

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at [pastorpat@waukeshabible.org](mailto:pastorpat@waukeshabible.org).

**Date:** September 7, 2014

**Sermon Title:** “The Dependability of Prophecy in the Days of Heresy”

**Series Title:** A Study of 2 Peter and Jude

**Text:** 2 Peter 1:16-21

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: September 7, 2014  
 Title: "The Dependability of Prophecy in the Days of Heresy"<sup>1</sup>  
 Text: 2 Peter 1:16-21  
 Theme: The Sure Word: Jesus is the Word of God incarnate and the Bible is the Word of God inscribed (1:16-21).

### Introduction:

Peter's "Fish" tale. Many of us are familiar with someone who tells a tall tale about their fishing adventures that at best are "fishy" and at worst are mere entertainment. Often in the telling of tall tales, we use the word "whopper." A whopper is, "A thing that is extremely or unusually large: *the novel is a 1,079 page*" or "A gross or blatant lie: *he's telling whoppers.*" The Biblical Storyline is either the truth or a whopper of a tale.

The Scots preacher "Rabbi" John Duncan (1796–1870), around 1859–60,<sup>2</sup> said it this way, "Christ either deceived mankind by conscious fraud, or He was Himself deluded and self-deceived, or He was Divine. There is no getting out of this trilemma. It is inexorable."<sup>3</sup> Perhaps the most popular presentation of such thinking is by C.S. Lewis. "C. S. Lewis was an Oxford medieval historian, popular writer, Christian apologist, and former atheist. He used the argument outlined below in a series of BBC radio talks later published as the book *Mere Christianity*."<sup>4</sup>

"I am trying here to prevent anyone saying the really foolish thing that people often say about Him: I'm ready to accept Jesus as a great moral teacher, but I don't accept his claim to be God. That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic — on the level with the man who says he is a poached egg — or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God, or else a madman or something worse. You can shut him up for a fool, you can spit at him and kill him as a demon or you can fall at his feet and call him Lord and God, but let us not come with any patronising nonsense about his being a great human teacher. He has not left that open to us. He did not intend to. ... Now it seems to me obvious that He was neither a lunatic nor a fiend: and consequently, however strange or terrifying or unlikely it may seem, I have to accept the view that He was and is God."<sup>5</sup>

Regardless of what we might think about the biblical storyline, it is a whopper. How we view this determines our eternal destiny as either with God or without God, for the Bible tells a single *Story* and at the center of this is Jesus. The central focus of all Scripture is the Lord Jesus Christ. Jesus is the Word of God incarnate and the Bible is the Word of God inscribed.

What Peter notes as the fulfillment of ancient promises in verses 16-18 is from an ancient text (vv. 19-21). "The cornerstone of evangelical theology lies in its confession of the inspiration and authority of the Bible, as the revealed 'Word of God Written.'"<sup>6</sup>

**"General idea:** The main theme of Peter's message is stated here, to pay attention to Christ, not to falsehoods."<sup>7</sup>

Peter's death is imminent. His desire is to see the church continue in faith. He assures them he will leave a testament in his wake as a resource to enable faith. There is a shift in his writing. He is aware of those who deny Christ and reject His coming. In verses 16-18, he speaks with certainty of the glorified Christ. Jesus is the fulfillment of the Seed Promise and the completion of the Blood Picture. What the Scripture speaks of (vv. 19-21), Jesus fulfills and completes (vv. 16-18).

Jesus is the Word of God incarnate and the record we hold in our hands and listen to read is the Word of God inscribed. This is the thrust of our present study.

"Peter makes three main points with profound implications:

1. Peter reminds them of what he and the other apostles have already taught them. Repetition is important for stability.
2. Peter's authority, ultimately, comes from God himself speaking and authenticating Jesus' life and ministry.
3. The authority of Scripture is based on God himself speaking through the prophets."<sup>8</sup>

### **THE BIG PICTURE:**

1. Introduction (1:1-2)
2. The Christian's Nature: The Work of God (1:3-11)
3. The Christian's Nurture: The Word of God (1:12-21)
4. The Christian's Nemesis: The Attack of False Teachers (chap. 2)
5. The Christian's frontline: The Lord's Return (3:1-16)
6. Conclusion (3:17-18)

It is of interest to note how we use the Bible to prove the Bible. Yet, the Bible testifies to its own authenticity and authority. "It is important to note that texts like 2 Timothy 3:16 and 2 Peter 1:19-21 are not isolated statements but articulate a doctrine taught throughout Holy Scripture. What is recorded in Scripture comes from God; the very recording has taken place under a divine superintendence."<sup>9</sup>

From last week's study, we noted how our passage has one point with two support ideas. "Today's passage is one of the most important texts that we have regarding the inspiration of Scripture. Though the Holy Spirit used the individual personality and writing style of each biblical author to create the distinctive books of the Bible, He did so in a way that renders the text both authoritative and unified in its teaching."<sup>10</sup> We will look at each part separately. Today, we will consider the sure Word from verses 16-21.

- A Ready Reminder : Remember the *Story* (1:12-15)
- The Sure Word : Jesus is the Word of God incarnate and the Bible is the Word of God inscribed (1:16-21)

"In an effort to validate the "power and coming" of Christ, Peter reminds his audience that the disciples were eyewitnesses to the transfiguration. He actually uses a first-person-personal-

pronoun to emphasize, “we ourselves heard” a voice that exalted Christ in the glorious event. This event is treated as a historical and spiritual reality which confirms the certainty of the future *parousia* of Christ. The transfiguration actually happened and was observed. It is not legend or a mythical tale used much later to deify a crucified Messiah. In Peter’s mind, the disciples witnessed many mysterious things that present overwhelming evidence of the divinity of Jesus of Nazareth.”<sup>11</sup>

### Outline:

Verse 16 through 21 explains the means of remembering. Verse 16 speaks of those who do follow cunningly devised fables. In verses 16-18, Peter references the Mount of Transfiguration. Peter contrasts his experience with the written Word of God and assures his audience that the written Word has more staying power than his testimony of his encounter with the living Christ.

Now, in the face of criticism from false teachers, who state that the Christian message is a human invention, Peter defends his preaching about Jesus: “We did not follow cleverly invented stories (*mythos*) when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.” (1:16) “Stories” (NIV), “fables” (KJV), or “myths” (NRSV) is the Greek noun *mythos*, from which we get the English word “myth.” Originally *mythos* referred to “speech, conversation” and also to “narrative” or “story” without any distinction of whether it was fact or fiction. Later it referred to fictional narrative as opposed to *logos*, the truth of history. In our passage we see this sense, where *mythos* means “tale, story, legend, myth.” There’s a similar accusation in 2 Clement 13:3: “They [opponents of Christianity] turn to blasphemy, saying that it is a myth (*mythos*) and a delusion.” What in particular did the false teachers ridicule? They scoffed that Christians’ claim that Jesus would actually return in the Second Coming -- at “the power and coming of our Lord Jesus Christ” (1:16). Peter responds to their criticisms in 3:1-13.<sup>12</sup>

“(a) It symbolized and foreshadowed both the resurrection and *parousia*. (b) It was a temporary unveiling of the Son of God’s eternal glory. (c) That this glory was *seen* and not just expounded on was so that “the disciples could taste in part what could not be fully comprehended” (Calvin). That is, as the old Chinese proverb says, ‘A picture is worth a thousand words.’ (d) Moses and Elijah were a part of the picture to show both continuity with the OT in the ministry of Jesus and his own uniqueness and absolute authority (hence he alone wore the brilliant clothing, and he alone is identified from heaven as the one to be obeyed). (e) The cloud was a continuation of the *Shekinah* glory: the presence of God has returned fully in the person of Jesus Christ.”<sup>13</sup>

“The fact that the Lord Jesus would thus return, it is clear, had been denied by some among those to whom this epistle was addressed, and it was important to state the evidence on which it was to be believed. The grounds on which they denied it (2Pe 3:4) were, that there were no appearances of his approach; that the promise had not been fulfilled; that all things continued as they had been; and that the affairs of the world moved on as they always had done. To meet and counteract this error--an error which so prevailed that many were in danger of ‘falling from their own steadfastness,’ (2Pe 3:17,)--Peter states the proof on which he believed in the coming of the Saviour.”<sup>14</sup>

Why does Peter make much of this experience?

“In the third year of His preaching, the Lord Jesus often spoke to His disciples of His approaching passion and His glorious Resurrection. So that His impending passion would not totally weaken His disciples, the Savior wanted to show them His divine glory before His passion on the Holy Cross.”<sup>15</sup>

“Next to Jesus appears Moses and Elijah. Moses represents the law. Elijah represents the prophets. Jesus is the fulfillment of all law and of all prophecy. He is the final completion of the whole of Old Testament; He is the fullness of all divine revelation.”<sup>16</sup>

Just as Moses came off Mt. Sinai with the Word of God, so also Jesus comes off Mt. Hermon with the Word of God. Both received revelation and both brought a sure Word.

“The presence of these prophets triggers the eschatological promise of the coming of Elijah (6:15; 8:28) who was taken to heaven without dying (2 Kgs 2:11) and was expected as a forerunner to the new age (Mal 3:23-24). Moses had an experience where his face was left radiant from the glory of God (Exod 34:35). He prophesied in eschatological hope that a prophet greater than himself would come (Deut 18:15-19). The appearance of these two prophets symbolizes the arrival of the messianic age. The suffering and rejection of these prophets prefigure the experiences of the passion of Christ.”<sup>17</sup>

#### I. Jesus is the Word of God incarnate (vv. 16-18).

First, Peter did not fabricate the *Story* he tells. He reports what he witnessed (v. 16). Peter was at the Mount of Transfiguration. Peter shares what he knows.

The false prophets/teachers denied Jesus as God, as Savior, as alive, and coming again. As such, they had no fear of accountability and judgment. Because of this denial, they lived immoral lives. It is for this reason the apostle John writes,

- <sup>1</sup> See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. <sup>2</sup> Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. <sup>3</sup> And everyone who has this hope fixed on Him purifies himself, just as He is pure. (1 John 3:1-3)

And Peter wrote,

- <sup>13</sup> Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. <sup>14</sup> As obedient children, do not be conformed to the former lusts which were yours in your ignorance, <sup>15</sup> but like the Holy One who called you, be holy yourselves also in all your behavior; <sup>16</sup> because it is written, “YOU SHALL BE HOLY, FOR I AM HOLY.” <sup>17</sup> If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; <sup>18</sup> knowing that you were not redeemed with perishable things

like silver or gold from your futile way of life inherited from your forefathers,<sup>19</sup> but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. (1 Pet. 1:13-19)

If nothing the Bible says about Jesus is true, then we are unreasoning animals, born as creature of instinct to be captured and killed (2 Peter 2:12). The unbelieving accuse the Church of fabricating the *Story* of Jesus.

Peter speaks of the transfiguration as fulfillment of Old Testament prophecy. What the prophets spoke of, Jesus fulfills. Jesus is the Word of God incarnate. He is the substance casting all shadows.

The word “did not follow” occurs three times in the New Testament and all by Peter in 2 Peter (1:16; 2:2, 15). It is the intensive word used for “following Jesus” found throughout the New Testament. Peter says, “I was not a disciple/follower of evil.” In contrast to such things (**alla**), we experienced/eyewitnesses of His majesty.

“Though most translations construe the word *parousia* here as ‘coming’ and hence to suggest a reference to the second coming or return of Jesus, the normal root sense of this word is ‘presence.’ Given the context and the clear allusions to the event of the Transfiguration, the word here must rather refer to the authority and power that resides in the affirmation of the “presence” of the Lord Jesus Christ with his disciple community.”<sup>18</sup>

“It is worthy of remark that our blessed Lord, who came to give a new law to mankind, appeared on this holy mount with splendour and great glory, as God did when he came on the holy mount, Sinai, to give the old law to Moses. And when the voice came from the excellent glory, This is my Son, the beloved One, in whom I have delighted; hear him: the authority of the old law was taken away. Neither Moses nor Elijah, the law nor the prophets, must tabernacle among men, as teaching the whole way of salvation, and affording the means of eternal life; these things they had pointed out, but these things they did not contain; yet the fulfilment of their types and predictions rendered their declarations more firm and incontestable.”<sup>19</sup>

“So Peter’s first point is, we have the solid foundation of the prophetic word, which was further confirmed by the apostles’ experience of seeing Jesus’ glory on the mount of transfiguration.”<sup>20</sup>

“What difference does this make for the doctrine of Christ?

Western Christianity in many places is struggling for survival against a deadly secularism that smothers any sense of transcendence or mystery, too much of which has penetrated its own ranks. The Church needs to regain the vision of Christ on the mountain, the light in which we see light, the echo of the divine voice acclaiming Jesus the beloved Son—the biblical symbolism of a majestic, incarnate, crucified God as the only source of hope for the transfiguring of a disfigured world.<sup>21</sup>

The transfiguration affirms the church’s eschatological hope in the resurrected Christ, as the One who is greater than all the prophets—equal only to God—who reigns the universe supreme.”<sup>22</sup>

## II. The Bible is the Word of God inscribed (vv. 19-21).

*“The Holy Scriptures are our letters from home.”— Augustine of Hippo<sup>23</sup>*

This Word from God is sure (v. 19a), necessary (v. 19b), powerful (v. 19c), and enduring (v. 19d). Verses 20 and 21 speak of how this Word came from God to man.

“The meaning of the apostle appears to be this: The law and the prophets have spoken concerning Jesus Christ, and Isaiah has particularly pointed him out in these words: Behold my servant whom I uphold, my CHOSEN IN WHOM MY SOUL DELIGHTETH; I have put my Spirit upon him, and he shall bring forth judgment to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and THEM THAT SIT IN DARKNESS out of the prison house, Isa 42:1,7. Now both at his baptism, Mt 3:17, and at his transfiguration, Jesus Christ was declared to be this chosen person, God's only Son, the beloved One in WHOM HE DELIGHTED. The voice, therefore, from heaven, and the miraculous transfiguration of his person, have confirmed the prophetic doctrine concerning him. And to this doctrine, thus confirmed, ye do well to take heed; for it is that light that shines in the dark place-in the Gentile world, as well as among the Jews; giving light to them that sit in darkness, and bringing the prisoners out of the prison house: and this ye must continue to do till the day of his second, last, and most glorious appearing to judge the world comes; and the day star, **fwsforov**, this light-bringer, arise in your hearts-manifest himself to your eternal consolation. Or perhaps the latter clause of the verse might be thus understood: The prophecies concerning Jesus, which have been so signally confirmed to us on the holy mount, have always been as a light shining in a dark place, from the time of their delivery to the time in which the bright day of Gospel light and salvation dawned forth, and the Son of righteousness has arisen in our souls, with healing in his rays.”<sup>24</sup>

### A. We have a Word made sure (v. 19a).

Jesus is the fulfillment of the Seed Promise and the completion of the blood picture.

“In the context of the Lord’s coming (v. 16), the ‘prophetic word’ refers to the Old Testament prophecies relating to ‘the day of the Lord,’ the day of judgment and salvation (Thomas Schreiner, *The New American Commentary, 1, 2 Peter, Jude* [Broadman], p.319).”

“‘The prophetic word.’ Cf. 1Pe 1:10, a reference to all the Messianic prophecies. Made more sure (**bebaioteron**). Predicate accusative of the comparative adjective **bebaios** (2Pe 1:10). The Transfiguration scene confirmed the Messianic prophecies and made clear the deity of Jesus Christ as God's Beloved Son.”<sup>25</sup>

“These false teachers that 2 Peter opposed appear to have been teaching that the belief in the eschatological coming (*Parousia*) of Jesus Christ was a ‘cleverly devised myth’ (1:16) which it would be good to discard. Their reasoning seems to have been that Jesus’ return was expected during the lifetimes of the first Christian generation. Since by their time this generation had died without seeing the *Parousia*, this expectation must have been false. (See 3:4—‘Where is the promise of his coming? For ever since the fathers [probably a reference to Peter's generation] fell

asleep, all things have continued as they were from the beginning of creation.’) From the perspective of the author of 2 Peter, this abandonment of the expectation of the *Parousia* (and its related expectation--eschatological judgment) is ethically disastrous. In a passage that is so unreservedly damning that it is almost difficult to read, he criticizes these false teachers for being corrupt and sinful...and worse still, hoodwinking others into joining them in their corruption (2:10b-22).”<sup>26</sup>

“2 Peter 1:16-20 grounds the expectation of the eschatological return of our Lord in the experience of Peter, James and John on the Mount of Transfiguration. That expectation is understood as having significant daily behavioral consequences which (ought to) distinguish Christians from an unholy world.”<sup>27</sup>

“In conversation with the Hebrew Bible passage, a theme of divine splendor on the mountain recurs. In the case of the Hebrew Bible, Moses alone enters that cloud; in the New Testament, Jesus is accompanied by three witnesses. One could use these two texts to tie together the splendor of the gift of the law and of the gift of the son, two markers of God's covenant with humanity. This could be underscored by comparing what Moses brings off the mountain -- the Law -- with what Christ brings off the mountain -- his own body; both of these serve as the vehicles of divine relationship with the community of faith.”<sup>28</sup>

#### B. We have a Word demanding attention (v. 19b).

The word for “pay attention” means, “To hold the mind towards, i.e. pay attention to, be cautious about, and apply oneself to.”

#### C. We have a Word that is light in a dark place (v. 19c).

The Word of God is sufficient until such a time as Jesus returns and we dwell in His “physical” presence henceforth and forever more.

“The battleground in Peter's day and ours centers on our own worldview and understanding of the authority of Scripture.”<sup>29</sup>

“‘Morning star’ (NIV, NRSV) or ‘day star’ (KJV) is the Greek noun *phōsphoros* (from which we get our English word).”<sup>30</sup>

Second, the Word brought by Peter is authoritative and binding. It is more “sure, stable, firm.” The contrast is with his experience. What Peter experienced is secondary to the Word of God.

Third, the Word brought by Peter is necessary and enduring.

#### D. We have a Word that is self-deciphering (v. 20).

This is the analogy of faith. Scripture interprets Scripture. The Scripture does not need us to make it clear. It is clear in itself.



“First, it is important to note that the comments here are not about the ‘writing’ or ‘writers’ of scripture, as frequently they are so taken. The term *epilysis* at the end of verse 20 is a technical term that refers not to the writing but rather to the task of ‘unlocking,’ ‘deciphering,’ or ‘explaining’ of a written text, as the translation of ‘interpretation’ has accurately captured. Hence this means that once again (as in verse 19) the reference to ‘prophecy of scripture’ is not to the ‘writing’ but rather to the gift of clearly and accurately ‘unlocking’ and witnessing to the message of scripture.”<sup>31</sup>

- Likewise, ye wives, be in subjection to your **own** husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; (1 Pet. 3:1)
- For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their **own** husbands: (1 Pet. 3:5)
- Knowing this first, that no prophecy of the scripture is of any **private** interpretation. (2 Pet. 1:20)
- But was rebuked for **his** iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. (2 Pet. 2:16)
- But it is happened unto them according to the true proverb, The dog is turned to his **own** vomit again; and the sow that was washed to her wallowing in the mire. (2 Pet. 2:22)
- Knowing this first, that there shall come in the last days scoffers, walking after their **own** lusts, (2 Pet. 3:3)
- As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their **own** destruction. (2 Pet. 3:16)
- Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your **own** steadfastness. (2 Pet. 3:17)

The Scripture interprets itself. There is a common or known understanding of Scripture. No one person is capable of creating the precious faith common to all.

E. We have a Word that is divine in origin (v. 21).

“For (gar). The reason for the previous statement that no prophet starts a prophecy himself. He is not a self-starter. Came (ênechthê). First aorist passive indicative of pherô (verses 2Pe 1:17). By the will of man (thelêmati anthrôpou). Instrumental case of thelêma. Prophecy is of divine origin, not of one's private origination (idias epiluseôs). Moved by the Holy Ghost (hupo pneumatou hagiou pheromenoi). Present passive participle of pherô, moved from time to time.”<sup>32</sup>

In contrast to the false prophets whose instruction is the product of their own wills, his Word comes through him by the power of the Holy Spirit.

The will of man and the will of God are set in contrast [**alla**].

“‘Scripture’ is the Greek noun *graphē* (from which we get our English word ‘graphic’), a general word for ‘a brief piece of writing.’ However, where *graphē* is used in the New Testament, it *always* refers to the sacred Scripture of the Old Testament. Later, the word also began to be used of the Gospels of the New Testament. (Note, however, that in 2 Peter 3:16, Paul's epistles are compared to ‘the other Scriptures’). But the word that best helps us understand what Scripture is all about is the Greek verb *phero*. It is translated ‘carried along’ (NIV) or ‘moved’ (KJV, NRSV). The basic meaning is ‘to bear or carry.’ Here it means, ‘be moved, be driven, let oneself be moved.’ [17] The word almost comes to mean ‘inspiration,’ where God breathes out the Word. This is a fascinating maritime metaphor, used of a ship carried along by the wind (see Acts 27:15, 17). ‘The prophets raised their sails, so to speak -- they were obedient and receptive -- and the Holy Spirit filled them and carried their craft along in the direction he wished.’”<sup>33</sup>

“A similar view of inspiration is found in 2 Timothy: ‘All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man (*anthropos*) of God may be thoroughly equipped for every good work.’ (2 Timothy 3:16-17) ‘God-breathed’ (NIV), ‘given by inspiration of God’ (KJV), and ‘inspired by God’ (NRSV) is the Greek compound adjective *theopneustos*, formed from the word *theos*, ‘God’ and *pneō*, ‘blow, breathe, exhale’ Under the influence of the Latin Vulgate rendering *inspirata*, the word ‘inspired’ is a common English translation. However, the basic idea is “rooted in the idea of the creative breath of God.”<sup>34</sup>

Such movement by the Holy Spirit is not what we might speak of today when we speak of His impressions on our lives. This is the power and ministry of the Holy Spirit that produces revelation and inspiration.

This is an interesting topic because the Bible speaks of the prophetic gift existing in the eschatological Church. If our canon is closed, what role does this type of prophecy have?

This issue is crucial in light of the false prophets. There is a standard judging everyone. First Peter 1:17 tells us it is God.

We must see what we just studied in light of what is about to unfold in chapter 2. There are those claiming to speak for God, but are false prophets. Here is our difficulty, much of what we hear, as coming from God’s Word does not come from God’s Word.

If I held up a piece of genuine counterfeit money, you would struggle with seeing it as such. However, if I held up a piece of monopoly money and tried to pass it for real money, you would quickly identify it as fake.

The reason why our study of this text is so crucial is that identifying obvious falsehood is not the problem. The problem is the stuff that is really close to the truth, but is in fact, false.

Charles Haddon Spurgeon<sup>35</sup> made the statement, "Discernment is not a matter of simply telling the difference between what is right and wrong; rather, it is the difference between right and almost right."

John Murray<sup>36</sup> notes, "At the point of divergence<sup>36</sup> the difference between right and wrong, between truth and falsehood, is not a chasm but *a razor's edge*."<sup>37</sup>

Why do we teach expositional through the biblical text? Why do we offer you THE GOSPEL PROJECT? Why do we dig through various subjects on Wednesday nights? Why do we put together something like THE FAMILY LIFE CURRICULUM, or a host of other things? We do this so that your confidence would be in the Word of God who teaches us of the God of the Word. That is why.

Peter's statement concerning the revealed Word is counter to the message of the false prophets (2:1ff). In 2:1ff, he addresses the false prophets.

"There are many people today who claim that you can't trust the Bible. Their argument is that it was just written by men. These people refuse to submit their lives to the writings of scripture. There are other types of people who claim that you can read the Bible and it can mean different things to different people. They look at the scriptures like some sort of abstract piece of art that you can interpret however you wish. Peter refutes both of these views in the next few verses. The scriptures are from God. God has some very definite things to say to us. He never leaves important truths up to our imagination or up to our individual interpretation. God says what he means and means what He says."<sup>38</sup>

Our next study walks us right into the enemy's camp of falsehood.

### **Shepherding the Sheep:** (What is the NEXT STEP?)

1. Do you know the *Story* well enough to spot the fake?
2. Will you affirm with me that Jesus is the Word of God incarnate?
3. Will you affirm with me that the Bible is the Word of God inscribed?
4. If not, will you right now believe?

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<sup>1</sup> S. Lewis Johnson - [https://s3-us-west-2.amazonaws.com/slj/institute/new\\_testament/2Peter/03\\_SLJ\\_2Peter.pdf](https://s3-us-west-2.amazonaws.com/slj/institute/new_testament/2Peter/03_SLJ_2Peter.pdf)

<sup>2</sup> William Knight, *Colloquia Peripatetica*, 1870, page 109: Knight explains that the conversations quoted took place during the summers of 1859 and 1860.

<sup>3</sup> [http://en.wikipedia.org/wiki/Lewis%27s\\_trilemma#cite\\_note-4](http://en.wikipedia.org/wiki/Lewis%27s_trilemma#cite_note-4)

<sup>4</sup> [http://en.wikipedia.org/wiki/Lewis%27s\\_trilemma#cite\\_note-4](http://en.wikipedia.org/wiki/Lewis%27s_trilemma#cite_note-4)

<sup>5</sup> Lewis, C.S., *Mere Christianity*, London: Collins, 1952, p54-56. (In all editions, this is Bk. II, Ch. 3, "The Shocking Alternative.") Forty years earlier, G. K. Chesterton used a similar argument about someone else in his *The Napoleon of Notting Hill* (1904), where Adam Wayne is described this way: "He may be God. He may be the Devil. But we think it more likely as a matter of human probability that he is mad." See Cecil Chesterton, *G. K. Chesterton: A Criticism* (Seattle: Inkling, 2007), 26.

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- 6 <http://m.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/the-bible-inspiration-of.html>
- 7 <http://www.intotheword.org/apps/articles/?articleid=36067&columnid=3803>
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- 35 **Charles Haddon (C.H.) Spurgeon** (19 June 1834 – 31 January 1892) was a British Particular Baptist preacher. Spurgeon remains highly influential among Christians of various denominations, among whom he is known as the "Prince of Preachers". He was a strong figure in the Reformed Baptist tradition, defending the Church in agreement with the 1689 London Baptist Confession of Faith understanding, and opposing the liberal and pragmatic theological tendencies in the Church of his day. [http://en.wikipedia.org/wiki/Charles\\_Spurgeon](http://en.wikipedia.org/wiki/Charles_Spurgeon)
- 36 **John Murray** (14 October 1898 – 8 May 1975) was a Scottish-born Calvinist theologian who taught at Princeton Seminary and then left to help found Westminster Theological Seminary, where he taught for many years. [http://en.wikipedia.org/wiki/John\\_Murray\\_%28theologian%29](http://en.wikipedia.org/wiki/John_Murray_%28theologian%29)
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