

2 Peter 1:12-21

¹² Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have. ¹³ I think it right, as long as I am in this body, to stir you up by way of reminder, ¹⁴ since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me. ¹⁵ And I will make every effort so that after my departure you may be able at any time to recall these things.

¹⁶ For we did not follow cleverly devised 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, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased," ¹⁸ we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. ¹⁹ And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, ²⁰ knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. ²¹ For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

2 Peter Outline

- I. Remember the Greatness of Salvation (1:1-11)
- II. Trust the Certainty of Scripture (1:12-21)**
- III. Beware of Deceptive False Teachers (2:1-22)
- IV. Hope in the Promised Future (3:1-16)

Section Outline

- I. Remember the Greatness of Salvation (1:1-11)
 - A. The Great Source of our Salvation (Justification) (1:3-4)
 - B. The Great Journey of our Salvation (Sanctification) (1:5-8)
 - C. The Great Destination of our Salvation (Glorification) (1:9-11)
- II. Trust the Certainty of Scripture (1:12-21)
 - A. Peter's Passion (vs 12-15)
 - 1. His Heartfelt Exhortation (vs 12)
 - 2. His Rallying Cry (vs 13)
 - 3. His Sober Realization (vs 14)
 - 4. His Steadfast Pursuit (vs 15)
 - B. Peter's Illumination (vs 16-18)
 - 1. He didn't Deceive You (vs 16)
 - 2. Jesus is Indeed the Christ (vs 17)
 - 3. His Prime Testimony (vs 18)
 - C. Peter's Revelation (vs 19-21)**

C. Peter's Revelation (vs 19-21)

1. **Heed the Light of Scripture (vs 19)**
2. Don't Look Inward for Scripture (vs 20)
3. Be Confident of the Sure Source of Scripture (vs 21)

19 And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts,

How do you describe the Bible?

How does the culture describe the Bible?

"We're moments away. I think the culture is already there. And the church will continue to be even more irrelevant when it quotes letters from 2,000 years ago as their best defense," Rob Bell, former pastor

"(The Bible) is full of interest. It has noble poetry in it; and some clever fables; and some blood-drenched history; and some good morals; and a wealth of obscenity; and upwards of a thousand lies" Mark Twain

"The word GOD is for me nothing more than the expression and product of human weakness, the Bible a collection of honorable, but still purely primitive, legends which are nevertheless pretty childish. No interpretation no matter how subtle can (for me) change this." Albert Einstein

"To be fair, much of the Bible is not systematically evil but just plain weird, as you would expect of a chaotically cobbled-together anthology of disjointed documents, composed, revised, translated, distorted and 'improved' by hundreds of anonymous authors, editors and copyists, unknown to us and mostly unknown to each other, spanning nine centuries"

— Richard Dawkins, *The God Delusion*

"Prophetic" - Gr. προφητικός (prophētikos) - oracles, of the prophets, speaking the words of God

"Word" - Gr. λόγος (logos) - that which is said, speech, treatise, give account, message

John 1:1

In the beginning was the Word, and the Word was with God, and the Word was God

"More fully confirmed" (ESV) - Gr. βέβαιος (bebaios) **beb-ī-ōs** — guaranteed, sure, trustworthy, dependable (2 Peter 1:10 - be all the more diligent to **confirm** your calling and election)

Hebrews 2:2

² For since the message declared by angels proved to be **reliable** (bebaios), and every transgression or disobedience received a just retribution

So what is confirmed and why?

Previous... *"we were eyewitnesses...we were with him on the holy mountain"*

*“**And** we have the prophetic word more fully confirmed” (ESV)*

*“**So** we have the prophetic word made more sure,” (NAS)*

*“**And so** we have the prophetic word confirmed” (NKJ)*

*“**So** we have the prophetic word strongly confirmed” (HCB)*

*“**And** we have as more sure the prophetic word” (LSB)*

“**And**” - Gr. *kai* (*kai*) - conjunction - used over 8000 times in NT, about 7000 times as “*and*”

—accompanied(1), actually(2), after(2), again(1), again*(1), along(4), also(535), although(1), although*(1), besides*(1), both(37), both*(1), certainly(1), continue(1), either(2), else(1), even(132), forty-six*(1), if(1), including(1), indeed(20), indeed*(2), just(3), likewise(1), more*(2), moving about freely*(1), nor(4), now(2), only(2), only*(1), or(11), same(1), so(30), than(2), than*(4), then(105), though(1), though*(6), together(1), too(34), until(1), very(3), well(13), when(7), whether(1), while(1), whose*(1), without*(4), yet(9). Thomas, R. L. (1998). New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition. Anaheim: Foundation Publications, Inc.

Conjunction - Conditional? If-Then?

Did Peter’s witness of the Transfiguration confirm the scriptures? Make it more certain?

I don’t think so. The Old Testament scriptures had been around for 1500 years and held to be the Word of God. Peter heard the same voice of God from the cloud. One voice isn’t more authoritative than the other.

Peter continues to build his case on the veracity of scripture. You have God’s inerrant Word written by God’s holy Prophets (OT) and His chosen Apostles (NT). Peter’s experience and first-hand witness of the *parousia* (coming glory of Jesus) is absolutely authoritative and meant to solidify his words and writings as trustworthy to the believers in the first century church.

However in Peter’s rightly grounded humility, He immediately puts himself/his own experience (which arguably is the most exalted of all recorded time) under a greater, more reliable, steadfast, firm and confirmed source for 1500 years, the Prophetic Word of God, the bedrock of truth on which we stand.

God’s Word consistently declares itself to be truth

Psalm 119:160

¹⁶⁰ The sum of your word is **truth**,
and every one of your righteous rules endures forever.

John 17:17 (*High Priestly Prayer*)

¹⁷ Sanctify them in the truth; your word is **truth**.

Daniel 10:21 (*Daniel’s Vision after fasting for three weeks - probably Gabriel*)

²¹ But I will tell you what is inscribed in the book of **truth**: there is none who contends by my side against these except Michael, your prince.

Also Psalm 19:7, 1 Thessalonians 2:13

Questions

19 And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts,

“To pay attention” - Gr. προσέχω (*prosechō*) - be alert for, watch out, be on guard, beware, consider carefully, hold firmly to a belief

Clear exhortation to devote yourself fully to the Word of God

- Peter “Don’t hang on my words, look to Scripture!”
- This will go well with you, there’s a promise behind it

Scripture gives us MANY indications that these prophetic Words are safeguards for us

Matthew 4:4 (*Jesus’ answer to Satan during His Temptation*)

⁴ But he answered, “It is written,
“ ‘Man shall not live by bread alone,
but by **every word** that comes from the mouth of God.’ ”

1 Corinthians 10:11 (*Nation of Israel’s failings in the wilderness*)

¹¹ Now these things happened to them as an example, but they were **written down for our instruction**, on whom the end of the ages has come.

Isaiah 8:19-20 (*Yahweh rebuking Israel prior to Assyrian invasion*)

¹⁹ And when they say to you, “Inquire of the mediums and the necromancers who chirp and mutter,” should not a people inquire of their God? Should they inquire of the dead on behalf of the living? ²⁰ **To the teaching and to the testimony!** If they will not speak according to this word, it is because they have no dawn.

In an exhortation Peter told how to derive meaning from God’s Word—**pay attention to it. As a Light**, God’s written Word has validity and authority. In today’s experience-oriented societies many people, including some Christians, seek to determine or assess truth by the particular way God has worked in their own lives. But for Peter the splendor of his experience (with Christ at His transfiguration) faded as he spoke of the surety of the written revelation of the prophets.

Gangel, K. O. (1985). [2 Peter](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 868). Wheaton, IL: Victor Books.

“As a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts”

“Dark” - Gr. ἀχμηρός (*auchmēros*) - miserable, suggesting moral filth, dry, dusty, drought

- Not normal word for ‘dark’
- Only place used in NT

Psalms 119:105

¹⁰⁵ Your word is a **lamp** to my feet and a **light** to my path.

Psalms 119:130

¹³⁰ The unfolding of your words gives **light**; it imparts understanding to the simple.

Psalms 43:3

³ Send out your **light** and your truth; let them lead me;
let them bring me to your holy hill and to your dwelling!

“until the day dawns and the morning star rises in your hearts”

We know that Peter has been speaking about the power and coming of the Lord

- Scripture is full of references to the Day of the Lord (Isaiah 2:12-22, 13:6-16, Joel 2:1-2, Acts 2:16-20)
- This is another reference to the Second Coming but it’s a beautiful metaphor tying it to scripture

John 8:12

¹² Again Jesus spoke to them, saying, “I am the **light** of the world. Whoever follows me will not walk in darkness, but will have the **light of life.**”

Romans 13:12

¹² The night is far gone; the day is at hand. So then let us **cast off the works of darkness** and put on the **armor of light.**

Colossians 3:4

⁴ When Christ who is your life appears, then you also will appear with him in glory.

2 Corinthians 4:6

⁶ For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the **light** of the knowledge of the glory of God in the face of Jesus Christ.

“Morning Star” - Gr. φωσφόρος (phōsphoros) - day star, light giver, luminary

- Name for Venus because it’s the planet that leads the rising of the Sun
- The prophecy of Jesus referred to Him as a ‘star’

Numbers 24:17 “a **star** shall come out of Jacob, and a scepter shall rise out of Israel;”

Revelation 22:16

¹⁶ “I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright **morning star.**”

Some have argued against this referring to the Second Coming because of the ending *“in your hearts”*. They say this is just referring to salvation and sanctification in the life of a believer. That is certainly true but Peter’s consistent message in this first chapter is that there’s a rich welcome into the eternal kingdom when the Savior returns. It’s not one or the other but both-and. Our sanctification is complete at our glorification. We long for that day because we will not only be with our Lord but we will be like Him as well.

1 John 3:2

² Beloved, we are God’s children now, and what we will be has not yet appeared; but **we know that when he appears we shall be like him, because we shall see him as he is.**

So to summarize our first point, Holy Scriptures have been and still are a perpetual beacon, a lamp shining in the darkness of a morally corrupt world; a light anticipating the coming dawn when the Son will come in all splendor. The light of Scripture at that moment will disappear as it’s absorbed into the radiance of His majesty.

C. Peter’s Revelation (vs 19-21)

1. Heed the Light of Scripture (vs 19)
2. **Don’t Look Inward for Scripture (vs 20)**
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20 knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation.

“First” - Gr. πρῶτον (*prōton*) - before, earlier

- This is primary importance
- Let's get this settled once and for all

“Prophecy” - Gr. προφητεία (*prophēteia*) - inspired utterance, of the prophets

“Scripture” - Gr. γραφή (*graphē*) - writings

The word is found in Homer. It is used of the tearing of the flesh by a lance, and of engraving in tables. The sense of “carving,” “engraving,” is probably the original.

Schrenk, G. (1964–). [γράψω, γραφή, γράμμα, ἐγγράφω, προγράφω, ὑπογραμμός](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, p. 742). Grand Rapids, MI: Eerdmans.

“Comes” (ESV), “is a matter of” (NAS) - Gr. γίνομαι (*ginomai*) - come to exist, come to or acquire or experience a state, originate

“Interpretation” - Gr. ἐπίλυσις (*epilysis*) - explanation, literally “to release, to resolve an issue”, “unloosening”, unveiling
- no where else in NT

Jeremiah 23:32

³² Behold, I am against those who prophesy lying dreams, declares the Lord, and who tell them and lead my people astray **by their lies and their recklessness**, when I did not send them or charge them. So they do not profit this people at all, declares the Lord.

Ezekiel 13:2

² “Son of man, prophesy against the prophets of Israel, who are prophesying, and say to those who prophesy **from their own hearts**: ‘Hear the word of the Lord!’

1 Peter 1:10-11

¹⁰ Concerning this salvation, the prophets who prophesied about the grace that was to be yours **searched and inquired carefully**, ¹¹ inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.

Peter is making it clear that both the source and meaning of scripture does not originate with fallible man

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²¹ For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

Peter is now repeating himself for emphasis that the Prophetic word DID NOT come from man.

“Will” - Gr. θέλημα (thelēma) - desire, wish, purpose, decision, intent

Matthew 6:10 “¹⁰Your kingdom come, your **will** be done, on earth as it is in heaven.

“Man” - Gr. ἄνθρωπος (anthrōpos) - human being, human male

“Produced By” (aorist, passive, indicative) & “Carried along” (present, passive, participle) - Gr. φέρομαι (pheromai), **φέρω (pherō)** vb.; move, bring about, guide, lead into, sustain, endure

Luke 1:70 (*Zechariah prophesying at the birth of John the Baptist*)

⁷⁰ as **He spoke by the mouth** of his holy prophets from of old,

Hebrews 1:3

³ He is the radiance of the glory of God and the exact imprint of his nature, and he **upholds (pherō)** the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,

Acts 27:15

¹⁵ And when the ship was caught and could not face the wind, we gave way to it and were **driven along. (pherō)**

Human beings spoke, and they spoke with their own personalities and literary styles; hence inspiration does not require a dictation theory of inspiration. The words the prophets spoke, however, ultimately came from God. They were inspired, or “carried along,” by the Holy Spirit. Hence, Peter defended the accuracy of the prophecies in the Scriptures. Note that v. 20 speaks of “prophecy of Scripture,” so Peter’s words cannot be limited to oral prophecies.

Schreiner, T. R. (2003). *1, 2 Peter, Jude* (Vol. 37, pp. 323–324). Nashville: Broadman & Holman Publishers.

2 Timothy 3:16

¹⁶ All Scripture is breathed out by God (*theopneustos*) and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷ that the man of God may be complete, equipped for every good work.

They did not of themselves, or according to their own will, foolishly deliver their own inventions. The meaning is, that the beginning of right knowledge is to give that credit to the holy prophets which is due to God. He calls them the *holy men of God*, because they faithfully executed the office committed to them, having sustained the person of God in their ministrations. He says that they were *moved*—not that they were bereaved of mind, (as the Gentiles imagined their prophets to have been,) but because they dared not to announce anything of their own, and obediently followed the Spirit as their guide, who ruled in their mouth as in his own sanctuary.

Calvin, John., & Owen, J. (2010). *Commentaries on the Catholic Epistles* (pp. 390–391). Bellingham, WA: Logos Bible Software.

Additional Resources:

2 Peter 1:19

God's Word declares itself to be Truth

Psalm 19:7

⁷ The law of the Lord is perfect,
reviving the soul;
the testimony of the Lord is sure,
making wise the simple;

1 Thessalonians 2:13

¹³ And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers.

Strong suggestion to know the Word of God as a safeguard against false teachers

Psalm 17:4

⁴ With regard to the works of man, by the word of your lips
I have avoided the ways of the violent.

Acts 18:28

²⁸ for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.

Ephesians 6:11

¹¹ Put on the whole armor of God, that you may be able to stand against the schemes of the devil.

“As a lamp shining in a dark place”

Isaiah 9:2

² The people who walked in darkness
have seen a great light;
those who dwelt in a land of deep darkness,
on them has light shone.

“until the day dawns and the morning star rises in your hearts”

Matthew 24:30

³⁰ Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

Revelation 1:7

⁷ Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

Isaiah 60:1-3

60 Arise, shine, for your light has come,
and the glory of the Lord has risen upon you.
² For behold, darkness shall cover the earth,
and thick darkness the peoples;
but the Lord will arise upon you,
and his glory will be seen upon you.
³ And nations shall come to your light,
and kings to the brightness of your rising.

2 Corinthians 4:1-6

⁴ Therefore, having this ministry by the mercy of God, we do not lose heart. ² But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God. ³ And even if our gospel is veiled, it is veiled to those who are perishing. ⁴ In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. ⁵ For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. ⁶ For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Revelation 19:11-16

¹¹ Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. ¹² His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. ¹³ He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. ¹⁴ And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. ¹⁵ From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. ¹⁶ On his robe and on his thigh he has a name written, King of kings and Lord of lords.

1.32 φωσφόρος, ου *m*: a light-producing heavenly body, probably the morning star (a planet), but possibly the sun—'morning star.' ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν 'until the day dawns and the light of the morning star shines in your hearts' 2 Pe 1:19. The literal meaning of φωσφόρος is 'that which bears light,' but it is a conventional reference to the morning star, which in reality is not a star, but one of the brighter planets, usually Venus, but also Jupiter, Mars, Mercury, or even Saturn. Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 8). New York: United Bible Societies.

Numbers 24:17

17 I see him, but not now;
I behold him, but not near:
a **star** shall come out of Jacob,
and a scepter shall rise out of Israel;
it shall crush the forehead of Moab
and break down all the sons of Sheth.

Revelation 2:26-28 (To the Church in Thyatira)

26 The one who conquers and who keeps my works until the end, to him I will give authority over the nations, 27 and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father. 28 And I will give him the **morning star**.

Peter adds the fact that the star **arises in believers' hearts**. Christ will return in a blaze of physically visible, all-encompassing light that will affect everyone for blessing or cursing and change the millennial earth (3:10–13), eventually destroying the universe and replacing it with the new heavens and new earth (Rev. 20:11; 21:1). The reference to the **hearts** indicates His return will also transform believers into perfect reflections of the truth and righteousness of Christ and make them into the image of His glory (Rom. 8:29; Phil. 3:20–21; 1 John 3:1–2). At His second coming, Christ will replace the perfect temporal revelation of Scripture with the perfect eternal revelation of His person. He will fulfill the written Word and write it forever on the hearts of the glorified saints.

MacArthur, J. F., Jr. (2005). [2 Peter and Jude](#) (p. 64). Chicago: Moody Publishers.

Romans 8:29

29 For those whom he foreknew he also predestined to be **conformed to the image of his Son**, in order that he might be the firstborn among many brothers.

Philippians 3:20-21

20 But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, 21 who will **transform our lowly body to be like his glorious body**, by the power that enables him even to subject all things to himself.

1 Peter 2:9

9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

The day of the Lord is also described as the time when “the morning star rises in your hearts.” The “morning star” (*phōsphoros*) was a name for Venus in the ancient world. The reference here is almost certainly to the coming of Jesus Christ. Perhaps Peter alluded to Num 24:17, “A star will come out of Jacob; a scepter will rise out of Israel.” The text goes on to say that God’s enemies will be crushed, which fits the eschatological cast of Peter’s writing and the judgment awaiting the opponents. Peter said that the morning star “rises” (*anateilē*), while Num 24:17 in the Septuagint says a “star will arise” (*astron anateleī*) from Jacob (cf. Rev 22:16; *T. Levi* 18:3; *T. Jud.* 24:1–5; 1QM 11:6–7; CD 7:18–20). Some have detected an inconsistency within v. 19 since Venus as the

morning star appears before the dawn, but we should not press the language into such a firm mold. Peter clearly saw the day of the Lord and the coming of the Lord as one event. It also seems strange that he spoke of the morning star that “rises in your hearts.” How could Jesus Christ arise in one’s heart? The objective event and the subjective experience seem to be confused. Bigg says that it refers to the joy that will be ours when the Lord returns. The language of illumination in the verse suggests another interpretation. When Jesus comes, we will not need the prophetic word to shine in a dark place—this sinful world. Then our hearts will be enlightened by the Morning Star himself, and that to which prophecy points will have arrived.⁶⁶ It is not incompatible to speak of an eschatological event and its interior impact. Caulley rightly emphasizes that the knowledge of God that shines upon us in conversion (2 Cor 4:6) will reach its consummation at the second coming. Schreiner, T. R. (2003). *1, 2 Peter, Jude* (Vol. 37, pp. 321–322). Nashville: Broadman & Holman Publishers.

2 Peter 1:20

False prophets spoke of their own things, from their own ideas, but no true message from God ever arose from a human **interpretation**. **Interpretation** (*epiluseōs*) is an unfortunate translation because in English it indicates how one understands Scripture, whereas the Greek noun is a genitive, indicating source. Thus Peter is not referring to the explanation of the Scripture, but to its origin. The next statement in verse 21, **for no prophecy was ever made by an act of human will, but** (*alla*, “just the opposite,” “quite the contrary”) **men moved by the Holy Spirit spoke from God**, further supports the point of source. What human beings might think or want has absolutely nothing to do with divine prophecy. (See John MacArthur, *1 Peter*, MacArthur New Testament Commentary [Chicago: Moody, 2004, 51–57].)

MacArthur, J. F., Jr. (2005). *2 Peter and Jude* (p. 65). Chicago: Moody Publishers.

1. The word is found in Homer. It is used of the tearing of the flesh by a lance, and of engraving in tables. The sense of “carving,” “engraving,” is probably the original. In the LXX, where it is almost always used for $\kappa\alpha\tau\alpha\gamma\rho\alpha\phi\epsilon\iota\sigma\iota$ (predominantly *kal*, occasionally *niph*) or for $\kappa\alpha\tau\alpha\gamma\rho\alpha\phi\epsilon\iota$, it is very common. It is used of $\acute{\alpha}\gamma\iota\alpha\sigma\mu\alpha$ $\kappa\upsilon\rho\acute{\iota}\omega$ on the plate of the high-priest ($\acute{\epsilon}\pi\iota$ with *gen.*, Ex. 36:39 [39:30]); of the carved figures in 1 K. 6:28 (29): $\acute{\epsilon}\gamma\rho\alpha\psi\epsilon$ $\gamma\rho\alpha\phi\acute{\iota}\delta\iota$ $\chi\epsilon\rho\upsilon\beta\epsilon\acute{\iota}\nu$; of the hewing out of a chamber in the rock in Is. 22:16; of the engraving of the Law on the stones of Jordan in Dt. 27:3; Jos. 9:5 (8:32); of inscribing on bronze tablets in 1 Macc. 14:18 (with the *dat.*). Writing on tablets may be meant in this context, since it is often hard to determine how far the original idea of engraving or inscribing is still present: $\acute{\epsilon}\iota\varsigma$ $\tau\acute{o}\mu\omicron\nu$ or $\pi\upsilon\chi\acute{\iota}\omicron\nu$ or $\acute{\epsilon}\pi\iota$ $\pi\upsilon\chi\acute{\iota}\omicron\nu$, Is. 8:1; Hab. 2:2; Is. 30:8; figur. $\text{ἸεϚ. 38:33 (31:33): } \acute{\epsilon}\pi\iota$ $\kappa\alpha\rho\delta\acute{\iota}\alpha\varsigma$, Prv. 3:3 $\acute{\Lambda}$: $\acute{\epsilon}\pi\iota$ $\tau\acute{o}$ $\pi\lambda\acute{\alpha}\tau\omicron\varsigma$ $\tau\eta\varsigma$ $\kappa\alpha\rho\delta\acute{\iota}\alpha\varsigma$ σου. Simple writing is certainly meant in Da. 5:5 LXX: $\acute{\epsilon}\pi\iota$ $\tau\omicron\upsilon$ $\tau\omicron\acute{\iota}\chi\omicron\upsilon$ $\tau\omicron\upsilon$ $\omicron\acute{\iota}\kappa\omicron\upsilon$.

In the NT, apart from $\acute{\epsilon}\gamma\gamma\rho\acute{\alpha}\phi\epsilon\iota\nu$, we have the original sense of engraving in Jesus’ $\kappa\alpha\tau\alpha\gamma\rho\alpha\phi\epsilon\iota\nu$ or $\gamma\rho\acute{\alpha}\phi\epsilon\iota\nu$ $\acute{\epsilon}\iota\varsigma$ $\tau\eta\nu$ $\gamma\eta\nu$ in Jn. 8:6, 8, also in Lk. 1:63, where Zacharias writes the name of John on a waxed tablet ($\pi\iota\nu\alpha\kappa\acute{\iota}\delta\iota\omicron\nu$), and finally in Rev. 2:17 (\rightarrow 745).

Schrenk, G. (1964–). *γράφω, γραφή, γράμμα, ἐγγράφω, προγράφω, ὑπογραμμός*. G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 1, pp. 742–743). Grand Rapids, MI: Eerdmans.

2 Peter 1:21

“Carried along” - Gr. φέρομαι (pheromai), φέρω (pherō) vb.; = Str 5342; TDNT 9.56—**1.** LN 15.11 (dep.) **move** (Ac 2:2); **2.** LN 13.58 (dep.) **progress** (Heb 6:1); **3.** LN 15.187 **carry** (Lk 23:26; Ac 4:34); **4.** LN 15.166 **bring**, cause to move to a place (Mk 15:22); **5.** LN 15.160 **drive along**, carry along (Ac 27:17); **6.** LN 36.1 **guide** (Ac 15:29 v.r.); **7.** LN 82.12 **lead into** (Ac 12:10); **8.** LN 13.133 **bring about**, bring against (Jn 18:29); **9.** LN 85.42 **put**, place an object (Jn 20:27); **10.** LN 90.64 **experience**, undergo something burdensome (Heb 13:13); **11.** LN 13.35 **sustain**, maintain (Heb 1:3); **12.** LN 70.5 **demonstrate reality of** (Heb 9:16); **13.** LN 31.55 **accept**, receive (Heb 12:20); **14.** LN 25.176 **endure**, put up with (Ro 9:22); **15.** LN 23.199 καρπὸν φέρω (*karpon pherō*), bear fruit (Jn 15:2, 4, 5, 8, 16; Mt 7:18 v.r. NA26)

Swanson, J. (1997). [*Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)*](#) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

Moved (*pheromenoi*) is a present passive participle that means “continually carried,” or “borne along.” Luke twice used this verb (Acts 27:15, 17) to describe how the wind blows a sailing ship across the waters. For Peter, it was as if the writers of Scripture raised their spiritual sails and allowed the Spirit to fill them with His powerful breath of revelation as they penned its divine words (cf. Luke 1:70). When Jeremiah said, “The word of the Lord came to me saying” (Jer. 1:4), he spoke for all the Old Testament writers and, by extension, all the New Testament writers who followed them. The only one who knows the mind of God is the Spirit of God (1 Cor. 2:10–13; cf. John 15:26; Rom. 8:27; 11:34; cf. John 3:8), so only He could have inspired the Scripture.

MacArthur, J. F., Jr. (2005). [*2 Peter and Jude*](#) (p. 65). Chicago: Moody Publishers.

1 Corinthians 2:10-13

¹⁰ these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. ¹¹ For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. ¹² Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. ¹³ And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.

Acts 24:14 (Paul believing everything)

¹⁴ But this I confess to you, that according to the Way, which they call a sect, I worship the God of our fathers, believing everything laid down by the Law and written in the Prophets,

The Scriptures’ human authors were controlled by the divine Author, the Holy Spirit. Yet they were consciously involved in the process; they were neither taking dictation nor writing in a state of ecstasy. No wonder believers have a word of prophecy which is certain. And no wonder a Christian’s nurture must depend on the Scriptures. They are the very words of God Himself!

Gangel, K. O. (1985). [*2 Peter*](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 869). Wheaton, IL: Victor Books.

For the prophesy came not in old time by the will of man; literally, *for not by the will of man was prophecy borne at any time*. The verb is that already used in vers. 17, 18, “was not borne or brought;” it refers not to the utterance of prophecy, but to its origin—it came from heaven. **But holy men of God spake as they were moved by the Holy Ghost;** literally, *but being borne on by the Holy Ghost, the holy men of God spake*; or, if we follow the Vatican Manuscript, “But being borne on by the Holy Ghost, men spake from God.” We have again the same verb, “being borne on” (φέρόμενοι); comp. Acts 27:15, 17, where it is used of a ship being borne on by the wind. So the prophets were borne on in their prophetic utterance by the Holy Spirit of God. They were truly and really inspired. The mode of that inspiration is not explained; perhaps it cannot be made plain to our human understanding; all the points of contact between the finite and the Infinite are involved in mystery. But the fact is clearly revealed—the prophets were borne on by the Holy Spirit of God. This is not, as some have fancied, the language of Montanism. Prophecy is but a lamp shining in a dark place; it is not the day-star. Prophecy came not by the will of man; the prophets were moved or borne on by the Holy Ghost. But St. Peter does not say that their human consciousness was suspended, or that they were passive as the lyre when swept by the plectrum. Had this passage been written after the rise of Montanism early in the second century, the writer, if a Montanist, would have said more; if not a Montanist, he would have carefully guarded his words from possible misunderstanding.

Spence-Jones, H. D. M. (Ed.). (1909). [2 Peter](#) (p. 10). London; New York: Funk & Wagnalls Company.

1:21 Verse 21 provides the ground for the statement in v. 20. The meaning of v. 20, then, is that the interpretation by the apostles does not come from them but ultimately has a divine source, for prophecy comes from God. In this verse, then, Peter brings together two themes: both the origin of prophecy and its subsequent interpretation stem from God himself. Peter stated the main point in v. 21 both negatively and positively. Negatively, prophecy does not originate in the will of human beings. By definition prophecy is a divine work and cannot be attributed to the ingenuity or native gifts of human beings. Positively, prophecy hails from God himself. Peter stated it boldly, “Men spoke from God.” Human beings spoke, and they spoke with their own personalities and literary styles; hence inspiration does not require a dictation theory of inspiration. The words the prophets spoke, however, ultimately came from God. They were inspired, or “carried along,” by the Holy Spirit. Hence, Peter defended the accuracy of the prophecies in the Scriptures. Note that v. 20 speaks of “prophecy of Scripture,” so Peter’s words cannot be limited to oral prophecies.

We have strong biblical support here for what B. B. Warfield called *concursum*. Both human beings and God were fully involved in the process of inspiration. The personality and gifts of the human authors were not squelched or suppressed. We can detect their different literary styles even today. And yet the words they spoke do not cancel out the truth that they spoke the word of God. *Concursum* means that both God and human beings contributed to the prophetic word. Ultimately, however, and most significantly, these human words are God’s words. The prophets were “carried along by the Holy Spirit.” The verb for “carry” is used twice in this verse (the aorist passive *ēnechthē*, “had its origin,” and the present passive participle *pheromenoi*, “were carried along”). The verb is also used twice in participial form in vv. 17–18 (translated “came” in the NIV) to designate the divine voice that came from God during the transfiguration. In Acts 27:15, 17 the term is used to refer to a ship that is carried by the wind (cf. Acts 2:2; John 3:8). Perhaps we cannot press the analogy of the prophets being carried as a ship’s sails are caught up by the wind. But the word certainly conveys the idea that the prophets were inspired by the Holy Spirit. Peter, of course, referred only to the prophets here, but by extension we are justified in concluding that what Peter said about the prophets is also true of the New Testament canon. These writers also spoke from God and were carried along by the Holy Spirit. Evangelical theology rightly infers from this that the Scriptures are authoritative, infallible, and inerrant, for God’s words must be true.

Schreiner, T. R. (2003). [1, 2 Peter, Jude](#) (Vol. 37, pp. 323–324). Nashville: Broadman & Holman Publishers.

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.

To the same purpose is what immediately follows,— *but holy men of God spake as they were moved by the Holy Ghost*. They did not of themselves, or according to their own will, foolishly deliver their own inventions. The meaning is, that the beginning of right knowledge is to give that credit to the holy prophets which is due to God. He calls them the *holy men of God*, because they faithfully executed the office committed to them, having sustained the person of God in their ministrations. He says that they were *moved*—not that they were bereaved of mind, (as the Gentiles imagined their prophets to have been,) but because they dared not to announce anything of their own, and obediently followed the Spirit as their guide, who ruled in their mouth as in his own sanctuary. Understand by *prophecy of Scripture* that which is contained in the holy Scriptures.

Calvin, J., & Owen, J. (2010). [Commentaries on the Catholic Epistles](#) (pp. 390–391). Bellingham, WA: Logos Bible Software.