

19 And so we have the prophetic word confirmed (made more sure),

The Old Testament prophecies are a witness in their own right. They gave hundreds of specific prophecies hundreds and even thousands of years before they occurred. In his previous book, Peter referred to them as the Holy Spirit testifying beforehand.

*Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, 11 searching what, or what manner of time, **the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.** 1 Pet. 1:10-11*

They confirm each other, making it absolute and certain. The prophecies pinpointed that the Christ would come, during the days of the Roman Empire, born in Bethlehem, of the seed of Abraham and David. Although they could promise a Messiah, they could not point out which man would be Him. This is where the apostles and NT prophets came in. They gave their eyewitness testimony (Matthew and John), or carefully researched the testimony of others and recorded them (Mark and Luke). Combined together, these two witnesses are absolute. The one offering testimony beyond man's ability to accomplish and the second the greatest proof one can offer (eyewitnesses) that these things occurred in their presence. This is what confirms or makes it more sure.

This is a strong adjective for something that is "Fixed, sure, certain. Figuratively that upon which one may build, rely, or trust."

bebaios means "standing firm on the feet," "steadfast," "maintaining firmness or solidity," "steadfast for ..." Hence "firm" in the sense of having inner solidity. In respect of abstract things and persons *bebaios* thus comes to mean "steady," "sure," "reliable" "steadfast," or "certain." (Kittel, TDWNT; NT:949)

bébaios; , firm, adj. ... **Fixed, sure, certain.** Figuratively **that upon which one may build, rely, or trust** (see Rom 4:16; 2 Cor 1:7; Heb 2:2; 3:6,14; 9:17; 2 Peter 1:10,19). **In the NT not used of persons but objects** (Heb 6:19), that which does not fail or waver, immovable, and on which one may rely. (Complete Word Study Dictionary: NT:949)

The eye witness testimony of the apostles and prophets has strengthened, and made "steady," "sure," "reliable" "steadfast," or "certain" the "prophetic" word from the OT Scriptures. .

prophetikos "of or relating to prophecy," or "proceeding from a prophet, prophetic," is used of the OT Scriptures, Rom 16:26, "of the prophets," lit., "(by) prophetic (Scriptures)"; 2 Peter 1:19, ... (from Vine's Expository Dictionary, NT:4397)

prophetikos ... pertaining to divinely inspired utterances - 'prophetic, of the prophets.' ... 'being made evident now through the writings of the prophets' Rom 16:26; ... 'and we are even more confident of the prophetic word' or '... of the message proclaimed by the prophets' 2 Peter 1:19. (Lou & Nida, Greek-English Lexicon NT:4397)

The other use of this term makes it clear exactly what the Spirit is revealing here.

*Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to **the revelation of the mystery kept secret since the world began 26 but now made manifest, AND by the prophetic Scriptures** made known to all nations, according to the commandment of the everlasting God, for obedience to the faith — 27 to God, alone wise, be glory through Jesus Christ forever. Amen. Rom. 16:25-27*

While God was revealing the fulness of the mystery to the apostles and prophets, He had also already revealed much of it in the "prophetic" scriptures of the OT. These are the writings of the prophets that specifically deal with the eternal purpose of sending Jesus to save us from our sins.

Below are some examples of these "prophetic" words.

Near the beginning of the Old Testament it is stated that the Hebrew Nation was being founded for the

purpose of blessing all nations(Gen 12:1-3). Then there begins to loom the figure of **ONE PERSON** through whom the Nation will accomplish its mission(thy seed which is Christ Gal 3:16)

First He is called Shiloh, to arise in the tribe of Judah, and rule the Nations. Gen 49:10 Then He is called a Star, who will have dominion. Num 24:17 And next, a Prophet like unto Moses, through whom God will speak to mankind. Deut 18:15-19

And then, over and over, He is spoken of as a King, to arise in David's Family, to be called the Branch, the Prince, the Anointed One, God's First-Born, Wonderful, Mighty God, Everlasting Father, Prince of Peace.

The exact time of His Coming was foretold. He was to be born of a Virgin. At Bethlehem. Part of His Childhood to be spent in Egypt. He would be brought up at Nazareth.

He would be introduced to His Nation by an Elijah-like forerunner. Galilee to be the scene of His Ministry. He would work miracles of healing. And speak in Parables. Be rejected by the leaders of His Own Nation. Be a smitten Shepherd, a Sufferer, a Man of Sorrows. He would enter Jerusalem riding on a colt. He would be betrayed by a Friend, for thirty pieces of silver, the thirty pieces of silver to be spent for a Potter's field, He would be led as a lamb to the Slaughter.

He would die with the Wicked, opening a fountain for Sin, Removing sin in one day. Even His dying words foretold. He would be given gall and vinegar in His agony. His hands and feet would be pierced. Not a bone to be broken. Lots to be cast for His garments. To be buried with the rich. To be in the tomb three days. To rise from the dead, and ascend to Heaven at God's Right Hand.

It was foretold that He would introduce a new language into the earth, that is, a new idea, salvation. That He would offer a New Covenant to mankind, and give God's people a New name. That He would introduce an era of the Holy Spirit. That His Kingdom would include Gentiles, and be universal and endless.

This Pre-Written Story of Jesus, recorded centuries before Jesus came, is so astonishing in detail that it reads like an eye-witness account of His life and work.

Suppose a number of men of different centuries, who had never seen, nor in any way communicated with, one another, would walk into a room and each lay down a piece of Carved Marble, which pieces, when fitted together, would make a perfect statue -how account for it in any other way than that Some One Person had drawn the Specifications, and had sent to each man his part? And how can this amazing composite of Jesus' life and work, put together by different writers of different centuries, ages before Jesus came, be explained on any other basis than that **ONE SUPERHUMAN MIND** supervised the Writing? The Miracle of the Ages! (Halley's Bible Handbook Pages 400-401)

These are only a few of the multitudes of prophecies that specifically deal with the Messiah and His kingdom. Isaiah 53 reads like an eyewitness account of the crucifixion, yet it was written over 700 years before it occurred and with the discovery of the dead sea scrolls all criticism that it was written after it occurred were silenced. While Daniel's description of the three empires that would follow Babylon with the kingdom of God being established in the days of the kings of that fourth empire (Rome) shorten the time frame to a few centuries. Pompei conquered Jerusalem and began to reign in 63BC, and Rome destroyed Jerusalem in 70 AD. So Daniel pinpointed the events of the birth of Christ and the establishment of His kingdom to about a 100 year period.

But all of this would be meaningless without the eyewitness testimony that confirmed that all the prophecies were fulfilled exactly as God revealed them in the man, Jesus of Nazareth.

*Then He said to them, "These are the words which I spoke to you while I was still with you, that **all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.**" 45 And He opened their understanding, that they might comprehend the Scriptures. 46 Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, 47 and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. Luke 24:44-48*

They would be the ones who would testify that they all had been fulfilled. That is what they did beginning in Peter's sermon and then described more fully in his second sermon.

*Yet now, brethren, I know that you did it in ignorance, as did also your rulers. 18 But **those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.*** Acts 3:17-19

When Moses told the people another prophet would rise up like him, he was speaking of the days of Peter and the apostles, but it was left to them to speak of their fulfillment and make all these prophetic words "more sure."

For Moses truly said to the fathers, 'The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. 23 And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.' Acts 3:22-23

All that Peter wrote in this letter, was already being done even in the earliest days of the church.

*Yes, and **all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days.** 25 You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.'* 26 *To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities.* Acts 3:24-25

Hence, far from following cunningly devised fables, the apostles had followed their eyewitness testimony and the prophetic word. Peter has established in verses 15-18 that the reason for their preaching and teaching was based upon their own eyewitness testimony and now joins it to the prophetic word. Everything they had seen had been foretold and between these two mighty rocks all their (and our) convictions were based.

The apostles and all those living in the first century who had the opportunity to see the Lord were in a very unique position. They could take the prophecies of the OT Scriptures and apply them to the actual events they saw with their own eyes. The eye witness testimony thus confirmed the prophecies and the prophecies confirmed their eyewitness testimony. Paul was able to say that nothing he was preaching had not already been revealed in the prophets.

*Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, **saying no other things than those which the prophets and Moses said would come** — 23 that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles.* Acts 26:22-23

When Paul went to Rome, and spoke to the Jews there, he "he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and prophets." Hence, both the teachings of the kingdom of God and Jesus are clearly found in the writings of the Old Testament.

*So when they had appointed him a day, many came to him at his lodging, to **whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening.** 24 And some were persuaded by the things which were spoken, and some disbelieved.* Acts 28:23-25

which you do well to heed

Now that the rest of us have their eyewitness testimony and the prophetic word to lean upon, we need to become aware of the need to carefully watch and be aware of them. Like we might give heed to a danger we face or a reward we seek. We must pay attention and attend to it in our daily lives.

*"prosecho... to turn to... 1. to bring to, bring near... 2. **to attend to, be attentive...** to a person or thing... in the sense of caring for, providing for... b. ... to attend to one's self, i. e. to give heed to one's self... to guard one's self i. e. to beware, 3. **to apply one's self to, attach one's self to, hold or cleave to a person or a thing...** (Thayer p. 546; 4337)*

proséchō, from *prós* (4314), to, and *échō* (2192), to have. **To have in addition, to hold the mind or the ear toward someone** (Septuagint: Jer 7:24), to **pay attention**. **As a nautical term, it means to hold a ship in a direction, to sail towards**. Intransitively, it means to **hold on one's course toward a place**. **In the NT used only figuratively....** (I) Used in an absolute sense (with *tón nóún* [3563], the mind, implied), **to apply one's mind to something, attend to, give heed to**, ... (II) Used intransitive ... to hold to a person or thing, to apply oneself, give or devote oneself to something, e.g., with a dat. of thing (1 Tim 3:8, "to much wine"; 4:13, "to reading"; Heb 7:13, to give attendance to, to minister)...." (Complete Word Study Dictionary: NT:4337)

We would do very well (*kalos - beautifully, finely, excellently, well, nobly, commendably honorably*). We must learn to see these things as we walk day by day. Making applications of them since they will strengthen our faith and "*make us wise unto salvation.*"

as a light that shines in a dark place,

This is how we are to view the prophetic Scriptures. They are a "light" shining in a dark place.

luchnos ... lamp ... 1. This noun appears 14 times in the NT, ... **Lamps made of clay or metal, having a wick, and fueled with oil** were designated ... *luchnoi* (since Homer, also in the LXX and in nonliterary texts). A lamp could be placed on a lampstand ..." (Exegetical Dictionary, NT:3088)

luchnos ... always means "lamp." From the original open bowl with an inset for the better disposition of the wick there developed from the 5th cent. B.C. **the closed lamp which has an opening in the middle for filling up with oil and which usually has only one hole for the wick**, though in other respects it may be made in the most varied forms. To give the light a greater range the lamp is usually elevated by being put on a stand, though the lamp and stand could also be made in one piece. ... (Kittel, TDWNT, NT:3088)

Since the lamp was the primary light that everyone used at night, it may be the light that it emits (NKJV, ESV, NIV) or than the container that holds it (ASV, NASB). In the spiritual realm Scripture is the lamp and the light.

Your word is a lamp to my feet And a light to my path. Ps 119:105

This lamp is illuminating a specific type of darkness. This is not the normal word for dark used in the NT. It is only used here, comes from a very different figure than darkness alone. Pure darkness comes when light is covered and there is no light. This word is used of what happens to a lake when a drought leaves it dry, muddy, murky and thus dark. Miry, filthy, murky, dismal and dark all together capture the term. In a clear stream one can easily see the bottom, but if it is murky, miry and squalid, no one can see through it.

2. *auchmeros* from *auchmos*, "drought produced by excessive heat," hence signifies "**dry, murky, dark**," 2 Peter 1:19 (RV marg., "**squalid**"). No. 1 *skoteinos* (NT:4652), signifies "darkness" produced by covering; No. 2, *auchmeros* "**darkness**" produced by being squalid or murky. (Vine's Expository Dictionary NT:850)

auchmerós, **adjective from *auchmós* (n.f.), drought, dust, filth as where water is evaporated by drought. Miry, filthy, murky, dismal, dark** (2 Peter 1:19). (Complete Word Study Dictionary: NT:850)

auchmerós, ... **dry, dusty, rough, squalid.**" (Liddell and Scott Abridged Greek Lexicon. NT:850)

auchmerós, **pertaining to being not only dark, but also dirty and miserable - 'dark and miserable.'** '**like a lamp shining in a dark and miserable place**' 2 Peter 1:19. (Lou & Nida, Greek-English Lexicon NT:850)

This term is a good description of the world in which we live. It is why "*it is not in man that walks to direct his own steps.*" We are in a realm that is so murky, dusty and filthy that we can't see through it. Imagine being in the depths of such water and becoming disoriented and unable to know which way leads to the surface. But then you catch a glimpse of someone lamp and realize you now know the way out. More to the point here would be a home filled with smoke or some other thing that makes it impossible to see, but finally a light appears to show the way out. These prophetic Scriptures can lead us through this murky and miry darkness. But we have to be watching for it.

until the day dawns and the morning star rises in your hearts;

This passage is clearly symbolic or figurative and has been subjected to many different interpretations. The best way to proceed is to keep clearly in mind that all of these things are occurring "*in your hearts.*" This keeps us from looking at the second coming that "*every eye will see,*" and which will not rise in our hearts. Whatever this dawning day and star refer to is limited by "*in your hearts.*" This is very helpful as it removes everything that might be used to explain it, but occurs outside of the heart.

While Jesus is "*the bright and morning star,* and the day of His coming will bring us to the end of our journey in this dark and dismal place, this doesn't take place in our hearts.

"I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star." Rev. 22:16

So we must search elsewhere. The answer is clear after we read God's promise (prophecy) in Isaiah and the fulfillment in Matthew. In the same manner in which Peter speaks of light here, everyone was in the darkness when Jesus entered the world. But He was the great light and when He began preaching the light dawned, for He was the light shining in the darkness.

*Nevertheless the gloom will not be upon her who is distressed, As when at first He lightly esteemed The land of Zebulun and the land of Naphtali, And afterward more heavily oppressed her, By the way of the sea, beyond the Jordan, In Galilee of the Gentiles. 2 **The people who walked in darkness Have seen a great light; Those who dwelt in the land of the shadow of death, Upon them a light has shined.** Isa. 9:1-2*

*And leaving Nazareth, **He came and dwelt in Capernaum, which is by the sea,** in the regions of Zebulun and Naphtali, 14 **that it might be fulfilled which was spoken by Isaiah the prophet,** saying: 15 "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles: 16 **The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned.**" 17 **From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."** Mt. 4:13-17*

*In Him was life, and the life was the light of men. 5 **And the light shines in the darkness, and the darkness did not comprehend it.** Jn. 1:4-5*

While Jesus walked the earth, He was the light, but men loved the darkness where they could practice the evil they loved. But those who want to do the truth will come to that light so they can distinguish between the darkness of their previous deeds and the light that comes from the truth.

*And this is the condemnation, that **the light has come into the world, and men loved darkness rather than light, because their deeds were evil.** 20 **For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.** 21 **But he who does the truth comes to the light,** that his deeds may be clearly seen, that they have been done in God." Jn. 3:19-21*

*Then Jesus spoke to them again, saying, "**I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.**" Jn. 8:12*

Paul takes all of this and uses it in a way every similar to Peter. These Christians at Ephesus had once been darkness, but having become obedient to the gospel, they were light and could choose to walk as children of light. But this was a choice that had to be made day after day. Clearly the day had dawned and the morning star was arising in their hearts. As did John when he spoke of their clear choice to walk in the light or in the darkness.

*For **you were once darkness, but now you are light in the Lord. Walk as children of light** 9 (for the fruit of the Spirit is in all goodness, righteousness, and truth), 10 finding out what is acceptable to the Lord. 11 **And have no fellowship with the unfruitful works of darkness, but rather expose them.** 12 For it is shameful even to speak of those things which are done by them in secret. 13 **But all things that are exposed are made manifest by the light, for whatever makes manifest is light.** Eph. 5:8-14*

*This is the message which we have heard from Him and declare to you, **that God is light and in Him is no darkness at all.** 6 If we say that we have fellowship with Him, and walk in darkness, we lie and*

do not practice the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. 1Jn. 1:5-7

With all these passages, clearly in mind, we have the necessary tools and information to draw a conclusion. The morning star is given that name because it represents the nearness of the morning. Having both of them in the same passage illustrates that this is going to be a long process and not one that will actually become reality. The term “*until*” depends on context to determine if this is something that ends at them moment the condition occurs of something that continues simultaneously with it.

eos... appears 146 times in the NT, with a preponderance in Matthew (49 occurrences) and Luke-Acts (50). ***eos* in the temporal sense can indicate both the simultaneity of two actions (as long as/while) and the goal and/or end point of an action (until).** Whether the meaning is inclusive or exclusive (until and subsequently vs. up to that point and no further) and whether ind., opt., or subjunc. (normally with *aon*) follows depend on the respective conditions and circumstances of the goal that is striven for. ... **In summary one may observe: *eos* can indicate both the continuity and the finality of an action.** It can be used for what is continuing, for what is already concluded, and also for the future time period. (Exegetical Dictionary, NT:2193)

Thus even as the day star is rising and the day is dawning, we must still give heed to the prophetic words that are a light in the dark place.

There are several passages that are very helpful in fully understand what Peter is describing here. The first is the one that describes the strangers and pilgrims who could see God’s promises far off. They were dawning and bringing light to them even though they never did actually receive them. They too had left the darkness and dismal world to seek for a better country that is a heavenly one.

These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. 14 For those who say such things declare plainly that they seek a homeland. 15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16 But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them. Heb 11:13-16

Paul spoke of the truth that our outward man is aging and decaying, in this dark, murky and dismal world. But because the daystar has risen and the morning dawning, they no longer look at the things that are seen but at the things that are not seen. The light has truly dawned.

*Therefore we do not lose heart. Even though our outward man is perishing, yet **the inward man is being renewed day by day.** 17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, 18 while **we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.** 2 Cor 4:16-18*

Paul also described the process. The eyes of our heart must be enlightened. This is exactly what Peter is describing.

*that the God of our Lord Jesus Christ, the Father of glory, **may give to you the spirit of wisdom and revelation in the knowledge of Him,** 18 **the eyes of your understanding being enlightened;** that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the exceeding greatness of His power toward us who believe, Eph 1:17-19*

20 knowing this first,

Peter again uses the basic term for knowledge which describes “intelligent comprehension whether coming for the first time or as a reminder of what is already known.

ginosko... the **intelligent comprehension** of an object or matter, whether this comes **for the first time, or comes afresh**, into the consideration of the one who grasps it (“to **come to know**,” “to **experience**,” “to perceive [again]”) or whether it is already present (“to perceive”). (Kittel NT 1097)

ginosko... signifies **to be taking in knowledge, to come to know, recognize, understand, or to understand completely...** in its past tenses it frequently means to know in the sense of realizing, ...

(Vine Vol 2, p. 297-298)

This is a fact that must be fully understood and kept in mind if the previous verse is to be accomplished.

“protos... first; 1. either in time or place, in any succession of things or of persons... 2. first in rank, influence, honor; chief; principal...” (Thayer p. 554-555; 4412-4413)

proton, the neuter of the adjective *protos* (the superlative degree of *pro*, "before"), **signifies "first, or at the first,"** (a) **in order of time**, ... the neuter of the adjective *protos*, is used as an adverb, **signifying "first, firstly,"** e. g., of time, Matt 8:21; ... **of order**, Rom 3:2 (KJV, "chiefly"); ... (Vine's Expository Dictionary NT:4412)

Possibly the first thing in the succession of things, but also the first (chief) in rank, influence, or honor. It is imperative that this be understood when we are reading any passage from the Old Testament.

that no prophecy of Scripture is of any private interpretation,

Though there are two ways to interpret this passage. The private interpretation could be either on the part of the writer or the reader. While many have used this passage to scold a reader, the next verse makes it certain that it is not the reader, but the writer. It is not the reader who is warned not to privately interpret any prophecy. It is the prophet that we are hear told did not privately interpret his prophecies to us. Just as Paul said about his own writing so Peter revealed that the entire Old Testament followed the same pattern

Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. 13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. 1Cor. 2:12-13

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 2Tim. 3:16-17

No prophecy that came through the inspiration of the Holy Spirit had even the tiniest portion of the prophets interpretation in it.

“idios... 1. pertaining to one's self, one's own; used a. univ. of what is one's own as opposed to belonging to another... to do one's own business (and not intermeddle with the affairs of others),... b. of what pertains to one's property, family, dwelling, country, etc. ... c. harmonizing with, or suitable or assigned to, one's nature, character, aims, acts; appropriate... 2. private...” (Thayer, p. 296-297; 2398)

idios expresses "what is one's own" (hence, Eng. "idiot," in a changed sense, lit., "a person with his own opinions"); the neuter plural with the artide (ta idia) signifies "one's own things." In 1 Thess 4:11, the noun is not expressed in the original but is supplied in the English versions by "business," "your own business." (Vine's Expository Dictionary NT:2398)

Nothing of the individual prophet ever entered into its writings. His opinions, thoughts, ideas and words were completely belonged to the Holy Spirit and nothing of his own interpretation entered.

epiluo from *epiluo*, "to loose, solve, explain," denotes "a solution, explanation," lit., "a release" (*epi*, "up," *luo*, "to loose"), 2 Peter 1:20, "(of private) interpretation"; i. e., **the writers of Scripture did not put their own construction upon the "Godbreathed" words they wrote...** (Vine's Expository Dictionary NT:1955)

This reveals the blasphemy of those who seek to apply anything in Scripture to the person who wrote it as though they were only writing what they understood in their day (and thus capable of being wrong). God never allowed any of the thoughts, opinions, ideas or concepts of those who wrote. The Bible would be riddled with error if such were the case and we could trust nothing since we would not know which ones are reliable and which ones are just their own thoughts about what they were writing. God makes it clear, there is no prophecy anywhere in the Old Testament

Scriptures where the private thoughts of the writer were allowed to stand unchecked. The closest we have are those words of Job and his three friends, but God dealt with their folly at the end of the book, but leaves us to be cautious as we interpret it. There is no other book in the Scriptures that is like this.

*For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, **you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe** 1Th. 2:13*

***The words of the Lord are pure words, Like silver tried in a furnace of earth, Purified seven times.** 7 You shall keep them, O Lord, You shall preserve them from this generation forever. Ps 12:6-7*

21 for prophecy never came by the will of man,

The Greek word order is different from the English and is helpful.

For not by the will of man came prophecy in old time but by the Holy Spirit as they were moved, spoke of God.

With the term for - (*gar* - the reason and explanation of the previous verse), the Spirit revealed the reason why no prophesy of Scripture could ever have been of the private interpretation of the writer. They had no control of the process from start to finish. Their will played no role at all. What they wanted or wished, determined or desired played no role.

thelema, ... will, i.e. a. what one wishes or has determined shall be done, [i.e. objectively, thing willed]... [...act of willing, the subjective] will, choice... inclination, desire... (Thayer, p. 285; 2307)

Like a pen or a computer has no will of its own, but only records the will of the one who wields it, so also were these men in the hands of the Holy Spirit. No man ever asked for or received prophecy as a result of his will. It was always God who gave the prophecy in His own time and in His own way.

Both “*came*” and “*moved*” are the same Greek term. Prophecy was not carried, moved, conveyed, or even borne like fruit by the will of men, but it was carried, moved, conveyed, or even borne like fruit by the Holy Spirit.

"phero... to bear i.e. 1. 1. to carry a. to carry some burden: ... b. to move by bearing; ...with a suggestion of speed or force... of persons borne in a ship over the sea,... of a gust of wind, to rush... was brought came... of the mind, to be moved inwardly, prompted,... c. ... to bear up, to be conveyed or borne, i.e. uphold (keep from falling) of God the Son, the preserver of the universe, Heb 1:3..." (Thayer, NT:5342).

In “old time” refers to that period of time in which the oral (Abel, Enoch) and the literary prophets (Moses to Malachi) were doing their work.

*"pote... an enclitic particle... 1. once. I. e. **at some time or other, formerly, aforesome...** a. of the **past...**Rom 7:9 ... b. of the **future...** 2. ever; ...”* (Thayer, p. 533; 4218)

*poté; indef. and enclitic adv. When, whenever. ... (I) **At some time, one time or another, once, used both of time past and future. Of the past it means once, formerly*** (John 9:13, "one who was **blind at one time**" ... Rom 7:9, "**at one time without law**" [a.t.]; see 11:30; Gal 1:13,23; Eph 2:2,3,11,13; 5:8; Phil 4:10, "that now at the last," meaning now at length; Col 1:21, "**you who were at one time**" [a.t.]; 3:7; Titus 3:3; Philem 11; 1 Peter 2:10; 3:5,20; 2 Peter 1:21). **Of the future, meaning once, one day, at last** (Luke 22:32; Rom 1:10). (Complete Word Study Dictionary: NT: 4218)

Throughout the entire patriarchal and Mosaic dispensation, during those times, not one time did any prophesy ever enter the Scripture through the will, intent and desire of man. God kept it pure.

***The words of the Lord are pure words, Like silver tried in a furnace of earth, Purified seven times.** 7 You shall keep them, O Lord, You shall preserve them from this generation forever. Ps. 12:6-7*

***5 Every word of God is pure; He is a shield to those who put their trust in Him. 6 Do not add to His words, Lest He rebuke you, and you be found a liar.** Pr. 30:5-6*

It was not man's wish or will that prompted this.

but holy men of God spoke

The term holy, sanctified, saint, consecrated, etc all come from the same root word.

*"hagios,... 1. properly, **reverend, worthy of veneration**...a. of things which on account of **some connection with God possess a certain distinction and claim to reverence as places sacred to God** which are not to be profaned,... b. of **persons whose services God employs**; as for example, apostles... 2. **set apart for God, to be as it were exclusively his**... Just as the Israelites claimed for themselves the title *hoi hagioi*, because God selected them from the other nations to lead a life acceptable to him, and rejoice in his favor and protection... so this appellation is very often in the N. T. transferred to Christians as those whom God has selected ... 3. Of sacrifices and offerings; Prepared for God with solemn rite, pure, clean... 4. In a moral sense *pure, sinless, upright holy*..." (Thayer, p. 6-7; 40)*

Anything connected to God is holy. Because these men are moved by the Holy Spirit they are sanctified and set apart for God and different from all other men.

These were "holy" because God had chosen them to reveal His will to the world. Such holy sanctified and set apart men "spoke:"

"laleo... found in bibl. Grk. much more fre. than in prof. auth. ... prop. to utter a sound... to emit a voice, make one's self heard; hence to utter or form words with the mouth, to speak; having reference to the sound and pronunciation of the words and in general the form of what is uttered, while lego refers to the meaning and substance of what is spoken; hence lalein is employed not only of men, esp. when chatting and prattling, but also of animals... 1. to utter a voice, emit a sound: of things inanimate... 2. to speak, i.e. to use the tongue or the faculty of speech; to utter articulate sounds... 3. to talk: of the sound and outward form of speech... 4. to utter, tell... 5. to use words in order to declare one's mind and disclose one's thoughts: to speak..." (Thayer, NT:2980).

lego / laleo There are **two leading aspects under which speech may be regarded**. It may, first, be contemplated as **the articulate utterance of human language**, in contrast with the absence of this, from whatever cause springing; whether from choice, as in those who hold their peace, when they might speak; or from the present undeveloped condition of the organs and faculties, as in the case of infants ... This is **one aspect of speech, namely articulated words, as contrasted with silence**, with mere sounds or animal cries. But, secondly, speech ('oratio' or 'oris ratio') may be regarded as **the orderly linking and knitting together in connected discourse of the inward thoughts and feelings of the mind**, ... But if in *lalein* the fact of uttering articulated speech is the prominent notion, in *legein* it is the words uttered, and that these correspond to reasonable thoughts within the breast of the utterer. (Trench's Synonyms of the NT 2980)

as they were moved by the Holy Spirit.

Peter repeats the verb "*phero*" see above. Again, they were moved inwardly from one position of understanding to another "by" the Holy Spirit:

"hupo... prep. under... I with the GENITIVE ... 1. prop. in a local sense, of situation or position under something higher... hence 2. metaph. of the efficient cause, as that under the power of which an event is conceived of as being... the Eng. by ... II with the ACCUSATIVE ... 1. of motion, in answer to the question 'whither?' ... 2. of situation, position, tarrying... 3. of time, ... about... III in COMPOSITION... hupo denotes 1. locality under ... trop in expressions of subjection, compliance, etc., ... 2. small in degree, slightly..." (Thayer, Joseph Henry; op. cit., p. 642; 5259)

It was under the power of the Holy Spirit that this was accomplished.

Peter's point is then clear. We can trust all the words of the prophets because every word was inspired of God and thus was not tainted with the private interpretations of the prophets. We have the distilled essence of God's will in the OT and NT Scriptures. When we add to this the eyewitness testimony, we have ironclad proof that the gospel is the truth.