

prophecy of Scripture came into being by one's own interpretation." The reason why this does not happen is given in verse 21: "For not by the will of man came prophecy at any time, but being borne up by the Holy Spirit, men spoke from God." This argument may be expressed as follows: "Because prophecy did not come by the will of man, therefore no prophecy comes into being by one's own interpretation." Or, to put it another way, "Because men spoke from God as they were borne up by the Holy Spirit, therefore no prophecy comes into being by one's own interpretation."

I must confess that, as a young Christian, I was led to think that verse 20 meant that no one should place his own interpretation upon a Scripture verse or passage, but should seek the Holy Spirit's interpretation. In practice, this came to mean that I would accept the interpretation of some well-known Bible teacher or expositor. But I came to see that this verse speaks not of the reader's interpretation, but of the writer's interpretation. It tells us that no Scripture portion has been conditioned by the human author's interpretation. Thus, the infallible Word of God is not conditioned by the fallible words of men!

5. The fifth effect resulting from the act of inspiration is this: the truths of Scripture are more certain than the observations of empirical experience. This effect may be found in 2 Pet 1:16-19, where we read: "For we were not depending upon pseudo-intellectual myths when we made known to you the power and coming of our Lord Jesus Christ, but became witnesses of that one's majesty. For (he) was receiving from God the Father honor and glory, such a voice being borne to him from the Majestic Glory, 'This is my beloved Son, in whom I am well pleased.' And we heard this voice borne from heaven when we were with him in the holy mountain. And we have more certain the prophetic word, to which you do well to pay close attention, as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts."

The "power and coming of our Lord Jesus Christ" in this context appears to refer to Christ's first coming, and to that specific event in our Lord's ministry when he was transfigured before Peter, James and John. Peter says that they did not build their accounts of Jesus on sophistical myths, but saw his majesty and heard the voice of God giving Jesus honor and glory. Yet, Peter says, the prophetic word is more certain, more firm, better established, more sure than even these observations based on