nineveh, and Balaam also did when he was commanded to say what had been communicated to him." [cited in D.T. King, 1.96-97]

Andreas (7th century), commenting on 2 Peter 1:21 said:

Peter does not say that the prophets interpreted their own sayings. They were not speaking to themselves but serving the Holy Spirit. What is the interpretation of their words if not the works which Christ revealed when he came? So if anyone wants to understand the words of the prophets properly, let him obtain faith in Jesus Christ, through which he will recognize the divine message." [cited in D.T. King, 1.96]

In one of his homilies on Ezekiel, Gregory the Great (c. 540-604) exhorted his hearers with:

The Scriptures become for us a light to lighten the way in the e present darkness. This indeed Peter said, 'You will do well to pay attention to this as to a lamp shining in a dark place' (2 Peter 1:19). This the psalmist said, 'Thy Word is a lamp to my feet and a light to my path' (Psalm 119:105). Nevertheless, we know that our own light is dim for us, unless the truth illumines this in our minds. Again the psalmist says, 'Yea, thou dost light my lamp; the LORD my God lightens my darkness' (Psalm 18:28). What is a burning lamp, unless it is a light, but created light does not shine in us unless it is illuminated by an uncreated light. Because, therefore, Almighty God both gave us the holy Scriptures for our salvation and opened up those same Scriptures for us so that they are effective for our salvation, we understand then that the Spirit of life is in the wheels." [cited in D.T. King, 1.96]

"Necessary Consequence" ==>

WCF - VI. The **whole** counsel of God, concerning **all things** necessary for his own glory, man's salvation, faith, and life, is either **expressly** set down in Scripture, or by **good and necessary consequence** may be deduced from Scripture: unto which **nothing** at any time is to be added, whether by new revelations of the Spirit, or traditions of men.

"Good and necessary consequence." ==>

The Bible is not merely what is expressly written, but all necessary inferences from it. All the valid implications are the WOG.

William Cunningham (19th c. Scottish theologian): "It has been the generally received doctrine of orthodox divines, and it is in entire accordance with reason and common sense, that we are bound to receive as true on God's authority, not only what is expressly set down in Scripture but also what by good and necessary consequence can be deduced from Scripture. And heretics, in every age of every class have --even when they made a profession fo receiving what has been expressly set down in Scripture-- shown the greatest aversion to what are sometimes called scriptural consequences, that is inferences or deductions from Scriptural statements beyond what is expressly contained in the mere words of Scripture as they stand on the page of the sacred record."

Trinity ==> Necessary consequence.

Two natures of Christ ==> Necessary consequence.

John 6 ==> Necessary consequence as to perseverance.

Interestingly, Kenneth Goode, in his book, "Are Baptists Calvinists," rejects this doctrine.

John Gill affirms it, rightly so, I believe.

"nor is every doctrine of the Scripture expressed in so many words, as the doctrine of the Trinity of Persons in the Godhead, the eternal generation of the Son of God, his incarnation and satisfaction, etc. – but then the things signified by them are clear and plain. And there are terms and phrases answerable to them, or they are to be deduced from thence by just and necessary consequence."

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

The WCF rightly begins with Scripture as the Axiom. The Bible is the presupposition upon which we ground all of reality.

1:21 EXEGESIS

GREEK TEXT:

οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.

οὐ γὰρ θελήματι (θελημα || Noun: Neuter Dative Singular).

ἀνθρώπου (|| Noun: Masculine Genitive Singular).

ἠνέχθη (φέρω = to bear, carry || Verb: Third Person Singular Aorist Indicative: Passive). The word was used of uttering a divine proclamation [NLK, BAG]

προφητεία (προφητεια = prophecy || Noun: Feminine Nominative Singular).

ποτέ, (ποτε = once, formerly, ever || Adverb).

ἀλλὰ ὑπὸ πνεύματος (πνευμα || Noun: Neuter Genitive Singular).

ἁγίου (ἅγιος || Adjective: Neuter Genitive Singular).

φερόμενοι (φέρω = to bear, carry || Present Passive Participle: Masculine Nominative Plural). Word used of a ship being carried or borne along by the wind as it filled the sails (Acts 27:15,17).

From which we get the word "ferry." Good description of the process of inspiration. Cf. 2

Tim. 3:16 and the doctrine of verbal, plenary inspiration (under attack today by various means included new methods of hermeneutics).

ἐλάλησαν (λαλεω || Verb: Third Person Plural Aorist Indicative: Active).

ἀπὸ θεοῦ (|| Noun: Masculine Genitive Singular).

ἄνθρωποι. (|| Noun: Masculine Nominative Plural).

ENGLISH TRANSLATION:

For no prophecy was ever made by the will of man, but men, moved by the Holy Spirit, spoke from God.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For no prophecy was ever made by the will of man, (οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἄνθρωποι.)

Only false prophets utter prophecies that are in keeping with what they have willed. Cf. 1 Kings 22:8. Lenski writes something that is very much relevant to the recent news with H. Camping:

False prophets foretold that Jerusalem would never fall, that it would crush the Romans; that is what *they* wanted. They fixed symbolical, allegorical, figurative language to bear such an 'interpretation,' but Jerusalem was utterly destroyed. [298]

but men, moved by the Holy Spirit, spoke from God. (ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ)

This clause indicates that Peter is talking about what the prophets uttered - the meaning or interpretation of what they said, not how men interpret it (contra papists).

φερόμενοι (φέρω = to bear, carry || Present Passive Participle: Masculine Nominative Plural). Word used of a ship being carried or borne along by the wind as it filled the sails (Acts 27:15,17). From which we get the word "ferry." Good description of the process of inspiration. Cf. 2 Tim. 3:16 and the doctrine of verbal, plenary inspiration (under attack today by various means included new methods of hermeneutics). Same word used in v. 17 (divine origin).

ἐλάλησαν (λάλω || Verb: Third Person Plural Aorist Indicative: Active).

"The verb is not λέγω as though these human beings contributed anything to the substance of the thought. Peter's verb makes them only mouthpieces of the Holy Spirit. [Lenski, 299]

Note the verbal, plenary inspiration of Scripture. God is the efficient cause; men are the instrumental cause. B.B. Warfield "concurus". Note that God uses each as an individual. Lesson for us.

Our fathers used three illustrations for the two *causae*, efficient and instrumental: a man dictating to an amanuensis; a player blowing the flute; a plectrum striking the strings of a lyre; in all three the *tertium* is the fact that the *causa efficiens* produces its desired results by means of the *causae instrumentales*. The fathers offered these illustrations as illustrations of this point just as any man seeks to illumine some point by means of illustrations. [Lenski, 300]

Note the variant reading that affects the AV ("holy men"). The emphasis is on ἀπὸ θεοῦ.

M. Green, footnote on page 97==>

"Theophilus of Antioch, who wrote about AD 170, three times alludes to these verses, 19-21. In *ad Autol. ii. 13* he speaks of 'his word shining like a light in a small house'. In *ii. 9* he writes, 'the men of God, carriers of the Spirit, have become prophets, and have been taught by God because God's own Spirit has been breathed into them.' Finally, in *ii. 33* he writes, 'we are taught by the Holy Spirit who spoke through the holy prophets.' Not only do these allusions show how Theophilus had steeped himself in 2 Peter, and therefore support the antiquity of the Epistle, they also show how shrewdly he had understood the meaning of this difficult passage."