

2 Peter 1:12-21

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[0 : 00] For it. We ask it all in Jesus name. Amen. If you are physically able and desire to do so would you join with me as we stand together and we read the word of God found in 2 Peter chapter 1.

I have been established in the truth which is present with you. I consider it right as long as I am in this earthly dwelling to stir you up by way of reminder.

Knowing that the laying aside of my earthly dwelling is imminent. As also our Lord Jesus Christ has made clear to me. And I will also be diligent that at any time after my departure you will be able to call these things to mind.

For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ. But we were eyewitnesses of his majesty.

For when he received honor and glory from God the Father such an utterance as this was made to him by the majestic glory. This is my beloved son with whom I am well pleased.

[1 : 19] And we ourselves heard this utterance made from heaven. When we were with him on the holy mountain. So we have the prophetic word made more sure to which you do well to pay attention as to a lamp shining in a dark place.

Until the day dawns and the morning star rises in your hearts. But know this first of all that no prophecy of scripture is a matter of one's own interpretation. For no prophecy was ever made by an act of human will.

But men moved by the Holy Spirit spoke from God. 2 Peter 1 verses 12 through 21. You may be seated. In this first chapter Peter is introducing not only the reason for his writing but the motivation for it as well.

In the verses before us we see the motivation which moves the remainder of the book. He has introduced himself in the very first verse as the bondservant or slave and apostle of Jesus Christ. He has given himself this two-fold title that he is both the slave of Christ and he is the apostle of Christ. Now we do know that he is one of the original twelve apostles.

[2 : 39] And we hold to the reality that the apostolic office or that is the official office of apostles ended with the closure of the New Testament.

I do not believe that there are those today who are apostles quote unquote who have some power and different communion with the Lord. But rather there was an office and a season for that in church history.

We do not have the time nor will I take the time from you to really exegete why I believe that is a reality. But we hold to that fact. But the word apostle just means to be sent out.

It is one that is sent out from. So in its meaning all of God's people, those who know Jesus Christ as Lord and Savior, fulfill the role and calling of being sent out from Jesus himself.

He has indeed commissioned us in the great commission. He made it very clear at the end of the book of Matthew. He was not just commissioning those who were standing before him, that is the eleven remaining apostles, but rather he was commissioning those who heard and responded to their message.

[3 : 44] And Peter has declared here that before we can be sent out from him, we must be a slave of his. He must therefore be our Lord and Savior before he can be the one who commissions us and sends us.

For how can we be indeed a great representative or one sent from him unless we first belong to him? And following that introduction, Peter took a few verses to kind of reconcile what it looked like to be one who belonged to Jesus Christ.

And the verses immediately preceding this, we see that he describes the character of the called, those who belong to Jesus Christ. We looked at that this past week and that extensive list, and we saw the reality that these matters ought to be present in each and every one of us, and really they are the fruits of the Holy Spirit.

They're the fruits of the Spirit elsewhere listed. And there is this repetition of the word to be diligent, that is to be intentional about building these matters in our own lives.

Yet, we do not build them in our own strength, but rather it is through communion with the Lord Jesus. And he declares there in verses 10 and 11, that we ought to be all the more diligent to make certain or sure about his calling and choosing us.

[5 : 05] Not that we are validating to Christ, yes, you did right in calling me. For what will we as sinful creatures ever say to a holy, thrice holy God, Jesus Christ himself, that we are worthy of his calling?

We bring no worthiness to the table. We bring nothing before him that we would ever dare say, aren't you glad you called me because look at what I have brought to you.

For there is nothing which we can bring to add to the character or the ability or the need of holy God, but rather it is to make his calling of us certain to ourselves.

That is, it gives us confidence and it gives us a security when the enemy longs to take that away from us. That if we live with these character attributes, then we know for certain that these are not present because of any innate ability which we possess.

None of us are righteous, no, not one. We are all desperately wicked, Paul tells us. The heart of every man is dark. For rather these things are present because of the spirits indwelling in our life.

[6 : 16] And it gives us an assurance. And it tells us in verse 11 that the path to heaven is made broad through that. That does not mean that we are widening the road, so to say, to make our way into glory because we're acting as we should.

But rather it's a lot easier to stay on that road when we let the spirit move us as he desires to. And our character matches our calling. And security is not a matter of our ability, but rather of his worthiness.

But there are some who struggle and wrestle with that reality because in their own life, their character is not matching their calling. Now as Peter has taken a few moments to assure us of our calling to be his slaves and therefore how the slaves should look, he now transitions into verse 12 to the second aspect of his identity.

That is, that he was sent out from him for a purpose. And that is why we have the word therefore. He does something because he was sent out from him.

And everything he does is a result of the calling of Christ, not just to be someone, but to do something. Christ has called you and works in your life and desires to form and fashion the fruit of the spirit in you.

[7 : 48] Not just so that you and I can say, well, we've got it all together. But rather because he's also commissioned us and sent us from his presence for a purpose.

It is the therefore. We need to walk in character. We need to walk in faithfulness and holiness because the responsibility we have demands it.

It is the responsibility we as the people of God who know Jesus Christ as our Lord and Savior. It is demanding that we live as such.

It tells us here what it looks like to be a faithful steward. What it looks like to be a faithful steward.

I'll go ahead and tell you. There's only two points. I haven't been telling you these here lately. I'll go ahead and give you my two points. That way we can work through that and you can know the two points. Okay, we've only got two. To be a faithful steward, there must first be a commitment of the commission.

[8 : 51] And there has to be a confidence in the message. There has to be the commitment of the commission. And there has to be confidence in the message.

Because apostles or those sent out were not those who Jesus called to himself and said, well, come spend some time with me. And by the way, after you get to know me, just go tell everybody whatever you want to know about me.

Just go say whatever you think. No, he says, tell them all that I have taught you. And the spirit will bring to mind the matters that I have taught you.

There was a message to declare. In the word before us, we see that the commission ought to walk in a level of commitment that exceeds those others.

Peter says, therefore, I will always be ready. I will always be ready. This entails the beginning of the commitment.

[9 : 56] He says, since I am a slave of Christ, since I have been sent from Christ, and since it is beneficial for you to walk in a matter worthy of Christ, I will always be ready.

See, commitment is founded on a desire and a longing for others to fully know Christ.

It is a longing that others may genuinely know. He says, therefore. The therefore is there because he has said it was to their benefit that they would understand these attributes that ought to be present in their life.

That they would understand it if they could walk and live in this manner. That it would be well with them in a world that is against them. That they could make broad their way into everlasting life. That they would have an assurance of their salvation. He said, I am committed because I long that people would truly know Christ. And not just know him on the salvific level.

[11 : 00] But know him in such a manner that they will fully know. It is this repetition that you may fully know Christ. And he says, not long that you would fully know Christ. Why? Because it is the only way you can stay consistent in this life.

It is the only way you can be confident in this life. And it is the only way that you can be certain of your salvation in this life. It is a longing. He says, I am committed to this commission I have been given.

Because I long that you may fully know. What pushes us each and every day to go back and read the word. And to study the word. And to understand the word.

Is not only that we may know. But that we may tell others that they may know. I have a desire each and every week to grow in the word.

To grow in my understanding of it. To grow in the knowledge of it. Not because I need to know more to be saved. But because I want to know more that I may walk securely. And number two is because you deserve that I grow in the faith.

[12 : 01] You as a congregation deserve that your pastor continue to grow. To continue to mature. To continue to push himself. Why? So that I would have a longing to help you fully know Christ more and more.

And it gives you confidence in the world in which you live. You do not deserve a pastor that is stagnant nor stale. That thinks that he has arrived.

Because the world is constantly assailing you and battling you like no other. And it ought to be the longing of every pastor that his people would fully know Christ. Because it would give them a bold assurance to live with confidence in the world.

This is what Peter is saying. I long that others may know. Why must you be committed to the commission? Because you ought to long that the people around you would know more and more and more of Christ.

That you would stay steadfast. He says therefore. Not only is there this longing. There is a living. He says I want to live for the gospel.

[13 : 08] He says I'm committed because I long to live for the gospel. He says as long as I am in this earthly dwelling. He says therefore.

I consider it right. As long as I am in this earthly dwelling. He says I want to live for the sake of the gospel. Friend I want to ask you.

What are you living for? What's the hope and the calling of your life? What's the reasoning behind the life that you've been entrusted with?

He says as long as I'm here I consider it right. It is only right that I be committed to what he has commissioned me to. He said oh I'm glad God didn't call me as a pastor.

Oh well you guys got good news for you. You're sitting in a Baptist church. And the Baptist affirmed back in the 1600s. This reality called the priesthood of the believers. And the priesthood of the believers entails this.

[14 : 07] That if you know Jesus Christ as your Lord and Savior. Then congratulations my friend. You have entered into the royal priesthood. Of the King of Kings and Lord of Lords. You have been commissioned.

You have been anointed. And you have been appointed to be a priest for him forever. And the priesthood of the believers means that that's your first and primary calling. And everything else you do in your life is a secondary matter.

You may be a priest in the workplace. Or you may be a priest in the home. You may be a priest around your table. You may be a priest in the supermarket at the gas station. But your first calling is to be the priesthood of the believers.

You are a royal priesthood it tells us. Appointed by Jesus Christ to represent him in the world. That is the reason he left you here. That's the motivation for the air he puts in your lungs.

That's the calling and commission he's placed upon you. And you ought to live for the sake of the gospel. Live it out in the workplace. Live it out at home. Live it out in retirement. Live it out in recreation and occupation.

[15:05] What happened is the believers quit living like they were called for it. And began living like the world. We began more committed to what goes on in this world than we were committed to the calling. We forgot our calling because we professionalized ministry.

And I can say it because I'm in the ministry. It is my job. For 20 years I have taken a paycheck in pastoral ministry.

It is my full time occupation. My whole livelihood depends upon the reality that the church pays me to be the pastor. But I am not a hireling.

Nor am I a professional. The word of God says. Now you may argue with it. So if the word didn't say it that would be fine. The word of God says. I am a gift given to the church to equip you to do the work of the ministry.

Ephesians 4.12 and following. Somebody said I want to return that gift. You can't. Okay. I didn't ask the father. He said he's going to leave me. But I'm giving to equip the saints to do the work of the ministry.

[16:12] When I sat down for the first time. Ten years ago now. Pastor search committee from this church.

Very first thing that I did before they asked me any questions. As I said. And I made it. I wasn't a really good candidate. I wasn't a really good interview. I just go ahead and be honest with you there. I put it all in the Lord's hand. I sat down at the table. There were seven individuals across from the table from me. Some of them I knew. Some of them I didn't. The very first thing I did is I opened up Ephesians.

I opened up Ephesians 4. And I said. I'm going to tell you why I am called to be a pastor. And I'm going to go ahead and give you my job description in one verse. And anything apart from that is not my job description.

He said. Well that was bold. No that's biblical. I said. You are not. I'm not interviewing for you to ask me to do all the work. I'm not interviewing for me to be given all the work.

[17:12] It is my job to equip the saints to do the work of the ministry. Why? Because of the priesthood of the believers.

I can't do it all. That's why he's called all of us. And we ought to live for the sake of the gospel. We just live it out differently.

I was living for the gospel. Climbing telephone poles. I was living for the gospel. Assembling cars at Nissan Motor Manufacturing Company. Some of them I was a little happier than others.

But that's where I was at. It is the calling. We ought to be committed to that. Why? Because in our commitment. Friend listen to me. Not only should we have a longing that others may know.

Not only must we be committed to living for the gospel. Here's the reality. There will be a day where there's a legacy we will leave. There will be a day.

[18:12] Where there's a legacy. We will leave. If you were to go back in the office right now. In the pastor's office. Many of you have been in there. It's not as scary as a place as some of the rest of you think.

If you go in there right now. It looks like a bomb went off in there. And that's okay. Because it's Sunday. But if you were to walk in there. And you would see on the left hand wall. There's a bookshelf full of books.

If you were to go on the right side. To the very top. That top bookshelf. Are much smaller books. And much of them are about fatherhood. And about dads.

And about halfway down that bookshelf. There's a book called A Father's Legacy. Now that book. A Father's Legacy. Carrie gave it to me. When I was a young dad.

In my 20s. And it's essentially just. A book that asks questions. And you're supposed to write out. And fill out. So that when you die. Your kids can read your life story.

[19 : 11] I've just got to be transparent with you. In my 20s. I didn't fill it out much. Because I thought I'll live forever. The longer I get. The more I want to pull that book down.

Off the shelf. Because I realize. I don't have forever. There is a day. Where I will leave. Some type of legacy. Not all legacies are good.

By the way. I can give you a number of names. That left legacies. That are not necessarily good. But what does Peter say here? Knowing that the laying aside. Of my earthly dwelling.

Is imminent. As the Lord Jesus himself. Has told me. Now if we were to go to the gospel of John. The end of the gospel of John.

We would know that. Jesus restores Peter. By asking him three times. Do you love me? And we know all that. But if we read a little bit further. We would see that Jesus tells Peter. That when he grows old.

[20 : 05] That he will be led. Where he does not want to go. And he begins to speak of his death. Peter trying to avoid the question. Says what about John? And Jesus says. You don't worry about John. I'm telling you. You're going to die.

And so Peter lived with this reality. That there was coming a day. Where people would lead him. In a direction he did not want to go. And he would die. And he knew his death was imminent.

So as long as he had. He wanted to live for the gospel. Well I've got news for you. The word of God says. It is appointed unto man once to die. Death is an imminent reality.

For each and every one of us. We neither know the hour. Nor the day. Nor the time. But it is imminent. Imminent just means. It could happen at any moment.

We don't like to think about it. You think that's kind of morbid. Well stay with me on this. But Peter said. Since I know. There will be a day.

[21 : 06] Where I leave a legacy. I want to make sure. And here's where I want to give you comfort. After my departure. You can call these things to mind.

Do you know what that word departure is. In its little translation. Exodus. You remember Exodus. Where the people were enslaved in Egypt.

And they didn't want to be. They were born into slavery. But yet they were meant to be free. But they were born into slavery. So God led them out. To bring them into the promised land. You know what Peter is saying here. He says my departure is an exodus.

When I leave. I am being set free. From the slavery of this earthly dwelling. And led to the promised land. Of his eternal home. But when my exodus takes place.

By the way. That word exodus. Here in just a moment. He will refer to Jesus. On the Mount of Transfiguration. It is on the Mount of Transfiguration. In which Peter was present. And they were ministering to Jesus.

[22 : 03] You remember. When Elijah. And Moses were up there with him. On the Mount of Transfiguration. And they were speaking to him. About his soon coming departure. And that word is exodus. That Jesus was going to have an exodus.

That he was going to leave this life. And go to the glory. That had already been his. He was going to have an exodus. Peter says there is going to be a day. Where I have an exodus too. And friend listen to me. Those that know Jesus Christ.

As your Lord and Savior. The blood has already been put. Over the doorpost. And the lentils of your heart. And there is going to be a day of exodus. A day of deliverance. A day where we cross the sea. And we will be with him.

It is not like the Gaither song. I love the Gaither song. But we won't have to wait. Until we see the lights of glory. To know that he lives. We will be going to the lights of glory. Because we already know that he lives. And so we will understand this reality.

We are being led to his presence. We are not being cast into an outer darkness. And Peter says that when my exodus takes place. I want to make sure you can call to mind.

[22 : 59] I want to make sure my legacy still speaks of Christ. I want to make sure. When your departure comes.

What will people think about when they think of you? They will think about what you are committed to. I can assure you.

I have had the honor. The privilege and the burden. Of officiating a number.

Of weddings. And funerals. And at the weddings. We always speak of what may be. At every funeral. People gather to speak of what was.

What was their commitment? How did they invest their time in this earthly dwelling? Peter says I am committed to the commission I have been given.

[24 : 04] Because when the legacy is left. I want to ensure that they bring to mind. The word of Christ. Well how can you. Let's get to that second point. You say pastor is like five points already.

Right. I told you there is only two. Let's get to that second one. How can you have confidence. In the message. How can you have confidence. To be that committed. Because you will commit. To that which you are confident about. I met a. I've got a brother in Christ. Everything he does. He's pretty good at. He's successful at everything that he does.

And someone asked him one time. I was in his presence. And someone said something. That said his name. That said you are good at everything you do. He said wrong. He said I only do that which I'm good at.

He said I'm not going to do that. Which I'm not good at. Because that makes me look foolish. He said I will only do that which I'm good at. That way it looks like I'm good at everything I do.

[25 : 01] He said but I'm not good at everything. And it made a lot of sense. Because you will commit to what you are confident in. Well how can we be confident.

In the message we've been commissioned to declare. Peter answers that. And he answers it starting in verse 16. For we did not follow cleverly devised tales.

That is. He said I have personal experience. When I proclaim Christ to you. Peter says I'm not telling you something that. I heard from so and so.

And they had this elaborate tale. And they had all these stories made up. This is not a cleverly devised tale. He said as a personal experience. I was there. Actually verse 16 through 18.

This is one run on sentence. And it is all speaking of one word. And the word is heard. Heard. He said I was there and I heard. I was on the mountain transfiguration. And I heard. I was present and I heard.

[25 : 58] I heard heaven say. This is my beloved son. And whom I am well pleased. And Peter said. It's the personal experiences I have. In walking with Christ. And they give me confidence.

Friend listen to me. There are matters of conviction. In my own heart and mind. Convictions that are very deep. To the core of my being. In which you will never change my mind about.

And the reason there are convictions. Is because I've seen him do it. I've seen him do it. I've experienced it with him.

I've walked with Christ. I've tested him. I'm one of those guys. Kind of like Missouri. You got to show me right. He had to show it to me. Tell me if you'll catch that later.

And I've walked with him. And I've labored with him. And he's kept his word. And so there are convictions. You say. Oh pastor that can't be right.

[27 : 08] You will never be able to convince me. Of something that I have experienced. And Peter says. I have confidence. Because I was there. I know the message is true.

Because of personal experiences. And as you walk with Christ. And you labor with Christ. There are those experiences in your life. That are personal to you. And you will know. He's walked with me through this valley. Why could David say.

The Lord is my shepherd. I shall not want. Because David had walked through those valleys. Of the shadow of darkness. Over and over and over and over again. And through each and every one of them.

A shepherd had walked beside him. When you open up the book of Psalms. And you see these praises. That declare God's worthiness. Read the headings. Because by the way. The book of Psalms is the only one.

That the headings are actually in the original. And you will see some of the most magnificent headings. That David wrote this when he feigned. Or acted like he was insane. In front of Amalek. And here he declares that God is confident.

[28 : 03] Even when we are unstable. He'd experienced it. Or you'll see his penitent Psalms. When David sinned. And fallen short of the glory of God.

And God restored him. So he wrote this song about this. Praise that God's character is true. His personal experiences. But we're not here based upon feelings.

Because personal experiences are not the only thing. That give us confidence in our message. The second one and final one of it all. Is the prophetic word.

It says in verse 19. So we have. The New American Standard says it this way. So we have the prophetic word made more sure. Now the literal reading is kind of obscure here.

There's a word so we have. That can be really translated either and. Or because of. Or in order to. There's a lot. In the original language it's kind of confusing. But more than likely the most literal reading we have.

[29 : 06] Of this verse should not be. So we have the prophetic word. I'll give you that. It is. And to we also have. The certain prophetic word.

And then the reason we know that is because the. The word we here. If we go back and look at verses 16. I'll get a little technical with you for just a moment. Okay. I promise I'll keep it short.

Verses 16 through 18.

He is speaking about the we. Like me and the people over here. We're on the Mount of Transfiguration with him. That word we heard the voice. Those of us that were there. Right. The three that were there. Peter, James, and John.

Peter, James, and John heard the voice. We heard it. But then in verse 19. He uses the word we. And we think. Well he's still speaking about the same we. No that we is a different we. That word is like we we.

It is like everybody. Me and you. So that word is a transition from. The three of us heard it to. And I and those that I'm writing to. My audience also have this same thing.

[30 : 03] And so that's important. Because the reason it's important. Is it because if we read it in this manner. It we would say that. What happened on the Mount Transfiguration. Gave him greater confidence in the word.

And that's not the case. Why? Because the word is true whether or not you experience anything at all. If you read the Bible and don't get goosebumps. It doesn't mean it's not powerful.

If you never see a burning bush. The ravens never bring you bread. The waters never part. The mountains never move. The word of God still has power. No matter what experiences you have in your life.

Your experiences do not make the word of God stronger. They do not give credence to it. They do not give you greater confidence in it. Listen the word of God is enough.

And what Peter is saying is the three of us heard the voice. But all of us have the prophetic word. And greater still is the prophetic word of God.

[31 : 00] And what he is saying is that experience on the Mount of Transfiguration gave me confidence. But the greatest confidence I have is the confidence that we can all have.

It's the very confidence that I have. Pastor why can you be so certain and so bold when you stand up and speak? How can you have so much confidence? Some of you don't know this about me. I'm not very much of a public speaker.

You say well you fooled me. You've been going 45 minutes. But I'm not a public speaker. If you ask me to stand up and talk about anything else but the Bible. I jumble around and I feel like a fish out of water.

People at times think oh pastors they're good community representatives. We can use them for anything. I don't like that. I just be honest I don't like that. Because the times I've stood up.

I remember I've done some community events. And I've had people come up to me and say next time let's keep it a little less preachy. I'm like you called a pastor. I'm not going to keep it less preachy. So I don't get invited back.

[31 : 54] That's just what I do. And the main thing is because the only thing I have confidence in is the word of God. My opinions are just that.

They're opinions. My thoughts are just thoughts. But the word of God is sure and true and faithful in all respects. And it's regardless of what any of us think about it.

It's always true. Peter says we have confidence because we have the prophetic word. More certain and sure to which you do well to pay attention to.

As a lamp shining in a dark place. Friend do you know you're living in a dark place? The word shines as that lamp. Until the day dawns and the morning star rises in your heart.

But know this first of all that no prophecy of scripture is a matter of one's own interpretation. That's a great amen right there. None of this is a matter of one's own interpretation. If anybody stands up and says well my interpretation of this passage is.

[32 : 54] I know I've said it before. It doesn't really matter what my interpretation of passage is. What matters is what the word says. It's not a matter of my interpretation. I have as my responsibility to try to find the best interpretation.

But I do not get to define it. For no prophecy was ever made by the act of the human will. But men moved by the Holy Spirit spoke from God.

How can you have confidence in the message? It's because the message you have been commissioned to declare is the very word of God. Why do you need any more confidence than that?

On that shelf you will find books and books and books about the word of God in my office. You will find commentaries and expositions. Even series of sermons about the word of God.

And they all are useful. And encouragement. But on my desk. At any given time. You will find two to three Bibles opened up.

[34 : 06] Because it is the word of God. I don't care. If Spurgeon and I agree. The prince of preachers himself. If the word says something different.

Then the word is right and we are wrong. We have confidence in what God has said. And he alone. Let's pray. Father we thank you for this day.

So thankful for the opportunity of gathering together. And we pray that as your people. We would be faithful stewards of your calling.

And may it be for your glory and yours alone. And we ask it in Jesus name. Amen.