

Yeshua's Glory and Prophetic Word 2 Kefa 1:16-21

In my last post, we explored the subject of **Confirming Your Calling and Election ~ Part 2** in **2 Kefa 1:8-15**. In this post, we examine **Yeshua's Glory and Prophetic Word** in **2 Kefa 1:16-21**.

Kefa assures his audience that, in contrast to the lies of false teachers that he will discuss later in the letter, the teaching about **Yeshua's** return he has passed on is authentic and reliable. **Kefa's** preaching is not based on something he made up, but on both his firsthand experience of **Yeshua** and the truth of Scripture. Therefore, his readers can be confident of its accuracy.

¹⁶ For when we made known to you the power and the coming of our Lord Yeshua the Messiah, we did not rely on cunningly contrived myths. On the contrary, we saw his majesty with our own eyes. ¹⁷ For we were there when he received honor and glory from God the Father; and the voice came to him from the grandeur of the Sh'khinah, saying, "This is my son, whom I love; I am well pleased with him!" ¹⁸ We heard this voice come out of heaven when we were with him on the holy mountain.

Like **Moshe**, **Kefa** encountered **God** on a *holy mountain*. Three of the four **Gospel** writers report this event, the **Transfiguration of Yeshua**, when **Kefa**, **Ya'akov**, and **Yochanan** personally saw the *majesty* of the **Messiah** made manifest (Mt 17:1–9, Mk 9:2–10, Lk 9:28–36). The words, *"This is my Son, whom I love; with him, I am well pleased,"* were also heard when **Yeshua** was immersed by **Yochanan the Immerser** (Mt 3:17, Mk 1:11, Lk 3:22); and they allude to Psalm 2:7, *"You are my Son; today I have become your Father,"* itself quoted at Acts 13:33 and Messianic Jews (Hebrews) 1:5, 5:5.

Prophetic Word

Having explained his credentials above, **Kefa** now introduces his main topic in **2 Kefa 2**, dealing with false prophets and teachers.

¹⁹ Yes, we have the prophetic Word made very certain. You will do well to pay attention to it as to a light shining in a dark, murky place until the Day dawns and the Morning Star rises in your hearts. ²⁰ First of all, understand this: no prophecy of Scripture is to be interpreted by an individual on his own; ²¹ for never has a prophecy come as a result of human willing - on the contrary, people moved by the Ruach HaKodesh spoke a message from God. ~ 2 Kefa 1:16-21 (CJB)

Kefa had *the prophetic Word* set forth by the Tanakh writers concerning God's *precious and very great promises* (see v. 4) *made very certain*. First, his direct experience with **Yeshua** and his glory (vv. 16–18) made him confident. And second, since many of the words of the Prophets concerning the **Messiah** had already been fulfilled at **Yeshua's** first coming, **Kefa** could be sure that the rest would be fulfilled at His second coming (this **Kefa** had known long before; see Acts 3:21).

The import of **Kefa's** having *the prophetic Word made very certain* is that he, not the false teachers of Chapter 2, is the one whose prophecy interpretations should be trusted.

The *Day* refers to **Yeshua's** second coming, but there is also an underlying hint at the **Day of Judgment**. As *the Morning Star* is **Yeshua** the **Messiah**. This seems to be a reference to Numbers 24:17, *"There shall come a star out of Jacob,"* taken in Judaism as pointing to the **Messiah**.

A prophecy of Scripture must be interpreted not based on thoughts rooted in a person's old nature, such as those of the false prophets of Chapter 2, but based on what the **Ruach** makes clear about its meaning since **Yeshua** sent the **Ruach** to guide **Believers** into the truth.

But since He sent the **Ruach** to the **Believers** as a community, be cautious of those who offer "the true word" but avoid subjecting their opinions to other Believers' scrutiny. Much false teaching both in **Kefa's** Day and our own arises from people's developing their own idiosyncratic interpretations, supposedly hearing the **Ruach**, but without examining other views or admitting that their own could be mistaken.

Never has a prophecy come as a result of human willing. This is why prophecy should not be interpreted based on one's preconceptions, own willingness, and thinking. Just as ***people moved by the Ruach HaKodesh spoke a message from God,*** so people moved by the ***Ruach HaKodesh*** should interpret God's message.

In my next post, we will begin to unpack **2 Kefa 2** dealing with **False Prophets and Teachers**. This is a timeless topic that is undoubtedly still very pertinent in our lifetimes.