



## Fable, Fairytale, or Fact? (Part 4)

06112Pe1.20-21(19)

### 2 Peter 1:20-21



**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.

– 2 Peter 1:16-21, As translated from the Greek New Testament by Tony A. Bartolucci.

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The Passage is Also Found on Page 183 of the New Testament Section of the Pew Bibles

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## Introduction

It is certain that Christ will return; until then give yourselves to the prophetic Word of God.

## I. An Eyewitness Testimony to the Factuality of the Faith (2 Peter 1:16-18)

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

### A. The Trustworthiness of Scripture (19)

### B. The Divine Origin of Scripture (20-21)

#### 1. Negatively (v. 20)

a. What does it mean that "no prophecy of Scripture is a matter of one's own interpretation"? (Key word - Adj. *idios* / ιδιος "one's own")

#### b. Two basic options:

(1) The "one's own" refers to the prophet (cf. NIV)

(2) The "one's own" refers to the reader (or the individual interpreter)

(a) Two sub-categories to this view . . .

i. The Magisterium View

ii. The Elect Church View (Spiritual View)

c. Option #1 fits best given the overall context

(1) Word translated "interpretation" (*epilysis*)  
"almost comes to mean inspiration"

d. Was the prophet speaking God's Word or man's? (Deut. 18:20; Jer. 23; Isa. 30)

2. Positively (v. 21)

a. The verbal, plenary inspiration of Scripture . . . (cf. 2 Timothy 3:16)

(1) B.B. Warfield "concursum" (God = the efficient cause; Man = the instrumental cause)

(2) *pher* ( $\phi\epsilon\rho\omega$ ) = to bear, carry (cf. Acts 27:15,17)

b. The Doctrine of "Necessary Consequence"

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. [WCF - VI.]

"[N]or 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." – John Gill

"Discipline toward holiness begins then with the Scriptures – with a disciplined plan for regular intake of the Scriptures and a disciplined plan for applying them to our daily lives." [Jerry Bridges, The Pursuit of Holiness, 97]

"However, another sense seems to me more simple, that Peter says that Scripture came not from man, or through the suggestions of man. . . . Peter especially bids us to believe the prophecies as the . . . oracles of God, because they have not emanated from men's own private suggestions." [John Calvin]