

DOCTRINE OF EXTRACANONICAL REVELATION

1. Today the Bible is the only extant revelation from God. There is no extrabiblical revelation.

2. What we have in the Scripture is superior to any other revelation and this even includes empiricism. Peter 1:16-21.

2Pe 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

2Pe 1:17 For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

2Pe 1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.

2Pe 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

2Pe 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2.1 Let me give you an expanded translation 2Pe 1:16-21 with comment.

2Pe 1:16 For you see we have not followed skillfully devised myths when we made known to you the inherent power and appearance of our Lord Jesus Christ but in contrast we were eyewitnesses of His incarnation and the divine glory bestowed upon Him by God the Father both at The Transfiguration and The Ascension.

Comment

1. Peter affirms that he was a personal eyewitness of Jesus and His work. There were of course many other eyewitnesses alive at the time he wrote First and Second Peter.

2. Peter, James and John had perhaps more evidence of the deity of Jesus than all others.

3. These three disciples were eyewitnesses of a precursor of Christ and His Second Advent--a preview of His glorious return. The three observed Jesus conversing with Moses and Elijah. Mat 17:1-5

Mat 17:1 After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves.

Mat 17:2 There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.

Mat 17:3 Just then there appeared before them Moses and Elijah, talking with Jesus.

Mat 17:4 Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters-- one for you, one for Moses and one for Elijah."

Mat 17:5 While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

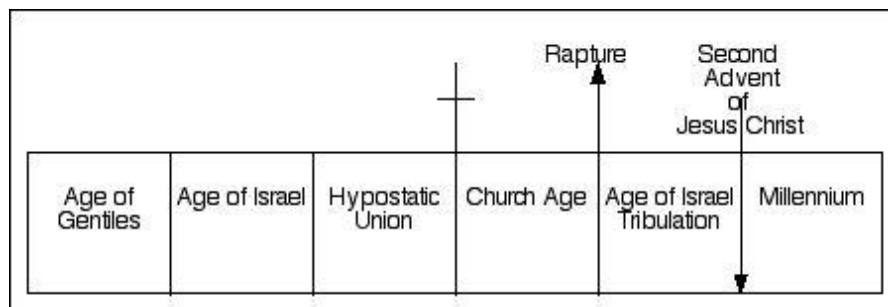
4. The point emphasized here is that Peter had empirical evidence of the deity of Christ, but as we will see in verse 19, we as Church Age believers have a more sure witness, i.e., the Scriptures.

2Pe 1:17 For Jesus first received glory and honor from the Father's omniscience because of His victory in the angelic conflict. A magnificent voice came from heaven, "this is My beloved Son with reference to Whom I am well pleased and am totally satisfied."

Comment

1. From God's omniscience, He saw the entire time line. God saw the victory of Christ, the defeat of Satan and the execution of his earlier sentence, a sentence handed down by the Supreme Court of Heaven in eternity past but not as yet implemented.

2. The execution of the sentence would have to wait until the time line "plays out."



2Pe 1:18 And this voice came to us out from Heaven, which such Voice we heard on the mount of transfiguration.

Comment

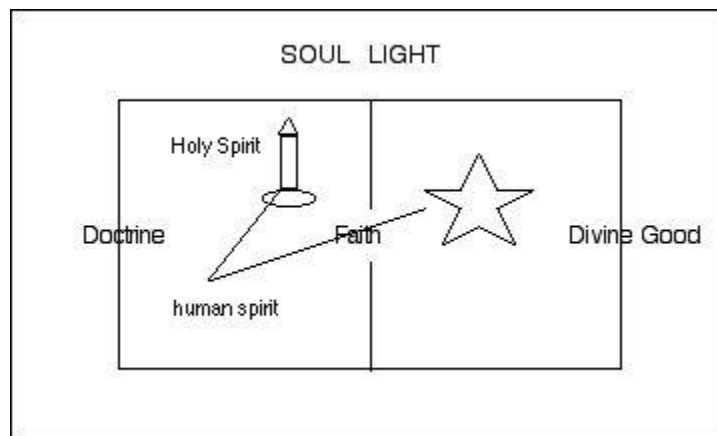
1. Peter, James and John received a preview of the Second Advent.

2. Peter is teaching in summary fashion the Second Advent, emphasizing the ultimate victory of Christ.

2Pe:1:19 Today we have even a more established and certain body of doctrine which you would do well to concentrate and cycle into your right lobes; like a candlestick which lights up a cold, dark and dank place, it provides a source of illumination--rising like the sun in the morning. So should doctrine light up the dark void of our right lobes. Let's see how this looks in chart form, and then I will comment.

Comment

1. This verse contrasts the certainty of the Lord's Second Advent with the potential of our receiving the light of doctrine in our souls.
2. The Second Advent, which Peter was privileged to preview, will occur as a great light amidst total darkness.
3. This verse indicates we have a surer foretelling, even more established and certain, than that which Peter saw.
4. The brilliance of the Lord's return will be a supernatural light in the middle of total darkness at the end of the Tribulation.
5. In the Church Age we are urged to match the brightness of the Lord's return with a like brilliance in our right lobes.



6. The subjunctive mood reflects the potential. We do not have to follow the colors to the high ground--the choice is ours.
7. The use of **Bebios** [meaning more firm and sure] is translated "more sure" in the KJV. Doctrine in our right lobes must be more sure than that seen by Peter, James and John.
8. What greater urging to cycle the Word could we possibly have?

1Pe 1:20 Above all, you certainly should understand that no Scripture is to be interpreted alone and on its own, for it has all been categorically coordinated.

Comment

1. This Scripture has been erroneously translated to indicate that everyone reads the Scripture and gets their own interpretation. Notice how poorly it has been translated in the KJV.

2Pe 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

2. The scripture begins with **Ginosko**, which refers to data resident in the left lobes of our souls; it is from this left lobe data that a categorical analysis can be developed. Let's look at this in chart form--ICED

I the I stands for Introduction, meaning those facts which introduce historical nuances and background information about the book, the author and the historical setting.

C the C stands for Categories, meaning, that study of a subject found throughout the Bible as opposed to the eclectic approach.

E the E stands for Exegesis, meaning a critical analysis of the Bible performed from a study of the original language, using the best manuscripts available.

D the D stands for Dispensation, meaning that analysis of the Biblical passage or passages given the epoch to which the Scriptures relate.

3. Now let's return to our analysis of 2Pe 1:16-21.

2Pe 1:21 For you see, the Scripture was not written at any single point in time by means of the will and plan of man but, in contrast, men selected by God penned the Scripture under the direction of the Holy Spirit of God."

Comment

1. The word Scripture in our expanded translation, refers to both the Old and New Testament.

2. All Scripture is inspired of God, using the personalities of each writer to exhale the mind of Christ in total synchronization and perfection.

3. So much for 1Pe 1:19-21. Now let's return to our subject--Extracanonical Revelation.

3.1 No one sees Christ anymore, and therefore all revelation today comes only through Scripture.

3.2 Even if a messenger from Heaven appears, what he, she or it declares must be measured only by Scripture.

Gal 1:8 But though we, or an angel from Heaven, preach any other Gospel unto you than that which we have preached to you, let him be accursed.

Gal 1:9 As we said before so say I now again, if any man preach any other Gospel unto you than that you have received, let him be accursed.

3.3 The reason for this special "caveat" is found in 1Co 11:14-15.

1Co 11:14 "And no marvel, for Satan himself is transformed into an angel of light.

1Co 11:15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

3.4 The power of Satan is so great that we as "humankind" cannot tell from where any messenger comes. We will only be able to make such judgments when we reign with Christ in a new mind and body.

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Mat 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

3.5 This is the reason why all extracanonical revelation is a "no no."

3.6 Paul recognized this necessary change in Church Age modus operandi long before any of the other apostles.

1Co 15:10 "But by the Grace of God I am what I am: and His Grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the Grace of God which was with me."

3.7 Scripture is exhaled by God to the writers of the Word. Scripture is said to be **Theopneustos** translated God breathed in 2Ti 3:16

2Ti 3:16 All Scripture is God breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

3.8 Hebrews 1:1-2 tells us the Old Testament is just as inspired as the New Testament. These verses also teach us we now have our revelation in the work and Mind of Christ.

3.8.1 We should also compare Heb 1:1-2 with 1Co 2:16; 1Pe 4:1; Rom 12:2; and Phi 2:5.

Heb 1:1 "God, Who at various times and in different ways spoke in time past unto the fathers by the prophets.

Heb 1:2 Has in these last days spoken unto us by His Son, Who He hath appointed heir of all things, by Whom also He made the worlds;"

1Co 2:16 For who has known the mind of the Lord that he may instruct him? But we have the mind of Christ.

1Pe 4:1 Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because he who has suffered in his body is done with sin.

Rom 12:2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will.

Phi 2:5 Let this mind be in you, which was also in Christ Jesus:

3.9 In conclusion, there should be no extracanonial revelation! Why? Because there is none!