



**“The Exclusive Source Of Truth On Which We Stand–Pt.4”**

- I. The Word of God as God’s Divine Revelation–Various (4/12/26)
- II. The Word of God as God’s Manifested Authority–Various (4/19/26)
- III. The Word of God as God’s Sufficient Provision–2 Tim 3:16-17 (4/26/26)

**IV. The Word of God as God’s Trustworthy Words–2 Pet 1:16-21**

*Peter provides 2 reasons why the content of biblical teaching is fully trustworthy:*

1. It corresponds to eyewitness accounts, not deceitful schemes–vv.16-18

(2 Pet 3:10-13)

2. It originates from divine activity, not human ingenuity–vv.19-21

(Ps 119:105, 130; Prov 6:23; Acts 2:23, 4:27-28; John 10:35; Num 23:19;  
Rom 3:3-4; Heb 6:17-20)

As its name suggests, the Transfiguration involves a transformation in Jesus’ appearance, but it is a transformation that reveals his true nature. It is this glorious and majestic nature, hidden, as it were, during his earthly life, that will be revealed to all the world at the time of his return. Put simply, the Transfiguration reveals Jesus as the glorious King, and Peter was there to see it. He therefore has utter confidence that Jesus will return as the glorious King and establish his kingdom in its final and ultimate form. (1)

The day here is almost certainly the day of the Lord (2 Pet. 3:10-12). In the Old Testament the day of the Lord is a day of judgment and salvation, when those who oppose God will be punished and those who love him will be delivered (Isa 13:6, 9; Ezek 13:5; 30:3; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18, 20; Obad 15; Zeph 1:7, 14; Mal 4:5)...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 (Num. 24:17; Rev. 22:16), and that to which prophecy points will have come to pass...[It is true] that the knowledge of God that shines upon us in conversion (2 Cor 4:6), but that will reach its consummation at the 2<sup>nd</sup> coming. (2)

The men who spoke from God are here declared, therefore, to have been taken up by the Holy Spirit and brought by His power to the goal of His choosing. The things which they spoke under this operation of the Spirit were therefore His things, not theirs. And that is the reason [that makes] “the prophetic word” is so sure. Though spoken through the instrumentality of men, it is, by virtue of the fact that these men spoke “as borne by the Holy Spirit,” [it was] an immediately Divine word. It will be observed that the proximate stress is laid here...on the Divine trustworthiness of Scripture. (3)

Peter does not explain how the Holy Spirit guided this process, but it is clear that the human authors were not mere secretaries, passively and mechanically writing whatever was dictated to them. Instead, without suspending, suppressing, or negating their individual freedom and personalities, the Holy Spirit superintended the biblical writers in such a way that they wrote precisely what he was pleased to reveal through them, and yet in words of their own choice and in the style they were accustomed to using. In this way, the Spirit was not simply standing by, ready to correct or supplement any inadequacies in the human authors as they composed the biblical text. Rather, he was actively working within them, supervising and guiding the process so that they freely composed the Scriptures in their own words—words that simultaneously were nothing less than the very words of God. (4)

<sup>1</sup> Douglas J. Moo, *2 Peter, Jude*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1996), 75.

<sup>2</sup> Thomas R. Schreiner, *1, 2 Peter, Jude*, vol. 37, The New American Commentary (Nashville: Broadman & Holman Publishers, 2003), 321, 322.

<sup>3</sup> Benjamin B. Warfield, *The Works of Benjamin B. Warfield: Revelation and Inspiration*, vol. 1 (Bellingham, WA: Logos Bible Software, 2008), 83.

<sup>4</sup> Matt Wayne, “Word of God and Words of Man” in *The Inerrant Word: Biblical, Historical, Theological, and Pastoral Perspectives*, ed. John MacArthur, (Wheaton, Illinois: Crossway, 2016), 299-300