

The Importance of Bible Prophecy (v.19)

VERSE 19 **And so we have the prophetic word made more sure** (καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον [*conj., kai; “So”, + pres.act.ind.1.p. echo, have, + def.art.w/adj.acc.m.s., προφητικός, prophetikos, prophetic; 2X: Rom.16:26, + acc.m.s., logos, word, + adj./compar.acc.m.s., βέβαιος, bebaios, firm, secure; reliable, trustworthy; cp. 1:10*]), **to which you do well to pay attention** (ὧ καλῶς ποιεῖτε προσέχοντες [*pro./rel.dat.m.s., hos; “to which”, + adv., kalos, well, + pres.act.ind.2.p., poieo, do, + pres.act.pt.n.m.p., προσέχω, prosecho, pay attention to*]) **as to a lamp shining in a dark place** (ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ [*adv., hos, as, + dat.m.s., λύχνος, luchnos, lamp, + pres.act.pt.dat.m.s., φαίνω, phaino, shine, + prep.w/adj.dat.m.s., αὐχμηρός, auchmeros, dark, dismal, squalid, dirty, + dat.m.s., topos, place*]), **until the day dawns and the morning star arises in your hearts** (ἕως οὗ ἡμέρα διαυγάση καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν [*prep., heos, until, w/pro./rel.gen.m.s., hos, which; “the”, + n.f.s., hemera, day, + aor.act.subj.3.s., διαυγάσω, diaugazo, dawn; 1X + conj., + adj.n.m.s., φωσφόρος, phosroros, morning star, venus, + aor.act.subj.3.s., ἀνατέλλω, anatello, cause to rise up; here, metaphorically of increased understanding of spiritual issues; the vb. indicates upward movement; cp. Mt.4:16; 5:45; Lk.12:54; “arises”, + prep.w/def.art.w/loc.f.p., kardia, + pro.gen.m.p., su*]).

ANALYSIS: VERSE 19

1. Peter continues to discuss the importance of the transfiguration as it relates to “the prophetic word”.
2. The opening *kai*, translated “so” here, is used to add a resultant fact.
3. The translation “And so” brings out the idea.
4. “We have” is the present active indicative first person plural of *echo*, to have.
5. The “we” in the verb corresponds to the emphatic “we ourselves” of v.18 (cp. “we were eyewitnesses” of v.16).
6. It refers to the three apostles who were eyewitnesses to the transfiguration (Mt.17).
7. The “we” stands in contrast to the “you” of this verse.
8. “The prophetic word” refers to the O.T. prophecies relating to the Second Advent.
9. It refers to that portion of the O.T. that is predicative prophecy.
10. Predicative prophecy falls into two broad categories: fulfilled and unfulfilled.
11. The adjective translated “made more sure” is the comparative form of βέβαιος (*bebaios*, steadfast, sure).
12. “More sure” is the translation in the NASB.
13. The question is, in what sense were the O.T. prophecies regarding the Second Coming “made more sure”?

14. What happened on the Mount of Transfiguration “confirmed”, or “validated”, what was written in the O.T. prophetic word.
15. Had this event not occurred, the O.T. prophecies would have been just as reliable.
16. The transfiguration simply added validity to something that is inviolable.
17. Peter, James, and John (3 witnesses) had a confirmation that was made available to no other persons (hence the “we”).
18. “To which” refers to O.T. prophecy pertaining to the Second Coming.
19. Peter compliments the readers on their understanding and faith in that body of revealed truth.
20. The words “you do well to pay attention”, or “you do well paying attention”, refers to their positive volition towards “the prophetic word” in particular.
21. The present participle “pay attention” is προσέχω (*proscleo*), which means, literally, “to have before”.
22. The word also occurs in the *Apocalypse of Peter* as a description of hell.
23. The words “as to a lamp” draw a comparison.
24. Bible prophecy is “a lamp” which provides light in an otherwise “dark place”.
25. The “dark place” is cosmos diabolicus.
26. The adjective “dark” (αύχμηρός, *auchmeros*) occurs only here and means “squalid, dirty, dark, murky”.
27. The devil’s world is truly a dismal place when viewed from the divine viewpoint or by contrast to the coming kingdom of God.
28. The metaphor of Scripture as a torch illuminating a murky room, is both well known and apt (cf. Ps.119:105).
29. The light shows up the dirt and provides an alternative world view for those who are positive.
30. We are to walk by the torchlight of prophecy “until the day dawns and the morning star arises in your hearts”.
31. What are we to make of this phrase?
32. “Until” (*heos*, adv. of time) refers to the advance of the Church Age.
33. “The day” refers to the Millennial Age bracketed by the Second Advent and the dissolution of the universe in preparation for the new creation (Mal.4:2; 2Pet.3:10).
34. The night refers to the Church Age and the Tribulation (cf. Rom.12:13).
35. The dawning of the day refers to the period of the Rapture generation (Laodicean era of the omega church) through the Tribulation to the Second Advent.
36. Its day dawns when history moves into the final generation.
37. The final generation is the time from the founding of the state of Israel until the Second Advent.
38. The whole period is a period of moral and spiritual darkness with the darkest night occurring just before dawn (Rapture generation and Trib.).
39. The full light of day begins with the sun arising on the eastern horizon (Second Advent) and its daytime circuit (1,000 yrs.).
40. The other astronomical metaphor Peter uses is the “morning star”, which is a reference to the star Venus.
41. The Greek noun is, literally, “the day-star” (φωσφόρος, *phosphoros*; compound from “light” and “to bring”).
42. In Rev.2:28 the Greek reads “the morning star” (τὸν ἀστέρα τὸν πρωϊόν, *ton astera ton proion*, the morning star), and in Rev.22:16 the reading is “the bright morning star”.
43. Venus, at certain times of the year, appears as a bright light appearing in the heavens just before dawn.
44. The “morning star” refers to Jesus Christ (Rev.22:16; cp. 2:28).

45. Christ will appear for the Church before the Millennial day begins.
46. Christ is both the morning, or day, star and the sun in astronomical symbolism.
47. Venus, with a magnitude that varies between -3.3 and -4.4 , is brighter than any other star or fixed star.
48. That's why at times it is the first "star" to appear in the evening, and at other times it is the last to disappear in the morning.
49. That is also why it is called the evening and the morning star.
50. At the time of its greatest brightness it can be seen in daylight.
51. It is clearly visible in the brightest dawn.
52. It can be seen when the sun rises.
53. In Greek literature *phosphoros* is applied not only to the morning star (i.e., Venus) but also to divine and royal persons.
54. The rising of the morning star in the hearts of believers refers to the awareness of specific prophetic signs that signal the return of Christ.
55. The verb "arises" (aor.act.subj. ἀνατέλλω, *anatello*, rise, shine forth) is used metaphorically of spiritual awareness of being a part of the Rapture generation.
56. Believers living before the specific signs were historical realities could have the understanding without the corresponding historical fulfillment.
57. The determinative sign is Israel's re-establishment as a nation among the nations.
58. From 70AD to 1948AD Israel was a non nation among the nations.
59. Ignorance of Bible prophecy has led many over the centuries of the Church Age to "cry wolf" with respect to Christ's coming.
60. Ignorance of the same prophecies has led others to deny that it is even possible to identify the final generation.
61. No national Israel, no coming of Christ, is our motto.
62. Just as the morning star is not always visible, so Christ's coming was not always possible.
63. For informed believers living in the Rapture generation, "the morning star" has arisen in their hearts.
64. For us, the prophetic word consists of the end-time prophecies of both the Old and New Testaments.
65. Old and New Testament prophecies have been, and continue to be, fulfilled so that all things can be in place so Christ can return.
66. Prophetic realization has been taking place since apostolic times.
67. Again, the prophecy that has turned the corner, so to speak, is the re-establishment of national Israel along with sovereignty over Jerusalem (1967).
68. The reality of Christ's private coming for the Church is in our "hearts" because we know the doctrine and because we live at this time.
69. We need to continue "to pay attention" to the "prophetic word" which was confirmed to three men when Christ was transfigured.

The Interpretation of Prophecy (v.20)

VERSE 20 But know this first of all (τοῦτο πρῶτον γινώσκοντες [*pro./demons., acc.nt.s., this, + adv., proton, “first of all”, as a matter of first importance, + pres.act.pt.n.m.p., ginosko, know*]), **that no prophecy of Scripture is a matter of one's own interpretation** (ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται [*conj., hoti, here used after a vb. of perception to introduce what is perceived, + adj.n.f.s., pas, all, every, + n.f.s., propheta, prophecy, + gen.f.s., graphe, writing; Scripture, + pres.dep.ind.3.s., ginomai, w/neg. + adj.gen.f.s., idios, one's own, + gen.f.s., epilusis; literally, a setting free, liberation; fig. of explaining what is obscure, as in an explanation, interpretation; IX*]),

The Source of Prophecy (v.21)

VERSE 21 for no prophecy was ever made by an act of human will (οὐ γὰρ προφητεία ποτέ ἠνέχθη θελήματι ἀνθρώπου [*neg., ou, + conj., gar, + n.f.s., propheteia, prophecy, + adv./indef., pote, ever, when used after a neg., + aor.pass.ind.3.s., φέρω, phero, carry; “was made”, + dat.nt.s., thelema, will, purpose, + gen.m.s., anthropos, man*]), **but men moved by the Holy Spirit spoke from God** (ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι [*conj., alla, but, + n.m.p., anthropos; “men”, + pres.pass.pt.n.m.p., phero, bring, bear, carry; “moved”, + prep., hupo, w/adj.gen.nt.s., hagios, holy, + gen.nt.s., pneuma, spirit, + aor.act.ind.3.p., laleo, speak, + prep., apo, w/gen.m.s., theos*]).

ANALYSIS: VERSES 20,21

1. Peter concludes this section on the importance of Bible prophecy first with a negative statement (v.20), followed by a positive statement (v.21), regarding the essential nature of Biblical prophecy.
2. The false teachers who scoff at the prophetic revelation regarding the coming of Christ disregard the literal grammatical approach to Biblical exegesis/interpretation.
3. The theological liberals do not take the Scripture seriously (and literally); they do not have a clue as to its proper understanding, which the true conservatives have, as the false prophets are out of sync with the Author – God the Holy Spirit.
4. The phrase “but know this first of all” (τοῦτο πρῶτον) means, in our idiom, “above all”, or “as a matter of first importance know this”.
5. The particular false teachers which are the focus of Peter’s polemic deny the integrity of the Scripture in general and the prophetic word in particular.
6. This has ever been the case.
7. These individuals have sprung up like weeds over the course of the Church Age.
8. But for those who hold to the validity of the WOG, there is a fundamental presupposition with respect to the nature of Scripture.
9. Peter declares “that no prophecy of Scripture is a matter of one’s own interpretation”.

10. This is another way of making reference to each and every prophecy found in Scripture.
11. The main challenge of v.20 concerns the meaning of the noun ἐπιλύσεως (*epiluseos*), translated “interpretation” in the versions.
12. This word, occurring only here in the N.T., means an emancipation, or a setting free.
13. It is used here in a figurative sense of an explanation or interpretation.
14. The cognate verb occurs in Mk.4:34 and Acts.19:39; in both instances its means to unravel a problem.
15. The two main ways of taking it are: first, no prophecy (Biblical) arises from the prophet’s own interpretation or derivation; and second, no prophecy is to be understood by private or self-generated interpretation.
16. The second view is the preferred, as seen in the fact that the false teachers misinterpret Scripture (2Pet.2:1; 3:16).
17. Bible prophecy is neither given (v.21) nor interpreted rightly (v.20) by man; rather, the Holy Spirit is the director of both functions.
18. Verse 20 deals with the interpretative phase of prophetic understanding, while v.21 deals with how Bible prophecies were generated in the first place.
19. Peter reverses the order in these two verses.
20. The prophetic word does us no good unless it is interpreted accurately.
21. And since Bible prophecy has its origin in the mind of God, it cannot be properly understood apart from the assistance of the ultimate Author – God the HS.
22. In v.21 Peter draws our attention to the origin of the many prophecies of Scripture.
23. He begins by declaring that no “prophecy” ever “came by the will of man”.
24. He means, of course, “no prophecy of Scripture” (cf. v.20).
25. Over the course of man’s history, many prophecies have arisen that are the product of what Peter calls “the will (or volition) of man”.
26. God, through the prophet Ezekiel, condemned self-inspiration (Ezek.13:2,17).
27. Many prophesy, as seen in the above citation, in the name of God.
28. Salvation is not according to the assertion of human will (Jn.1:12).
29. Human history is jam-packed with false prophets and their prophecies.
30. Only the prophecies of Scripture are 100% reliable.
31. The problem is not with the content of Scripture, it is with the interpretation.
32. At both points (initial revelation to a prophet of God and GAP), God the HS is indispensable.
33. In v.21 Peter affirms that all the authors of Scripture were “men moved by the Holy Spirit.”
34. The “men” are the various authors of the Old and New Testaments who “spoke from God”.
35. The aorist indicative third person plural of “spoke” (λαλέω) means to communicate a message.
36. This refers to the final product or the original autograph.
37. The verb “moved” points to the process of writing for posterity what had been revealed to them, whatever the medium (dreams, visions, etc.).
38. The present passive participle of the verb φέρω (moved) means to “carry”, or “bear along”.
39. The transmission was initiated by the HS, and the willing prophet wrote down (“spoke”) God’s complete and accurate revelation.
40. The third person of the Godhead was the divine agent that insured that the final product was exactly what God wanted apart from any admixture of error.
41. In the process, the individual prophet’s personality and writing style was preserved.
42. This process is no longer going on, with the completion of the book of Revelation.
43. Peter is presenting here the doctrine of the divine origin of Scripture in v.21.
44. A similar process is involved in the interpretation of the many prophecies of Scripture (v.20).

45. Verse 21 is perhaps the fullest and most explicit Biblical reference to the inspiration of the human authors of Scripture (cp. 2Tim.3:16).
46. No interest should be displayed in the psychology of inspiration.
47. Peter is not concerned with how they felt, or even how much they understood, but simply with the fact that they were bearers of God's message.
48. The relative parts played by the divine and human authors are not mentioned, but only the fact of their cooperation.
49. Peter uses an expressive verb ("moved by", or "carried along by") that is also used in Acts.27:15,17 of a ship carried along by the wind.
50. The prophets raised their sails, so to speak (they were obedient and receptive), and the HS carried their craft (individuality) in the direction He wished.
51. God spoke, men spoke.
52. Any sound doctrine will not neglect either the divine or human part of this truth, as is the case with the doctrine of the God-Man.
53. We should take into consideration all we can learn of the background of the human agent who cooperated with God.
54. Revelation was not a matter of robotic reception; it meant active cooperation.
55. The HS did not use robots; He used men.
56. Peter's understanding of divine inspiration is in marked contrast to his contemporary, the Jewish philosopher, Philo.
57. Philo saw it as a compulsive divine possession which turned the human writer into a *theophoros*, a "God-bearer" (*Mut. Nom. i*, p.609, *de Somn.* p.689).
58. There is no suggestion that the sacred authors were beside themselves like the analogy of the Bacchic frenzies cited by Philo; they were carried along in the path of God's will by their own willing consent.
59. God revealed His truth through personalities, as was demonstrated in the incarnation.
60. Moreover, He did not use just any men, but adjusted men who were dedicated to truth.
61. They were "moved", not because they were out of their minds (as the heathen imagine *enthousiasmos* in their prophets), but because they dared nothing by themselves, only in obedience to their infallible Guide, God the HS.
62. It should now be apparent that Peter has been replying to allegations by the false teachers: namely, that the apostles were purveying myths about Jesus, His power, and His coming.
63. To their contention that the apostles were purveying myths about Jesus, His power, and His coming, Peter says, "Not so: we were with Him at the transfiguration, we were eyewitnesses".
64. He then adduces the O.T. as a witness that is even more unimpeachable than the apostles' experience on the Mount of transfiguration.
65. But the false teachers respond by rejecting the authority of Scripture, denying its divine origin, and saying that the human authors simply advanced their own ideas.
66. So Peter responds by simply asserting that Scripture indeed has a divine origin, and when the writing prophets "spoke from God" they were men in touch with God, who used them as His spokesmen.
67. This should be the position we should fall back on when facing liberal critics and various apostates.

END: SECOND PETER CHAPTER ONE

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