



III. THE PRESENT WARNING OF PETER (2 Peter 1:19-21)

A. The Superiority of the Witness (2 Peter 1:19)

1. The comparison of the witness
 - a. The previous witness (2 Peter 1:16-18)
 - b. The additional witness
 - (1) Its addition declared—"We have also"
 - (2) Its superiority declared—"a more sure word"
 - a) One would think it impossible to have something more SURE than an eyewitness account.
 - b) However, the current witness of which Peter spoke was said to be "more sure" than his eyewitness account.
 - c) This declaration is not merely the words of Simon Peter, but of the Lord Himself working in and through Simon Peter. In other words, this is the Lord's testimony.
2. The identity of the witness—"word of prophecy"
 - a. In order to get a basic understanding of what we are dealing with, it would be wise to consider the biblical usage of words such as *prophet(s)*, *prophesy*, *prophecy*, etc..
 - (1) When we think of a prophet, we often think specifically of one who foretold the future.
 - (2) While this may be something that prophets did, it is not the basic idea of the role of a prophet.
 - (3) In fact, the simplest understanding of the role of the prophet comes from considering a historical account of what prophets were called before they were called prophets (1 Samuel 9:9).
 - a) Historically, prophets were called *Seers*.
 - b) Their importance was stated as such, "(Beforetime in Israel, when A MAN WENT TO INQUIRE OF GOD, thus he spake, Come, and let us go to THE SEER."
 - c) In other words, the *seer*, now called a *prophet*, inquired of God on behalf of others and gave the message received from the Lord to his audience (see Numbers 12:6; Deuteronomy 18:18; 2 Chronicles 36:12).
 - d) The emphasis of his work is typically on the delivery of the word of God to man. In fact, it has been said that:
 - i) The *priest* went to God on behalf of the people.
 - ii) The *prophet* went to the people on behalf of God.
 - e) Note: It is not an accurate comparison to align the ministry of the Old Testament prophet to the New Testament preacher. The prophet received previously unknown words from the Lord and gave them to men. The prophet's ministry declined in conjunction with the progression of the canon of scripture. The completion of this canon put the prophet out of work.



- c. For additional insight, consider the relation of the words *prophesy* and *prophecy* to the office of the prophet.
- (1) The word *prophesy*, and its variations, is a verb and speaks of the action of the prophet.
 - a) Generally speaking, prophets prophesied (1 Samuel 10:5, 10-11; 1 Samuel 19:20; 1 Kings 22:10, 12; 2 Chronicles 18:9, 11; Ezra 5:1; Ezra 6:14; Isaiah 30:10; Jeremiah 2:8; Jeremiah 5:31; Jeremiah 14:14-15; Jeremiah 23:13, 16, 21, 25-26; Jeremiah 27:14-16; Jeremiah 28:6, 8-9; Jeremiah 37:19; Ezekiel 13:2, 16; Ezekiel 38:17; Amos 2:12; Zechariah 13:4; Matthew 11:13; 1 Peter 1:10).
 - b) The act of prophesying involved the public proclamation of information that had previously been hidden or unknown.
 - (2) The word *prophecy*, and its variations, is a noun and speaks of the product of the prophet or the result of his prophesying.
 - a) To put all the pieces together, prophets prophesy prophecy.
 - b) As stated above, prophecy is the product when prophets prophesy. This can be the written account of the verbal prophesy (2 Chronicles 9:29; Revelation 1:3), but the emphasis remains on the spoken word (Romans 12:6; 1 Corinthians 13:8; Revelation 11:6).
- d. All things considered, the “word of prophecy” could include either the written or spoken communication of God’s revealed word. In the end, the emphasis is most commonly upon that which was spoken.
- e. To illustrate:
- (1) Peter personally saw the majesty of Jesus Christ on the holy mount, commonly called the mount of transfiguration, and he personally heard the audible voice of God (which could be construed as God prophesying) declaring His love and appreciation of His Son Jesus.
 - (2) Afterwards, Peter, and others, spoke or wrote of the account of what they had seen. When they did, they did so at the behest of the Lord and with the words He provided to testify of the event. This communication of the initial event was prophecy.
 - (3) The testimony of 2 Peter 1:19 is that God Himself declared the latter witness of the event to be “more sure” than the actual event. If this be true, it follows that:
 - a) The spoken then written record of the creation is more sure than the actual event of the creation.
 - b) The spoken then written record of Red Sea crossing is more sure than the actual event of the Israelites crossing the Red Sea.
 - c) The spoken then written record of the birth, life, death, and subsequent resurrection of the Lord Jesus is more sure than the actual events.
 - d) Etc.



3. The importance of the witness
 - a. The nature of the admonition—"ye do well that ye take heed"
 - (1) The action desired—"take heed"
 - a) To *take heed* to something is to give careful attention to it.
 - b) In the present context, it emphasizes giving attention in receiving, listening to, and obeying the "word of prophecy."
 - (2) The commendation heaped—"ye do well"
 - b. The likeness of the admonition—"as unto a light that shineth in a dark place"; Note: The point communicated was that Peter's audience was to give heed to the word of prophecy spiritually speaking in the way they would physically to a light that shined in a dark place.
 - c. The duration of the admonition
 - (1) Until the day dawn
 - (2) Until the day star arise in your hearts
 - (3) Note: These phrases complete the picture given.
 - a) The word of prophecy was to be viewed as the saints' light until the time in which the Lord Jesus Christ would return and offer fuller and greater light.
 - b) This was not to diminish the light of the word of prophecy, but to point to a time when the saints' knowledge and understanding would be further perfected by the presence of the very One to whom the word of prophecy pointed.
 - c) The mention of the "day star" is obviously a reference to Jesus Christ.
 - i) As it pertains to the earth, the day star is the same as the morning star and it points to the star that introduces the morning.
 - (a) The scripture identifies the start of the day as the spring of the day (1 Samuel 9:26; Judges 19:25).
 - (b) As the ruler of the day, the sun is known as "the dayspring" (Job 38:12) or "the day star" (2 Peter 1:19).
 - (c) These connections demonstrate that the Bible categorizes the sun as a star (see also 1 Corinthians 15:41).
 - ii) As it pertains to the spiritual truths at hand, the day star is a person.
 - (a) There is no doubt that the "morning star" is Jesus (Revelation 22:16).
 - (b) He is also known as "the Sun of righteousness" (Malachi 4:2).
 - (c) He is also known as a coming "Star out of Jacob" (Numbers 24:17).
 - (d) All of these point to a future coming of the Lord. This concept of a greater light coming is also alluded to in 1 Corinthians 13:12.



B. The Provision of the Witness (2 Peter 1:20-21)

1. The declaration of the provision (2 Peter 1:20)
 - a. The certainty of the declaration—"Knowing this first"
 - (1) The claim—"We have also a more sure word of prophecy"
 - (2) The validation—"Knowing this"
 - a) Peter's claim of the superiority of this word of prophecy was not a baseless claim.
 - b) The forthcoming statements were the evidence supporting his claim.
 - c) Note: It should likewise be stated that our belief in the perfection of the words of God is not a baseless or factless belief, but is very much supported by the evidence within scripture itself.
 - b. The substance of the declaration
 - (1) The prophecy of the scripture
 - a) Remember that prophets prophesy prophecy. In other words, prophecy is the product when prophets prophesy. This can be the written account of the verbal prophesy, but the emphasis remains on the spoken word.
 - b) All things considered, the "word of prophecy" could include either the written or spoken communication of God's revealed word.
 - c) Based upon the immediate context, the phrase "prophecy of the scripture" seems to point to the initial proclamation of the revealed words of God, which became known as scripture (Matthew 26:56; Luke 24:27; Romans 1:2; Romans 16:26; 2 Timothy 3:16).
 - (2) The protection of the scripture
 - a) The nature of the protection—it was not "of any private interpretation"; Note: In other words, the proclamations of what would become scripture were not left to the whims of men but were directed and ordered to the minutest details by the Lord. This process will be further explained in the coming context.
 - b) The extent of the protection—"NO prophecy of the scripture"; Note: Apparently, the protection of scripture applied to ALL scripture.
2. The explanation of the provision (2 Peter 1:21)
 - a. The time of its giving—"in old time"; Note: At the time of the writing of this passage, the reference to scripture was likely that of the Old Testament.
 - b. The means of its giving
 - (1) NOT by the will of man
 - (2) INSTEAD holy men of God spake as they were moved by the Holy Ghost (Numbers 16:28; 2 Samuel 23:2; 1 Peter 1:11)