

The Coming Millennial Sabbath – Part I

Eschatology of the Creation Week

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The single greatest factor in determining one's views of eschatology (last things) is hermeneutics, (one's method of interpreting Scripture). Those who do not take prophecy at face value (in its normal literary sense) employ subjective allegorical methods, making the text say pretty much whatever they want it to say. It is no wonder that the allegorical method leads to amillennialism. This method takes God's promises of the "Promised Land" as referring to heaven; it takes the resurrection of the flesh as referring to some "spiritual" existence or salvation; and it takes the restoration of Israel and Jerusalem as referring to the Church in the present age. With this subjective method employed by amillennialists, the only limit to what you can make the text say is your own imagination. The allegorical method of interpretation is simply "unbelief" dressed up in theological jargon. When a theologian does not believe what the text actually says, he can make it say whatever he wants it to say by claiming it is allegory.

The same holds true for the creation account in Genesis. Those of us who reject such manipulation of prophetic Scripture, and who insist on interpreting Scripture objectively, must also logically believe the Genesis creation account literally. That is, God created the heavens and the earth and all that is within them in six literal days, and He rested on the seventh day.

The early Church also closely linked the six day creation week with eschatology. In fact, their whole eschatological system, called "Chiliasm" (millennialism), was based on the creation week. God made everything in six days, and rested on the Sabbath. The creation week is not only historic, but also prophetic of mankind's toil under the curse for six millennia. Man will find "rest" in the seventh millennium, when Jesus Christ returns to rule the nations from Jerusalem and rid the earth of its curse.

The earliest post-Apostolic Christian writers, whose eschatology can be determined with any certainty, consistently held to Chiliasm. These are the writers who lived contiguous with the age of the Apostles, some of whom knew the Apostles personally. Early chiliast writers appealed to Scripture and Apostolic tradition to support their Chiliasm. However, later writers began appealing to philosophy instead of the traditions handed down by the churches the Apostles founded. They increasingly employed allegorical interpretation in their bid to overturn Chiliasm and replace it with a more sophisticated eschatology, palatable to the Greek philosophical mind.

Allegorical interpretation was nothing new. It was the typical methodology of the pagan religions, used to conceal the enigmatic meanings of the “mysteries” from the masses. It was the method employed by the Gnostics who claimed to have knowledge of alleged hidden meanings of Scripture so they could “draw away disciples after themselves,” (Acts 20:30). It is therefore no surprise that this methodology would make inroads from Greek culture into the Church as pagans were converted, yet had a difficult time giving up their former way of thinking.

Below is a sampling of the uniform Chiliasm of the earliest Christian writers. Many more similar quotes could be cited.

Epistle of Barnabas (Late 1st Century)

“And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it.” Attend, my children, to the meaning of this expression, “He finished in six days.” **This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years.** And He Himself testifieth, saying, “Behold, today will be as a thousand years.” **Therefore, my children, in six days, that is, in six thousand years, all things will be finished.** “And He rested on the seventh day.” This meaneth: when His Son, coming [again], shall destroy the time of the wicked man, and judge the ungodly, and change the-sun, and the moon, and the stars, **then shall He truly rest on the seventh day.**”²

Irenaeus: (AD. 120-202)

“[He gives this] as a summing up of the whole of **that apostasy which has taken place during six thousand years.**¹ “For in as many days as this world was made, **in so many thousand years shall it be concluded.** And for this reason the Scripture says: “Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works.” This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: **it is evident, therefore, that they will come to an end at the sixth thousandth year ... the whole apostasy of six thousand years,¹ and unrighteousness, and wickedness, and false prophecy, and deception;** for which things’ sake a cataclysm of fire shall also come [upon the earth].”³

Commodianus: (AD. 240)

“This has pleased Christ, that the dead should rise again, yea, with their bodies; and those, too, whom in this world the fire has burned [martyrs], **when six thousand years are completed...**”⁴

Methodius: (AD. 260-312)

"For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night." For when a thousand years are reckoned as one day in the sight of God, and from the creation of the world to His rest is six days, so also to our time, six days are defined, as those say who are clever arithmeticians. Therefore, they say that an age of six thousand years extends from Adam to our time. For they say that the judgment will come on the seventh day, that is in the seventh thousand years."⁵

Lactantius: (AD. 260-330)

"Therefore let the philosophers, who enumerate thousands of ages from the beginning of the world, know that the six thousandth year is not yet completed, and that when this number is completed the consummation must take place, and the condition of human affairs be remodeled for the better ... Therefore, since all the works of God were completed in six days, the world must continue in its present state through six ages, that is, six thousand years. ... And again, since God, having finished His works, rested the seventh day and blessed it, at the end of the six thousandth year all wickedness must be abolished from the earth,¹ and righteousness reign for a thousand years; and there must be tranquility and rest from the labors which the world now has long endured. ... "For six thousand years have not yet been completed, and when this number shall be made up, then at length all evil will be taken away, that justice alone may reign."⁶

The basic principle on which Chiliasm was based is that a prophetic "Day" in certain contexts means a thousand years. That is, the **literal** meaning of the word "day" can be either a twenty-four hour period, or in some cases it may be a "millennium." This is not the same as interpreting the word "day" in a non-literal way. Rather, it adds another literal meaning to the word, "day," when viewed from God's perspective.

The Old Testament Precedent for the Millennial "Day"

The basis for understanding the word "day" as a millennium comes from both Testaments, where this principle is explicitly stated, and where the word "day" is used in prophecy to refer to a millennium.

Psalm 90:4 LXX

*4 οτι **χιλια ετη** εν οφθαλμοις σου ως **η ημερα** η εχθες ητις διηλθεν και φυλακη εν νυκτι*

4 Because a thousand years in Your sight are as the day, the yesterday which is past and watch in the night.

This passage draws a correlation between a millennium and “the day” from God’s perspective. David’s intent was clearly that God does not reckon time as do humans. The correlation between a millennium and “the day” could be hyperbole. But, if we take this verse literally, it implies that God may call a millennium a “Day.”

The above Psalm is insufficient in itself to establish this principle beyond doubt. However, Genesis provides an early precedent where the word “Day” was used by God in a prophecy which refers to a millennium.

Gen 2:16-17

*16 And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; 17 but of the tree of the knowledge of good and evil you shall not eat, **for in the DAY that you eat of it you shall surely die.**”*

Adam did not die within twenty-four hours of eating the forbidden fruit. Some have tried to explain away God’s warning by claiming that only a *sentence* of death was passed on Adam that day, or that he *began* to die that day. Yet, that is not what the text says. The Hebrew literally says, “*in the day you eat of it, dying you shall die.*” The LXX renders it, “*in the day you eat of it you shall die by death.*”

Others, realizing the text demands the full execution (not only sentence) of death on that very day, appeal to allegorical interpretation, claiming Adam died “spiritually” that day. Yet, this interpretation clashes with Paul’s commentary on this passage. “*Therefore, just as through one man sin entered the world, **and death through sin, and thus death spread to all men, because all sinned ... Nevertheless death reigned from Adam to Moses.***” (Rom. 5:12,14). It is quite clear that Paul was referring to physical death because of Adam’s sin, and this was based on God’s judgment predicted in Genesis 2:16-17. Notice the result of Adam’s defying God’s warning. “*Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: ... In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; **for dust you are, and to dust you shall return.**”* (Gen. 2:17,19). There can be no doubt that the last statement, “*for dust you are, and to dust you shall return,*” is the same judgment predicted in God’s prior warning: “*for in the day that you eat of it **you shall surely die.***” Therefore, the only legitimate conclusion is that God meant Adam would die **physically** “in the day” that he ate the forbidden fruit. Yet, if we define “the day” as a twenty-four hour period, then apparently God lied to Adam, and Satan told the truth to Eve!

The only way to maintain God’s integrity, the grammatical – historical hermeneutic, and Paul’s interpretation, is to understand that a “Day” in God’s sight may be a

millennium. The historical facts bear this out. Adam died just short of the end of the first millennium, at 930 years old. The oldest man to ever live, Methuselah, died at 969 years old, also within the millennium in which he was born. Early Christians also understood “the day” in this passage to refer to the first millennium.

“Thus then, in the day that they did eat, in the same did they die, ... for since ‘a day of the Lord is as a thousand years,’ he did not overstep the thousand years, but died within them, thus bearing out the sentence of sin. ... [T]hat he (Adam) did not overstep the thousand years, but died within their limit, it follows that, in regard to all these significations, God is indeed true.”

If God’s warning to Adam was true, then in the opening chapters of Genesis God has already defined the word “Day” as a millennium in certain prophetic contexts.

The New Testament Precedent for a Millennial “Day”

The New Testament also confirms that a millennium in God’s sight is as “one day.”

2 Peter 3:8

8 But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.

This statement was made by Peter when explaining the long delay in Jesus’ return to establish His Kingdom. It follows another statement in this same Epistle where Peter used the word “Day” as a synonym for Christ’s future reign over the nations, which Revelation 20:4-5 defines as a millennium.

In chapter 1, the Apostle Peter reminded his Gentile readers of “*the prophetic Word confirmed,*” when Jesus gave Peter, James, and John a brief glimpse of His coming Kingdom on the Mount of Transfiguration. First, notice Mark’s account of this episode.

Mark 8:38 – 9:3

38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.” 9:1 And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God [come] with power.”

2 Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them. 3 His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them.

This passage presents us with a predicament similar to the one in Genesis 2. Either Jesus lied, since apparently none of His disciples survived long enough to see Jesus' Kingdom come, or else they did indeed see His Kingdom come in their lifetimes.

The very next verse says, "after six days" Jesus took Peter, James, and John up into a high mountain and was transfigured before them. It goes on to say that a voice came from heaven, "*This is My Beloved Son.*" There is little question that the voice from heaven was referencing the second Psalm.

Psalm 2:6-9 LXX

*6 "But I have been made king by him on Sion his holy mountain, 7 declaring the ordinance of the Lord, the Lord said to me: '**You are my Son,** to-day have I begotten You. 8 Ask of me, and I will give You the nations for Your inheritance, and the ends of the land for Your possession. 9 You shall shepherd them with a rod of iron; You shall dash them in pieces like a potter's vessel'."*

In this Psalm, Christ the King, the one who is to "shepherd" the nations "with a rod of iron" (cf. Rev. 19:15) is identified as God's begotten "Son." On the Mount of Transfiguration, Peter, James, and John received a preview of the fulfillment of Psalm 2, vividly experiencing the coming Kingdom of Jesus Christ.

Notice also that the preview of Jesus' coming Kingdom took place "after six days." This is certainly an historic statement. Jesus took the three disciples up into the mountain after six literal 24 hour - days had elapsed. However, it seems very likely that it is also a prophetic type, (a prophetic account of six millennia of God's working to redeem His creation), just as the early Christians understood the six day creation week.

Peter himself understood this experience on the seventh day as a preview of Jesus' coming Kingdom, as is clear from his own words.

2 Peter 1:16-19

*16 For we did not follow cunningly devised fables when we made known to you **the power and coming of our Lord Jesus Christ**, but were eyewitnesses of His **majesty**. 17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "**This is My beloved Son**, in whom I am well pleased." 18 And we heard this voice which came from heaven when we were with Him on the holy mountain. 19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, **until the day dawns** and the [One clothed with light⁸] arises.⁹*

Peter understood that in the Transfiguration experience he had witnessed “*the power and coming of our Lord Jesus Christ*” in “*His majesty.*” The words “power” and “coming” were part of Jesus’ initial promise: “*there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.*” (Mark 9:1 KJV). Mark’s Gospel was written from Peter’s recollections (Mark being Peter’s nephew). Peter obviously thought it necessary to have Mark record that their preview of Jesus’ Kingdom took place “*after six days,*” on the seventh day. Peter then referred to the arrival of the Kingdom as the dawning of “that Day” (ου ημερα). Like Genesis 2, Peter has established a precedent, using the word “Day” in reference to the millennium.

Christ’s Millennial Kingdom is God’s Sabbath Rest

In Hebrews 3-4, the Apostle Paul, expounding upon two Old Testament texts, referred to Christ’s coming Kingdom as the “Sabbath” (7th Day), and specifically called it “God’s Rest,” citing the creation week. His two texts were Psalm 95:8-11 and Genesis 2:2-3.

Psalm 95:8-11 LXX (94:8-11)

8 Today, if ye will hear his voice, harden not your hearts, as in the provocation, according to the day of irritation in the wilderness: 9 where your fathers tempted me, proved me, and saw my works.

10 Forty years was I grieved with this generation, and said, They do always err in their heart, and they have not known my ways. 11 So I sware in my wrath, They shall not enter into My rest.

Genesis 2:2-3 LXX

2 And God finished on the sixth day his works which he made, and he ceased on the seventh day from all his works which he made. 3 And God blessed the seventh day and sanctified it, because in it he ceased from all his works which God began to do.

Psalm 95 was an exhortation by David to Israel not to follow the example of their forefathers “today,” while God was again speaking to His people Israel. David understood that Israel had failed to realize the promise to Abraham of the eternal land inheritance. He foresaw the ultimate fulfillment of the eternal Abrahamic land inheritance as future, (cf. Gen. 13:15, 17:8 & Psalm 37). The warning David used was the “rebellion,” when Israel wandered in the wilderness for forty years until that whole generation died off. Only their children went into the land that God promised to Abraham. And even then, they did not attain under Joshua the permanent rest and possession of the land God promised to Abraham and his seed.

In Hebrews 3-4, Paul turned to Psalm 95 and Genesis 2:2-3, using these two passages to repeat David's warning, and reminding his readers of the future promise of the eternal land inheritance, the Sabbath Rest.

Hebrews 3

7 Therefore, as the Holy Spirit says:

[From Psalm 95] "Today, if you will hear His voice, 8 Do not harden your hearts as in the rebellion, in the day of trial in the wilderness, 9 Where your fathers tested Me, tried Me, and saw My works forty years. 10 Therefore I was angry with that generation, and said, 'They always go astray in their heart, and they have not known My ways.' 11 So I swore in My wrath, 'They shall not enter My rest'."

12 Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; 13 but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin. 14 For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end, 15 while it is said:

[From Psalm 95] "Today, if you will hear His voice, do not harden your hearts as in the rebellion."

16 For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? 17 Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? 18 And to whom did He swear that they would not enter His rest, but to those who did not obey? 19 So we see that they could not enter in because of unbelief.

Paul understood the word, "today," to refer to the present, when opportunity to hear God's voice was still open for the Jewish people. "Today" simply meant before judgment falls. In chapter 4, Paul went on to draw a most interesting conclusion from this Psalm regarding the future hope of believers.

Hebrews 4

*1 Therefore, since a **promise remains of entering His rest**, let us fear lest any of you seem to have come short of **it**.*

Paul inferred that there is a future promise of entering "His rest" implied by this prophetic Psalm. The Holy Spirit was speaking of another (future) opportunity for Israel to enter God's rest, since they failed to do so under the Law of Moses. In the next verses, Paul explained his reasoning for drawing this inference.

2 For indeed the gospel [good message] was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.

3 For we who have believed do enter that rest [the same “rest” preached to Israel in the wilderness], as He has said: “So I swore in My wrath, they shall not enter My rest,” ...

Paul was not speaking here of Israel simply achieving a generic “rest” from her enemies in the Promised Land under Joshua. Paul's emphasis was on entering into God's “rest,” something quite beyond merely having rest from one's enemies. He got this idea directly from Psalm 95, where David quoted God as saying, “they shall not enter MY rest.” Notice in verse 3, Paul stated that “we who have believed do enter that rest.” That “rest” is the permanent rest Israel hoped to achieve in the Promised Land, the ultimate realization of the inheritance promised to Abraham. But they failed to do so because of unbelief. “We,” (Paul and his readers) are the ones who will realize the hope Israel failed to realize of entering “God's rest.”

Notice in verse 2 Paul said that both “we” (Christians) and “they” (Israel at Kadesh Barnea) had heard the same message, “...the gospel was preached to us as well as to them.” The word “gospel” simply means “good message,” and refers to the promise of the eternal land inheritance made to Abraham and his seed (Gen. 13:14-15, 17:8). Paul clearly stated that both Israel at Kadesh Barnea and Paul's Jewish-Christian readers had heard the same “good message,” and could potentially enter the very same “rest.” Yet, Israel had formerly disbelieved the message, and was barred from God's “rest.” Paul's point is clear. The future hope of his readers was exactly the same as the hope of Israel in the wilderness, the permanent inheritance of the “promised land.” This is proven by his statement, “we who have believed do enter that rest.” The word “that” has as its antecedent God's “rest” contained in the “good message” preached to them as well as us.

Paul then defined more clearly what God meant by our entering “My rest.” He cited Genesis 2:2, where Moses equated God's “rest” with the seventh (Sabbath) day. He connected this with God's promise of entering His “rest” in Psalm 95.

... although the works [of God six days of creation] were finished from the foundation of the world. 4 For He has spoken in a certain place of the seventh day in this way: “And God rested on the seventh day from all His works” [from Gen. 2:2], 5 and again in this place: “They shall not enter My rest” [from Psalm 95:11].

6 Since therefore it remains that some must enter it [God's Sabbath rest on the seventh day], and those to whom it was first preached did not enter because of disobedience,

The "it" that some must enter is God's rest, "the Seventh Day," which will be realized in the permanent inheritance of the Land that God promised to Abraham and his seed forever, (cf. Gen. 15:13-21 & Gal. 3:15-18, 26-29). This was the "good message" preached to Israel under Moses and to believers in Paul's day.

Notice, in verses 4-5, that Paul equated the 7th day of creation with God's "rest" in the promise of Psalm 95, not just in type, but in actuality. Look carefully at the language. "For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works" [from Gen. 2:2], and again in this place: "They shall not enter My rest" [from Psalm 95:11]. According to Paul, God spoke of the VERY SAME "seventh day" in two passages, Genesis 2:2 (which is past) and Psalm 95:11 (which is future).

This raises the obvious question, how can God's past rest in the 7th day of the creation week be the future hope of the believer? The answer is that the Creation week is both historical and prophetic. Why else would OUR future hope be called by Paul, "God's rest?" What does God need to rest from in the future, if all of His "rest" was accomplished in the creation week? The necessary inference of these verses is that the creation week is a prophecy.

Next, Paul returned to Psalm 95 to continue his reasoning.

7 Again He designates a certain day, saying in David, "Today," after such a long time, as it has been said: "Today, if you will hear His voice, do not harden your hearts."

8 For if Joshua had given them rest, then He would not afterward have spoken of another Day. [lit: He {David} would not have spoken about a 'Day' after these].

9 There remains therefore a rest [σαββατισμος] for the people of God.

10 For he who has entered His [God's] rest has himself also ceased from his works as God did from His [six days of work of creation, on the 7th Day]. 11 Let us therefore be diligent to enter that rest [the 7th Day], lest anyone fall according to the same example of disobedience.

When Paul wrote, "'Today' after such a long time," he meant that the prophetic warning written by David in Psalm 95 for "today," was written "such a long time" after the rebellion in the wilderness. Yet, this prophetic warning for today, "if you hear His voice, do not harden your hearts," implied to Paul another opportunity to enter into God's rest,

which they had previously failed to possess. Paul then made this amazing statement: *“For if Joshua had given them rest, then He [God through David] would not afterward have spoken of another Day. There remains therefore a rest [σαββατισμος] for the people of God.”*

Paul has actually inferred “another day” from this Psalm. He stated that the temporary “rest” Israel received through Joshua was not God's seventh day “rest” prophetically indicated in the creation week. It was not the ultimate fulfillment of the promise God made to Abraham of an eternal land inheritance. What was his conclusion? Simply that God's Sabbath rest for His people is yet future. And Jewish believers must persevere, after hearing God's voice. They must not harden their hearts like their forefathers, otherwise, they will fail to enter God's seventh day Sabbath rest.

In verse 9, the Greek word translated “rest” is “σαββατισμος” (Sabbatismos). This word literally means to keep the Sabbath Day. In the Creation week, God rested on “the seventh day.” And the hope of the believer, according to Paul, is to enter God's “Sabbath rest,” the “seventh Day.” While Israel in the Old Testament looked for this “rest,” they did not achieve it under Joshua. It remains the hope of Israel. The “Sabbath rest” is the Kingdom of Christ that Paul repeatedly spoke of in the first two chapters of Hebrews. Paul has clearly called the Millennium, “the Sabbath Rest,” “God's Rest,” and indicated that Christians are awaiting “the Seventh Day.”

From this passage, it is crystal clear that Paul himself understood the Creation week to be prophetic of mankind's toil under the curse, and the coming Kingdom, in which Abraham's seed will finally realize the promised eternal inheritance – the “Sabbath Rest.” Since Revelation 20:4-5 explicitly defines Christ's future reign over the nations as a millennium, and Paul has equated it with the “Sabbath Rest,” “God's Rest,” and “the seventh Day” prefigured in the creation week, it does not require any leap of logic to conclude that the other six days prefigured in the creation week are six millennia as well.

Based on this Scriptural evidence, and the fact that the disciples of the Apostles unanimously held this view, we can conclude that Christ's reign over the nations will begin exactly six thousand years from the day of Adam's sin and expulsion from Eden.

Notes:

1. The 6,000 years are not counted from creation, but when sin entered the world, and the expulsion of Adam and Eve from Eden.
2. Epistle of Barnabas, XV
3. Irenaeus, Against Heresies V. XXVIII, 3
4. Commodianus, Instructions of Commodianus, LXXIX
5. Methodius, Extracts From The Work on Things Created. IX
6. Lactantius, The Epitome of the Divine Institutes, Chapter 70

7. Irenaeus, Against Heresies V, XXIII, 2

8. The Greek word φωσφορος is incorrectly rendered "Daystar" in most translations. The word is **NOT** φωσφερος - derived from φως (light) and φερω (bearer), as many lexicons have it. It is φωσφορος derived from φως (light) and φορεω (to be clothed with). The English word "phosphorus" (a luminescent element) is the direct transliteration of this Greek word, and has precisely the same meaning. In the masculine singular form, as it appears in 2 Peter 1:19, it literally means, "the One clothed with light." When Peter wrote, "until that Day dawns, and the One clothed in light arises," he was referring to the coming of Christ's Kingdom, and to Jesus as He appeared on the Mount of Transfiguration, "His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them." The "dawning" and "arising" metaphor Peter used is based on Malachi's prophecy of Christ's Kingdom (that Day), and the arising of the "Sun of Righteousness," who is Jesus Christ, (Mal. 4:1-3).

9. Most translations add "in your hearts" to the end of verse 20. However, this prepositional phrase is better understood as beginning the next verse. "In your hearts knowing this first, that no prophecy of Scripture is of any private interpretation." In Greek it is proper to begin a sentence or dependant clause with a prepositional phrase when one wishes to emphasize the prepositional phrase, (cf. 1 John 4:9,10). In this case, it emphasizes an applied "heart knowledge" of the prophetic Scriptures, to which Peter's readers had taken "heed," because the Old Testament prophecies had been "confirmed" by the Apostles' eyewitness testimony to what they observed on the Mount of Transfiguration.