

God's Written Prophetic Word

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GOD'S PROPHETIC WORD, Part 1 – 2 Peter 1:19-21

INTRODUCTION

A. Peter Is Dealing With Assaults On The Foundational Truths Of The Gospel And Christianity.

False teachers had come in their midst and, without directly denying Christ and the gospel, undermined basic beliefs about the person of Christ (vv. 16-18, 2:1) and the authority of Scripture (vv. 19-21).

B. He First Describes In Verses 16-18, His Own Eyewitness Experience Of The Historical Incident When He Saw Christ's Majesty And Heard God's Voice On The Mountain.

C. He Next Goes On To Defend In This Passage (vv. 19-21) The Certainty And Reliability Of Scripture As The Absolute Trustworthy Word Of God. It Is, In Fact, More Sure Than His Own Eyewitness Account (v. 19).

Peter declares and affirms five reasons for the certainty and trustworthiness of the Scriptures.

- I. FIRST, THEY ARE A REVELATION FROM GOD IN WRITTEN FORM.**
- II. THE REASONINGS, IDEAS AND THOUGHTS OF MEN ARE NOT THE SOURCE OF THE CONTENT OF SCRIPTURE.**
- III. SCRIPTURE IN ITS EVERY PART IS THE RESULT OF GOD'S OWN SELF-INITIATIVE AND ACTIVITY.**
- IV. THE RECEPTION OF THE REVELATION OF THE CONTENT OF SCRIPTURE WAS BY DIRECT VERBAL SPEECH.**
- V. THE ROLE OF MEN IS THAT THEY WERE GOD'S INSTRUMENTS AND AGENTS IN THE WRITING OF SCRIPTURE, NOT ITS SOURCE.**
- VI. WE MUST RESPOND TO AND PRIZE SCRIPTURE AS A TREASURE OF INFINITE VALUE .**

We will look at just two points, the first and the last. Scripture is reliable and trustworthy for two reasons.

- I. FIRST, THEY ARE A REVELATION FROM GOD IN WRITTEN FORM. SO WE HAVE THE PROPHETIC WORD (v. 19).**
 - A. He Categorizes Scripture (v. 20) As Prophetic Revelation. It Is A "Prophetic Word," Therefore, Scripture Is Written Prophetic Revelation.**

- 1. The 'prophetic word' in verse 19 is the 'Scripture' in verse 20. He specifies that the prophetic word is the written word. Over 50 times in Scripture, the written word is called the Word of God.**
- 2. The same term for Scripture (γραφει) in verse 20 is used in 2 Timothy 3:16 where Scripture is said to be inspired or literally "breathed out" from God Himself.**

In 2 Timothy 3:16, Paul bypasses the role of men, and how God used them in producing Scripture. He simply and directly states the fact that Scripture is God's word; it is "God breathed." In 2 Peter the role of men in the production of Scripture is emphasized.

B. The Content Of Prophetic Revelation Was Put In A Final Written Form In Scripture (Romans 1:2, 16:25; Matthew 26:56).

Jesus speaks of "the Scriptures of the prophets" (Matthew 26:56). In other words, Christ makes an explicit connection between prophetic revelation and Scripture. Peter makes this explicit connection between prophetic revelation and written Scripture as well. He refers to "prophecy of Scripture" in verse 20. Scripture therefore, since it is a prophetic word, is prophetic revelation in written form.

C. It Is Characterized By The Fact It Is A "Prophetic Word" So it Is The Living Voice Of The Living God (Hebrews 1:2, 3:7, 4:12-13).

D. God Communicated To The Prophets Directly By Verbal, Intelligible, And Conceptional Communication (Hebrews 1:2).

- 1. He spoke to the prophets in many ways (Hebrews 1:1).**

Hebrews 1:1 says, *God, after He spoke long ago to the fathers in the prophets in many portions and in many ways.*

His speaking to the prophets was not mystical, but was by verbal communication. It is parallel to how Christ spoke by verbal communication to those who heard Him. Hebrews 2:3 says, *After it was at the first spoke through the Lord, it was confirmed to us by those who heard.* There is no indication that God's communication to the prophets was any different. It was verbal, intelligible communication.

2. He revealed Himself to the prophets when they were fully alert and aware.

The prophets saw and heard the revelation and expression of God's mind and will in intelligible words (Numbers 12:6; 1 Samuel 9:9; Ezekiel 1:3).

But who has stood in the council of the Lord, that he should see and hear His word? Who has given heed to His word and listened? (Jeremiah 23:18).

The oracle of him who hears the words of God, who sees the vision of the Almighty, falling down, yet having his eyes uncovered (Numbers 24:4).

3. The supreme, final and full revelation was in His Son who was the exact representation and image of God (1:2-3, 2:3).

E. The Content Of Scripture Is Revealed Truth, A Disclosure Of God's Mind And Will (Jeremiah 23:16-18, 22-23).

The content of Scripture did not come from the thoughts and ideas of the prophets. In fact, the prophets were passive recipients of revealed truth, so much so, that often they had to study their own prophecies in order to understand it, just as we do (1 Peter 1:10-11).

F. His Concern Is To Declare The Reliability Of Scripture Because It Comes From God And Is More Sure Than His Personal Experience Mentioned In Verses 16-18.

- 1. The certainty of the truthfulness of Scripture was not made more sure by Peter's experience for this would reverse the biblical pattern. Scripture always confirms an event, events do not confirm Scripture (Matthew 21:40-42).**

Therefore when the owner of the vineyard comes, what will he do to those vine-growers? They said to Him, "He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers who will pay him the proceeds at the proper seasons." Jesus said to them, "Did you never read the Scriptures, 'The stone which the builders rejected, this became the chief corner stone; this came about from the Lord, and it is marvelous on our eyes' ? (Matthew 21:40-42).

How then will the Scriptures be fulfilled, which say that it must happen this way? (Matthew 26:54)

- 2. The connective, kai, (v. 19) is not 'therefore' or 'whereby' which draws a conclusion. It is a mild connection that adds something, in addition to what he already has written.**

G. The Central Focus Of The Prophetic Revelation Of Scripture Is The Person And Work Of Christ.

Scripture is a surer confirmation of His glorious person and work than Peter's experience on the mountain (vv. 16-18).

- 1. The purpose of prophetic revelation is to reveal Christ, the only Savior and Deliverer from sin and death, and the bondage and misery it brings.**

2. **The person and work of Christ is the theme of Scripture, apart from which, the Scriptures can't be understood! (Luke 24:25-27, 32, 44-48; Acts 10:43; 1 Peter 1:10).**

II. SECOND, WE ARE TO RESPOND TO AND PRIZE SCRIPTURE AS A TREASURE OF INFINITE WORTH AND VALUE. YOU DO WELL TO PAY ATTENTION (v. 19b; Hebrews 2:1-3).

A. It Profits And Benefits Above All Else.

The word translated well, often refers to something that is best, better, or more beneficial than anything else. It was used in John 2:10 of the wine that Jesus had miraculously made from water. *Every man serves the good wine first, and when the people have drunk freely, then he serves the poorer wine; but you have kept the good [best] wine until now* (John 2:10). To pay attention to the Word of God is the best and most beneficial thing you can do for yourself.

B. It Protects From Darkness, The Dead-end Fruitlessness Of Sin.

The term, "dark" refers to that which is desolate, dry, parched, or murky. It is used of that which is dirty or is marked by filthiness. Sin always desolates, it always ruins. The Word keeps us from the devastating effects of sin.

GOD'S PROPHETIC WORD, Part 2 – 2 Peter 1:19-21

INTRODUCTION

- A. He Addresses The Problem Of A Defective View Of Scripture.**
- B. He Is Aware That A Low View Of Scripture Undermines Christ's Authority And Ruins A Person's Walk With God.**

Peter Declares Three Reasons For The Certainty And Trustworthiness Of Scripture:

- I. THE REASONINGS, IDEAS AND THOUGHTS OF MEN ARE NOT THE SOURCE AND CONTENT OF SCRIPTURE.**
- II. SCRIPTURE IN ITS EVERY PART IS THE RESULT OF GOD'S OWN SELF-INITIATIVE AND ACTIVITY.**
- III. WE MUST RESPOND TO SCRIPTURE AND PRIZE IT AS A TREASURE OF INFINITE VALUE AND WORTH.**

I. THE REASONING'S, IDEAS AND THOUGHTS OF MEN ARE NOT THE SOURCE AND CONTENT OF SCRIPTURE. KNOW THIS FIRST OF ALL, THAT NO PROPHECY OF SCRIPTURE IS A MATTER OF ONE'S OWN INTERPRETATION (v. 20).

A. It Is A Primary And Central Truth Of Christianity That Men Are Not The Reason That Scripture Came Into Existence, "Know This First Of All."

- 1. It fuels and feeds the conviction that we must pay attention to it.**
- 2. It is a foundational, bedrock belief acknowledged as of first importance.**
- 3. Our faith is not in men and their teachings, but in God and Christ through men (1:16).**
- 4. It is the final form of prophetic revelation. It is a prophetic word in written form, which came in two stages.**
 - a. First, the reception of the truth was by direct revelation from God: This is what came to us.
 - b. Second, the communication of this truth, as it was spoken and written, is from God: This is how it came to us.

B. It Presupposes That Man Has No Ability To Come To Accurate Thoughts Of God (Romans 1:18-24; 1 Corinthians 2:11, 14).

- 1. There is a deficiency in man's fallen nature where his heart is darkened so that he can't rightly understand God (Ephesians 4:17-18).**

It is the faculty of understanding that is darkened. It is not merely that man's thoughts about God are wrong. It is the faculty itself which produces the thoughts that has been ruined by sin.

- 2. It is necessary because of man's inability, that God must disclose and reveal Himself (1 Corinthians 2:11).**

C. The Personal, Private, Self-Originated Ideas Of Man About God Are Not The Source Of Scripture. No Prophecy Of Scripture Is A Matter Of One's Own Interpretation (v. 20).

- 1. The emphasis, in context, is the origin of Scripture, not its interpretation.**

Verse 21, which explains verse 20, speaks explicitly of the source and origin of Scripture.

- 2. The explicit meaning of the word translated 'is' (γίνομαι) means, "coming to be" or "coming into existence." It refers to origin, not interpretation.**

The word, γίνομαι, is the word that means; to become, come into existence, begin to be, receive being, to be born (Romans 1:3; Galatians 4:4). Its meaning is evident in the following verses:

Who was born of a descendent of David (Romans 1:3).

All things came into being through Him, and apart from Him nothing came into being that has come into being (John 1:3).

- 3. The exact meaning of the term translated "interpretation" is more properly translated in context "explanation" or "solution."**

The word is ἐπιλυσις which means; to untie anything bound, knotted, or sealed up, to clear up (Acts 19:39). It means to explain

what is obscure or hard to understand (Mark 4:34; Acts 19:39). Its meaning is evident in the following verses:

But if you want anything beyond this, it must be settled [solved] in the lawful assembly (Acts 19:39).

But He was explaining everything privately to His own disciples (Mark 4:4b).

4. Peter uses the term "interpretation" combined with "own" to emphatically state that it is not the explanations or understandings of men that is the source of Scripture.

He excludes the personal ideas, concepts, and personal explanations of men about God as having anything to do with the origin of the content of Scripture. The word 'own' refers to something private or self-originating. It is used 113 times in New Testament; to denote that which belongs to an individual, "one's own," in contrast to that which belongs to another. There is an implied contrast between man's own ideas and God's 'own' things - His own self-revealed truth. The prophets didn't reveal or give their own personal explanations of God. That is not how Scripture came to be.

II. SCRIPTURE IN ITS EVERY PART IS THE RESULT OF GOD'S OWN SELF-INITIATIVE AND ACTIVITY. FOR NO PROPHECY WAS EVER MADE BY AN ACT OF HUMAN WILL, BUT MEN MOVED BY THE HOLY SPIRIT SPOKE FROM GOD (v. 21).

A. It Is An All-Inclusive Statement Which Indicates That Every Part Of Scripture Came Into Existence As A Result Of God's Activity. No Prophecy Was Ever (v. 21).

1. It indicates emphatically that all the contents of Scripture, without exception, are from God and not man (v. 20).

This is an all-inclusive assertion that includes all the historical, biographical and soteriological parts of Scripture. Peter says, "no prophecy was ever." This emphasizes that not once, ever, did even one part of Scripture come into existence because of a man's own personal ideas about God. All Scripture, without exception, came from God.

2. Christ Himself included all Scripture, in all its parts, and all its various categories, as God's self-revealed Word.

- a. He attributed the Scriptures to God (Matthew 19:4-5, 22:43).
- b. He believed in the creation of Adam and Eve (Matthew 19:4-5).
- c. He believed in the flood of Noah's time (Matthew 24:37-38).
- d. He believed in Jonah and the great fish (Matthew 12:39-40).
- e. He believed in the story of Sodom and Gomorrah (Luke 17:28-29).
- f. He believed that the book of Psalms was the Word of God (John 10:35).
- g. He believed that the law of Moses was the Word of God (Mark 7:13).
- h. He believed that everything in the Old Testament would come to pass (Matthew 5:18).

B. He Asserts That Scripture Was Not Brought To Us Because Of The Will Of Man, But Because Of God's Own Self-Initiative. No Prophecy Was Ever Made By An Act Of Human Will (v. 21).

- 1. The verb "made" is ηνεχθη, which is in the perfect tense. It is from the word φερω, which means to bring or carry something from one point to another.**
- 2. It parallels the "made" or "bringing" of God's utterance in verse 17.**

It emphasizes that another agent is responsible for that which has occurred. There is a specific agent who conveys or brings something to someone or some destination. Another agent than man is responsible for the existence of Scripture and conveying it to us. This other agent, Peter says, is the Spirit of God.

C. There Is An Association Made In Scripture That Connects Scripture And God's Word, So That When Scripture Speaks, God, In Fact, Is The One Who Speaks.

- 1. God is said to have spoken what the Scripture or the human author of Scripture originally said (Matthew 19:4-5; Genesis 2:24).**
- 2. The human author is referred to as if God was speaking (Psalm 95:7; Hebrew 3:7).**
- 3. The Scripture is referred to as saying something when it was actually God who spoke (Galatians 3:8; Genesis 12:3; Romans 9:17; Exodus 9:16).**

III. WE MUST RESPOND TO SCRIPTURE AND PRIZE IT AS A TREASURE OF INFINITE VALUE. TO WHICH YOU DO WELL TO PAY ATTENTION (v. 19).

A. We Must Receive It As God's Voice Speaking To Us.

B. We Must Realize It Is For Our Best, Eternally And Temporally.

The word "well" is καλως; καλος, refers to that which is best, good, pleasant, acceptable, useful, well-adapted, suitable. It is used of good fish (not thrown away), or good seed, also of a good tree and good fruit. *Make the tree good and its fruit good* (Matthew 12:33). See also, *Good soil* (Matthew 13:8, 23). *Good [superior] wine* (John 2:10). *Good shepherd* (John 10:11). *Better for you to enter life crippled or lame* (Matthew 18:8). *It would have been good for that man if he had not been born* (Matthew 26:24). *Salt is good* (Mark 9:50). The central idea of the word is that which is best and most beneficial.

CONCLUSION:

GOD'S PROPHETIC WORD, Part 3 – 2 Peter 1:19-21

INTRODUCTION

- A. Peter Is Fortifying Believers Against An Assault On The Basic Truths Of The Gospel.**
 - 1. The glory of the person of Christ (1:16-18, 2:1).**
 - 2. The Scriptures as the Word of God – the prophetic word or prophecy in written form.**
- B. He Focuses First On The Negative: That The Scriptures Did Not Come Into Existence Because Of Man's Ideas Or Initiative (vv. 20-21a).**
- C. His Final And Foremost Emphasis Is Positive: That Scripture Came Into Existence As A Result Of God's Own Initiative And Self-Revelation (21b).**

Peter declares and affirms seven realities about the divine origin of the Scriptures.

I. THE REVELATION OF THE CONTENT OF SCRIPTURE WAS BY GOD'S IMMEDIATE SELF-DISCLOSURE OF HIMSELF. NO PROPHECY OF SCRIPTURE WAS EVER MADE BY AN ACT OF HUMAN WILL, BUT BY MEN ... SPOKE FROM GOD (v. 21).

A. He Put The Emphasis On The Fact That It Was Not Man But God Who Willed And Determined To Produce The Scripture (v. 21a). No Prophecy Of Scripture Was ... By An Act Of Human Will.

1. The concepts, words, and ideas in Scripture are not man-originated (v. 21a).

No part of the Scripture ever came to be because of "an act of human will." The Bible is not a book that men would have written, if they could. It abases man, it does not put man in a good light (Romans 3:9-18, for example). It states that all men are worthy of eternal judgment and punishment. Furthermore, it is only by the wrath-bearing death of the sinless Son of God that any can be pardoned. Men would never have originated such a book. It totally abases mans and exalts God.

2. The realities of God, sin, heaven, hell, judgment, redemption, the person of Christ, etc. were revealed and originated from God Himself.

B. God, Not Man, Predetermined And Purposed To Bring Into Existence A Revelation Of Himself And His Redemption In A Written Form. No Prophecy Was Ever Made By An Act Of Human Will ... But Men Spoke From God.

1. The focus is upon how the final written form of the revelation was "not made."

It was emphatically not made "by an act of human will." "No prophecy" in verse 21 refers back to "prophecy of Scripture" in verse 20. He is referring to prophecy in written form.

2. The full and complete Scripture in all its parts and various categories was not in a single portion or occurrence "ever made" by the will of man.

The term "made" is φέρω. It means to move by bearing, to bring, to convey with a suggestion of force, or to carry to a place, by something or someone else. The stress is that something is brought or conveyed to someone by someone else for their use and disposal. It was used, for example as follows:

The grace to be brought to you (1Peter 1:13). Bring the fattened calf (Luke 15:23). Bringing to Him all who were ill (Mark 1:32). I brought You my Son, (Mark 9:17).

What Peter stresses is that Scripture was brought by God to man for his use and disposal. It was not brought "by an act of human will." The agent who "made" or brought the Scripture to man was God. The perfect tense of "made" accentuates that written Scripture remains and abides God's prophetic word to man.

II. THE RECEPTION OF THE REVELATION OF THE CONTENT OF SCRIPTURE WAS BY THE DIRECT VERBAL SPEECH OF GOD TO THE PROPHET. MEN MOVED BY THE HOLY SPIRIT ... SPOKE FROM GOD (v. 21).

A. The Explicit Method Stated Is That The Communication By God To Men Was By Verbal Speech. Men ... Spoke From God.

1. The divine being possesses the capacity to communicate by verbal speech.

That God is a verbal being is clearly indicated by the fact that man, who was created in the image of God, is a verbal being. This is a characteristic feature of man that distinguishes him from animals. It was also demonstrated by the fact that the Father spoke to Christ on three occasions.

- a. At the baptism (Matthew 3:17).
- b. At the transfiguration (Matthew 17:5).
- c. At the Son's anticipation of death (John 12:28).

2. The description of God's communication with the prophets is that it was by verbal speech.

The same term, in Hebrews 1:1 which says that God spoke to the prophets is used of Christ's speaking to the apostles in 2:3. Christ obviously spoke verbally to the apostles, therefore, God Himself spoke verbally to the prophets and the prophets then spoke from God. There is no reason to give any other meaning to the word, "spoke" than verbal communication. Therefore, Scripture is referred to as God's verbally speaking voice (Hebrews 3:7, 4:7, 12:25).

B. The Examples Of God's Communication Of Revelation to the Prophets Are Of Direct, Verbal Speech.

Direct verbal communication by God consisted in communication with actual spoken, understandable words. It was not mere ideas apart from specific words. It was also comprehensible so that a person could understand, respond and believe (Exodus 24:3; Genesis 15:6). God is a verbal being. He is the creator of language (Exodus 4:11), therefore He communicates verbally.

Then Moses came and recounted to the people all the words of the LORD and all the ordinances; and all the people answered with one voice and said, "All the words which the LORD has spoken we will do!" (Exodus 24:3)

1. Communication was by direct verbal speech from God to Moses at the burning bush and in the giving of the law (Exodus 3:3-5; 19:3, 7, 9; 20:1-4).

So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up." When the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground" (Exodus 3:3-5).

Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob and tell the sons of Israel." Moses ... set before them all these words (Exodus 19:3, 7).

Then God spoke all these words, saying... (Exodus 20:1).

2. Communication by direct verbal speech is evident by the structure and pattern of the communication which God used with the prophets.

- a. The introduction to their messages emphasized it: *Thus says the Lord.*
- b. The conclusion emphasized it: *says the Lord.*
- c. They were sent by a commissioning command: *go and say thus says the Lord.*

It can be seen that the direct reception of a verbal message by revelation from God was the mark of a true prophet. Someone who was not commissioned and sent by God was a false prophet. What they prophesied was the deceit of their own heart, not God's verbally received Word. The same authority was given to the prophet's word as to God's Word since they spoke from Him.

Then the Lord said to me, "The prophets are prophesying falsehood in My name. I have neither sent them nor commanded them nor spoken to them; they are prophesying to you a false vision, divination, futility and the deception of their own minds" (Jeremiah 14:14).

3. There was a royal decree formula of verbal speech used with the prophets.

This formula, "Thus says the Lord" emphasized the divine authority and reliability of the message of the prophet. "Thus says the Lord" was equivalent to a royal edict. It was the common formula used by kings speaking with full authority to their subjects. It was found only and always in kings' letters to their subjects. There was a different formula used when they wrote to equals. The royal decree formula was used between Sennacherib and God in Isaiah 36 and 37, Sennacherib announced to Hezekiah, *Thus says the king of Assyria* (36:4). God then responded to Hezekiah, *Thus says the Lord, Do not be afraid ... I will make him to fall by the sword in his own land* (Isaiah 37:6-7). The formula was an introduction to an edict of understandable verbal speech which had absolute and final authority. It cannot be challenged or questioned. God speaks to Pharaoh this way in Exodus 4:22-23 and 5:1. Pharaoh also spoke this way to Israel through his leaders in Exodus 5:10.

III. THE REALITY OF THE DIVINE ORIGIN OF THE COMMUNICATION BY VERBAL SPEECH TO THE PROPHETS EXTENDED TO EVERY WORD.

A. They Were Not Self-Conceived, Self-Originated Words And Messages, But God's Own Words Spoken To The Prophet (Deuteronomy 18:18; Jeremiah 1:9, 14:14, 23:16, 29:31; Numbers 16:28).

I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him (Deuteronomy 18:18).

Then the Lord said to me, "the Prophets are prophesying falsehood in My name. I have neither sent them nor commanded them nor spoken to them; they are prophesying to you a false vision ... the deception of their own minds" (Jeremiah 14:14).

Thus says the Lord of hosts, "Do not listen to the words of the prophets who are prophesying to you. ... They speak a vision of their own imagination, not from the mouth of the Lord." (Jeremiah 23:16).

I did not send these prophets, yet they ran. I did not speak to them, but they prophesied. (Jeremiah 23:21).

Behold, I have put My words in your mouth (Jeremiah 1:9b).

B. It Is The Specific Words Of A Prophet, Not Only The General Content Or Message, That Is To Be Heard and Obeyed.

The prophet's function involved not only the reception and communication of verbal revelation from God, but the revelation was then to be proclaimed and received with full authority from God.

I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him (Deuteronomy 18:18-19).

But you shall speak my words to them whether they listen or not, for they are rebellious (Ezekiel 2:7).

The people refused to listen to the Words of the Lord which He spoke through Jeremiah (37:2).

IV. THERE WAS A RELATIONSHIP OF EXACT IDENTITY SO THAT WHAT THE PROPHET SPOKE BY VERBAL SPEECH WAS PRECISELY WHAT GOD SPOKE.

The people were to regard and give the same status to the prophet's words as they would to God's. In other words, the people were to think of the words of the prophet as words which God Himself was speaking to them. There was a complete identity between God's words and the words of the prophet. This is evidently by a number of things.

A. God Is Referred To As The One Who Had Spoken Something When Originally It Was The Prophet Himself Who Said It.

1. The prophet's words are referred to as a command of the Lord.

In 1 Kings 13:21 it was the prophet who cried out.

...the word of the LORD came to the prophet who had brought him back; and he cried to the man of God who came from Judah, saying, "Thus says the LORD, 'Because you have disobeyed the command of the LORD, and have not observed the commandment which the LORD your God commanded you (1 Kings 13:20b-21).

In 1 Kings 13:16, what the prophet said was actually a command of the Lord.

Now when the prophet who brought him back from the way heard it, he said, "It is the man of God, who disobeyed the command of the LORD; therefore the LORD has given him to the lion, which has torn him and killed him, according to the word of the LORD which He spoke to him." (13:26)

2. The prophet Elijah's message is God's message.

In 1 Kings 21:19, it is Elijah speaking.

You shall speak to him, saying, "Thus says the LORD, 'Have you murdered and also taken possession?'" And you shall speak to him, saying, 'Thus says the LORD, "In the place where the dogs licked up the blood of Naboth the dogs will lick up your blood, even yours."' (1 Kings 21:19).

In 2 Kings 9:26, the same message is God speaking.

Surely I have seen yesterday the blood of Naboth and the blood of his sons, says the LORD, "and I will repay you in this property," says the LORD. Now then, take and cast him into the property, according to the word of the LORD. (2 Kings 9:26)

3. The obedience shown to the prophet Haggai's words was also obedience and reverence to God's words.

The people obeyed the voice of the Lord their God and the words of Haggai the prophet, as the Lord their God had sent him. And the people showed reverence for the Lord (Haggai 1:12).

Whatever could be said about the authority, power, truthfulness or purity of the words of the prophet could be said of God and vice versa.

B. The Prophets Report Their Words From God In The First Person, As If God Himself Were Speaking.

Now behold, a prophet approached Ahab king of Israel and said, "Thus says the LORD, 'Have you seen all this great multitude? Behold, I will deliver them into your hand today, and You shall know I am the Lord'" (1 Kings 20:13).

C. The Prophets Refer To God Speaking Even Though The Prophet Was The One Verbally Speaking. The Prophet Is Simply God's Instrument.

According to the word of the Lord which He spoke through His servant Ahijah the prophet (1 Kings 14:18).

According to the word of the Lord, which He spoke against Baasha through Jehu the prophet (1 Kings 16:12).

This is what was spoken through the prophet Joel, "and it shall be in the last days God says" (Acts 2:17, 4:25).

Whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time, Moses said the Lord God will raise up for you a prophet (Acts 3:21-22a).

V. A RESPONSE OF OBEDIENCE AND FAITH WAS DEMANDED BECAUSE THE REVELATION CAME WITH GOD'S AUTHORITY: TO DISOBEY OR DISBELIEVE THE PROPHETS IS TO DISOBEY OR DISBELIEVE GOD.

A. It Is The People's Obligation To Hear, Believe And Respond.

I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him (Deuteronomy 18:18-19).

You shall wait seven days until I come to you and show you what you should do (1 Samuel 10:8).

B. The Consequences Of Disobedience Are Judgment And Destruction.

You shall wait seven days until I come to you and show you what you should do (1 Samuel 10:8).

Samuel said to Saul, "You have acted foolishly; you have not kept the commandment of the Lord your God, which He commanded you ... but now your kingdom shall not endure" (1 Samuel 13:13-14a).

God commanded Saul through Samuel to destroy all the Amalekites and all they have (1 Samuel 15:3). He did not obey and God responded with judgment. *Why then did you not obey the voice of the Lord? ... Because you have rejected the word of the Lord, He has also rejected you from being king (1 Samuel 15:19a, 23b). But Samuel said to Saul, "I will not return with you; for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel." (15:26)*

Rejecting a prophet's words brings destruction (Jeremiah 6:10-11).

To whom shall I speak and give warning that they may hear? Behold, their ears are closed and they cannot listen. Behold, the word of the LORD has become a

reproach to them; They have no delight in it. But I am full of the wrath of the LORD; I am weary with holding it in. "Pour it out on the children in the street and on the gathering of young men together; for both husband and wife shall be taken, the aged and the very old" (Jeremiah 6:10-11).

Who say to the seers ... and to the prophets, "You must not prophesy to us what is right, speak to us pleasant words, prophesy illusions ... let us hear no more about the Holy One of Israel ... "Since you have rejected this word ... Therefore this iniquity will be to you like a breach about to fall, a bulge in a high wall ... whose collapse is like the smashing of a potter's jar, so ruthlessly shattered" (Isaiah 30:10-14).

VI. THE ROLE OF MEN WAS THAT THEY WERE GOD'S INSTRUMENTS AND AGENTS IN THE PRODUCTION OF SCRIPTURE.

- A. Men Were So Used That They Simultaneously Wrote What They Wanted To Write And Exactly What God Wanted To Be Written. Men Moved By The Holy Spirit Spoke From God.**
- B. The Predetermined Direction And Oversight Is Indicated By The Greek Term "Moved."**
- C. The Process Permits Volition And Freedom While Overseeing That The Predetermined End Is Attained.**

Warfield Quote

VII. THE RESULT OF THE REVELATION OF THE CONTENT OF WRITTEN, PROPHETIC SCRIPTURE IS THAT THEY ARE COMPLETELY TRUTHFUL, RELIABLE, AND TRUSTWORTHY.

A. Specific Prophecies Are Absolute Truth (Numbers 23:19; 1 Samuel 15:29).

1. God cannot lie so prophetic revelation is absolute truth.

God is not man, that He should lie (v. 19). What God has said, He will do! He cannot revoke a blessing that He has declared, He will do. The previous blessing prophesied by Balaam about Israel in verses 8-10 cannot be revoked. *How shall I curse whom God has not cursed? And how can I denounce whom the Lord has not denounced? As I see him from the top of the rocks, and I look at him from the hills; behold, a people who dwells apart, and will not be reckoned among the nations. Who can count the dust of Jacob, or number the fourth part of Israel? Let me die the death of the upright, and let my end be like his!* (Numbers 23:8-10). There is no falsehood and it cannot be nullified. What He says, He will do *Then he took up his discourse and said, "Arise, O Balak, and hear; give your ear to me, O son of Zippor! God is not man, that He should lie, nor a son of man, that He should repent; Has he said, and will He not do it? Or has He spoken, and will He not make it good? Behold, I have received a command to bless; when He has blessed, then I cannot revoke it* (Numbers 23:18-20). The normal human tendency to lie is not in prophecy. Though He used men and human lips to utter it, it is absolute truth.

2. The statement "God is not man, that He should lie" is the general principle of the truthfulness and reliability of God applied to a specific statement.

He never lies in all circumstances so be assured He did not lie this time. There are no rare exceptions. In any and all cases where God speaks through human lips. He does not lie. The prophecy of God rejecting Saul cannot be reversed - He is not like men, He never lies! *Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind* (1 Samuel 15:29).

B. Scripture Possesses a Complete Perfection and Absolute Purity. Therefore, Nothing Is To Be Taken Away or Added.

1. It possesses an unequalled perfection (Deuteronomy 4:2)

You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you (Deut 4:2).

2. It possesses an absolute flawless purity.

The words of the LORD are pure words; As silver tried in a furnace on the earth, refined seven times (Psalm 12:6).

He first asserts the general principle that God's words are pure. He then asserts the attribute of absolute purity to Scripture. It is entirely free from imperfections, as indicated by his statement that it is refined, purged by fire seven times. Seven indicates a absolute total refinement from impurities.

The Bible speaks of pure gold (Exodus 25:11) and a pure heart, which indicates they are free from evil.

The Psalmist affirms this of Scripture in contrast to men who lie and are untrustworthy. *They speak falsehood to one another; with flattering lips and with a double heart they speak (Psalm 12:2).* God preserved this absolute purity in Scripture even though He used men and human language to communicate His word.

3. It possesses an entirely trustworthy purity.

As for God, His way is blameless; The word of the LORD is tried; He is a shield to all who take refuge in Him (Psalm 18:30).

This Scripture refers to the written word, since, in context, he mentions statues and ordinances (Psalm 18:22). It is a comprehensive statement of the entirety of God's written word. The written word is characterized as free from imperfection -

impurities have been removed. In addition it is tried. The term tried is used of refining and smelting as silver is by fire. *And I will bring the third part through the fire, refine them as silver is refined* (Zechariah 13:9). His point is that the written word is absolute truth, so it can be fully trusted. There is nothing unreliable in it at all. Therefore, it is completely trustworthy. God is faithful and it is manifested in that He always keeps His Word.

Your word is very pure, therefore your servant loves it (Psalm 119:140).

Psalm 119:140 is a comprehensive statement of the written word of God. Therefore, he meditates and delights in it (v. 6, 23, 143). It is "very pure" with no element of unreliability or untruthfulness in it.

4. It possesses a comprehensive purity in every word and part.

Every word of God is tested [flawless]; He is a shield to those who take refuge in Him (Proverbs 30:5).

The confidence of the author extends to every word not to the main points or to a general message. Every utterance in all cases, always is free from imperfections. It is not marred in any way. Notice that there is a direct connection between relying on God - we "take refuge in Him" - and relying on His word. "Every word of God is tested." Since He can't fail, His word can't fail either.

Forever, O Lord, Your word is settled [firmly fixed] in heaven (Psalm 119:89).

The context is the written word. It is His testimony in verse 88, and His statutes in verse 83. The concept of settled basically means "to stand firm." God's Word stands firm, it is certain and immutable. God purposed to have His word in heaven beforehand, therefore He caused it to be written. It is immutable for all future generations. Since God hates falsehood, its immutability assumes its purity and reliability.

The sum of Your word is truth, and every one of Your righteous ordinances is everlasting (Psalm 119:160).

The written Word is also absolute truth in every part. Its "sum," or entirety, is truth. Sum is a word used to indicate totality. For example, it is used of the totality of a census count (Exodus 30:12; Numbers 1:2). The Psalmist emphasizes that Scripture, in all its parts added up and combined, is absolute consistent truth. It is truth as opposed to lies. All of Scripture is reliable and fully trustworthy.

For My hand made all things ... But to this one I will look, to him who is humble and contrite of spirit, and who trembles at My word (Isaiah 66:2).

What is stressed here is that there is a correspondence between our attitude toward God and our attitude toward His word. Reverence and awe are appropriate responses to God, and the same response is to be given to His word. We are to respond to His word as we are to respond to God Himself. In other words, there must be a complete regard for, and a conviction about, the word worthy of such a response. We are to reverence it and submit to it with the same expression of the heart, the mind and the will that we give to God Himself.