

Devoted Due to the Day of the Lord

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[0 : 00] In 2 Peter, beloved, I mentioned this will be part 3, as we've looked at a certain section of scripture here from 2 Peter chapter 3.

The title of my message for this morning is Devoted Due to the Day of the Lord. And we'll be reading in chapter 3. I'll start again in verse 1 and take it down through verse 10.

We'll actually focus on 11 through 13 for today, but let's see what Peter's saying in the way of the context. This is now, beloved, the second letter I'm writing to you in which I'm stirring up your sincere mind by way of reminder that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles.

Know this, first of all, that in the last days mockers will come with their mocking, following after their own lusts and saying, where is the promise of his coming?

Well, when they maintain this, it escapes their notice that by the word of God, the heavens existed long ago and the earth was formed out of water and by water, through which the world at that time was destroyed, being flooded with water.

[1 : 38] But by his word, the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years and a thousand years like one day.

The Lord then is not slow about his promise, as some count slowness, but is patient toward you, not wishing for any to perish, but for all to come to repentance.

But the day of the Lord will come like a thief in which the heavens will pass away with a roar. The elements will be destroyed with intense heat and the earth and its works will be burned up.

Now, in the previous two message messages that I've done in the previous two Sundays, they were titled delivered from the day of the Lord and defined by the day of the Lord.

[2 : 46] We looked into chapter three, verses eight through 10 in those messages where Peter has explained that everything about planet Earth, according to verse seven, is being reserved for fire.

Everything about planet Earth is being kept by God in his sovereign power for the day of judgment and destruction of ungodly men.

Everything about human history, everything about planet Earth is moving toward the day of God's holy wrath. Everything.

That's the purpose and the end before the final end. The final end is good news for us, but it's not good news for the unbelieving.

Peter refers to this time in the future as the day of the Lord. Where God's wrath will be poured out in judgment.

[3 : 49] On the unbelieving who are seen by God is, quote, vessels of wrath prepared for destruction. That's Romans 9:22. Vessels of wrath prepared for destruction.

Friends, we have said in the scripture has made clear. It's a very, very important point for us to hold on to as Christians. There is nothing that mankind will do or will not do that will either thwart or bring about this terrible destruction upon the world.

This is not about what man can or cannot do. We are not going to usher in this age of terrible judgment and wrath and destruction of this Earth by nuclear holocaust.

It's not going to happen that way. This is something that is reserved in the mind of God for a certain day that God himself will pour out and it will be like nothing the world has ever known.

The kinds of things that are going to happen in the end times that will usher in these two aspects of judgment. Two different eras or times of judgment are things that are so unprecedented and so fantastic that when you read the book of Revelation and and literally interpret what's going to happen.

[5 : 15] It's like something out of a sci-fi movie. It's beyond human imagination. I believe in a literal interpretation of these events so that they're not being allegorized.

For example, there's one place in Revelation where John is describing this this series of. Happenings with these very strange, bizarre creatures that are giant locusts that God is going to raise up.

They're going to have faces like human beings, hair like women. That is long, thick hair. They're going to have teeth like lions.

They're going to have an armored skin that can't be penetrated. Breast plates like iron. And they're going to be shining like gold.

[6 : 17] They're going to have tails like scorpions with giant stingers. And they're going to be let loose on the earth to torment humankind. Only they will not be able to kill the people.

They will only make the people sick and miserable and tormented. And there will be no healing or coming back from their sting. But they won't die.

The people won't die. Now, that sounds like something out of a horror movie, doesn't it? That's in Revelation, friends. That's coming. And that's just one, one bizarre aspect.

If you can imagine those creatures coming at you looking like that, I can see them in my mind. And it still gives me goosebumps as I think about it. This is the day of God's wrath.

This is the day of God's judgment. Now, we may hear something like that and think in terms of lands in. Why in the world would a gracious and merciful and saving God do something like that?

[7 : 22] Folks, this is the other side of what God is in his glory. He's a wrathful God. He punishes wrong. He punishes sin. That's the way it is in the economy of the Lord.

This is just one aspect, again, of what's coming. This will be a specific intervention of Jesus coming again in judgment at the time that God has ordained for these catastrophic events to occur.

Now, in the meantime, the book of Genesis of all places, the book of Genesis has made clear God's plan to sustain his earth for this final day of the Lord.

We go all the way back to the book of beginnings and we can see God laying the groundwork for the end that is coming, for the judgment that he's going to meet out, this final act of judgment.

So I want to take you back there, if we could. Let me take you back to Genesis chapter eight. Now, this is in keeping with me trying to help us ground ourselves as Christians in the truth that mankind is not in control of his own destiny.

[8 : 44] God is in the events of the earth will all take place. It's the events of this final judgment in God's timing and according to God's design and purpose. There's nothing we can do to usher it in.

Nothing we can do to stop it. Genesis eight, beginning in verse 20. Then Noah built an altar. Let me say the background here is that God has dried up the water on the earth after the great global flood.

The water has receded. The earth has dried up and now he's received the command. Noah has step out of the ark. Take all of the animals with you. Spread over the earth.

Multiply. And this is what he does. Noah steps out of the ark on verse 20 and he builds an altar to the Lord. The first thing Noah does is worship.

And took of every clean animal and every clean bird and offered burnt offerings on the altar. The Lord smelled the soothing aroma and the Lord said to himself, I will never again curse the ground on account of man.

[9 : 50] For the intent of man's heart is evil from his youth. And I will never again destroy every living thing as I have done.

Now he's referencing this in terms of the great global flood. He will never destroy in that manner again. Notice verse 22. While the earth remains. You see that?

What does that cue you into? It's not always going to remain. Thank you. While the earth remains. Notice seed time and harvest. Cold and heat.

Summer and winter. Day and night. Shall not cease. Who's in control of the weather? That's right. We don't have anything to worry about in that regard.

God is going to make sure that all of this happens according to his design. So God receded the water. He dried up the ground. And then in verse 20. Noah and his family worship God on the dry land.

[10 : 51] In verse 21. God promised that no matter how evil mankind gets in the future. He will never destroy the earth in the same way that he did with the global flood.

That will not happen in that way again. What does Peter tell us? It won't be water. It'll be fire. Fire. That's what's coming in Genesis 9.

Don't read it. Just listen. The Lord promises to preserve his world in his everlasting covenant with Noah. So never again will God judge the world through water.

The next global judgment will be through fire on the day of the Lord that we've been talking about. This is what Peter is specifically describing in our passage.

But until that time. Until that day. Which Jesus said is known only to the Father. God will preserve this planet in an ongoing cycle of seed time and harvest.

[12 : 01] Cold and heat. Summer and winter. Day and night. But all of that will not cease.

Amen. We can trust a sovereign God to maintain the planet. Now just as an aside. Does that mean that the world will not see fluctuations in temperature?

Does that mean that the world will not experience drought? Floods. Floods. Fires. Famines. What does all of that tell us in a word?

We are not in heaven yet. It all reflects the reality that we're in a fallen world that is degrading. The fact that the planet's heating up in areas.

That ice is melting in areas. That all these different things are happening to this world. What does the scripture say? The world groans. Creaks.

[13 : 06] The world itself is looking forward to that time when it will be destroyed and made new. And there won't be any more suffering. Even the world is reflecting the fallenness and the cursing that God placed on it.

That's what we're experiencing. You know we don't have to worry. We don't have to worry that we may go out in a big blast. You know the next thing you may know is a bright light and then you're vaporized.

Okay. And then we're in heaven. Then it's all done. But that is not going to destroy the world. People will survive and go on.

Nations will rise up. They will build armies. You understand that at the end another thing that the word says. There will be such a battle that over 200 million soldiers will be killed in an instant.

And the blood will be so deep in the area where they were gathered. That it would go up to the bridle of a horse. Like a river running blood. I think that's literal.

[14 : 15] Folks this is terrible stuff. I have refrained to this moment from telling you all of those details. And I'm only going to share a few more toward the end of the message.

I'm not wanting to scare us. I want us to be sobered. And I want us to have the very same heart that Peter is trying to help us have.

As we contemplate this terrible terrible day of wrath. That it will motivate us to share the gospel. To be faithful and being compassionate toward people. That no one would suffer this on our watch.

That we would tell everyone we can escape this. By trusting in Jesus. And that it would help sober us in the sense of. I am very blessed that God is sparing me that wrath. I am someone whom God has been merciful to.

Why me? And boy that would just help us bow down as Noah. And just worship. As soon as he came out of the ark. And recognized this has been a great salvation. I've just watched one of the most bizarre miracles any human could ever behold.

[15 : 16] He got out of that ark. And he bowed down before the Lord. Thank you God. For giving me life. Letting me walk this planet. In response then to the false teachers.

Mockers. The deceivers. Who've couched all of this false teaching. About Jesus not coming again. All of that's just something that the apostles are using. To manipulate and control you.

In response to all that. Our passage of scripture. Is set in the Bible. To frame future events. By God's patience.

And God's punishment. These are the two bookends. That Peter wants us to hold on to. And to fix ourselves in. As we think about end times judgment. God's preservation.

God's patience. And God's punishment. Being rained down on mankind. He is patiently waiting to bring all of his chosen ones to salvation. While at the same time reserving the present earth.

[16 : 17] And all those who've lived in unbelief. For ultimate punishment. Under the day of the Lord. Peter is giving us. Four clarifications. That.

Speak to the issue of God's future judgment on the day of the Lord. And he's having to clarify these things. And the categories that I've just made a little outline for. Because the false teachers have given us.

All of this nonsense about Jesus not coming back. There will be no judgment. There will be no great day of the Lord. Things are just going to continue on. We're just going to continue to die. People be born and keep going.

That's what this world is. And that's not what the Lord says. If you'll look with me then in verse 11. Of second Peter three. Since all these things are.

To be destroyed in this way. What sort of people. What sort of people. What sort of people. Are you to be in holy conduct. In godliness. Looking for and hastening. The coming of the day of God.

[17 : 14] Because of which the heavens will be destroyed by burning. And the elements will be. Will melt with intense heat. But according to his promise. We are looking for new heavens.

And a new earth. In which righteousness. Dwells. That's the good news. Mixed in with the bad news. So here's what we've been dealing with.

As we kind of set the frame and the tone. For what we're talking about today. The first thing that we talked about. In terms of these four clarifications. Was clarifying. What is meant by God's patience.

Because the mockers are denying that God is patient. They're saying that God is neglectful. Apathetic. Indifferent. No. God is patient.

And we talked about what that is. That was under the sermon title. Delivered from the day of the Lord. All those whom God has chosen for salvation. Will be delivered from the day of the Lord.

[18 : 14] The second message. I think this was last time. God's punishment. Defined by the day of the Lord. All of those who are unbelieving. And living in ongoing unbelief.

Are defined by that day. In the sense that they will give an account to God. With their very lives. And they will be put into eternal punishment. Now folks. That is just the truth of the scripture.

I don't want to think about that happening to anybody that I care about. I don't even want to think about it happening to people who've been nasty to me over the years. I don't want anybody to suffer this. But that's the truth of what's coming.

And then finally today we'll look at two others. First of all God's people. Clarifying the reality of God's people. In response to.

In light of. This coming day of the Lord. What kind of effect should that have on us? We've seen what it should. What it should have on those who are unbelieving. It should terrify them. Well what about us?

[19 : 14] Knowing that we're going to be delivered from that. Well we need to be devoted. It should increase our sense of devotion to God. In terms of the day of the Lord. Look with me again if you will.

At verse 11. Since all these things are to be destroyed in this way. What sort of people ought you to be. In holy conduct.

And godliness. Now here's what we're dealing with. In light of God's promised judgment. Peter challenged his readers. To live in keeping with their Christian hope.

Allowing their anticipation of Christ's return. To impact their daily behavior. So we're looking at Christ's return. As salvation aren't we?

Our glorification with him. So we're to live in anticipation of that coming. And we're to allow that to impact. Notice that what he said. This is why I'm sharing this quote with you.

[20 : 14] Our daily behavior. Our moment by moment understanding. Of how we're to prioritize the things of this life. In my daily walk with God.

What should be the priorities of my life? What should I be giving myself to? How should I be using the resources. That God blesses me with in my life. Given the reality that Jesus will one day return.

And bring me to salvation. So that I will be one of those who escape this terrible, terrible wrath and judgment. That he's going to rain down on all unbelievers.

How should that impact my daily life before the Lord? Well the first thing that we can say right away is. He wants us to keep it right here. Doesn't he? It never leaves right here.

It is forefront. And everything gets filtered through this reality. Everything. What you're going to find is this. As you learn to do this. And you grow in it.

[21 : 12] And live like this. As you mature in this reality. There are things that are going to be. That once seemed very important to you. And they're just going to fall away. As you grow in grace.

And grow in the knowledge of what Peter is saying to us. Some things are going to fall away. Other things that weren't quite as much a priority. Are going to be elevated to a greater sense of priority in your life.

This is the way God helps us filter dealing with this earth. Because what does the earth do? What does living here do? It is this constant. It's like a constant weight and pressure. That wants to bow us.

And make us like this. You know like Eeyores. That's the picture. It's just weighing down on us. It's constantly coming at us.

God wants us to upright. Open ourselves. Look up. What does he say? Look unto. Him. That's Colossians 3. 1 through 4.

[22 : 11] Set your eyes on the things above. Where Christ is. Not the things that are on earth. This reality starts to help you as a Christian.

Face off with daily decisions about what's priority in your life. What's the most meaningful things that I should be giving myself to? What should that look like in my marriage?

In my family? At the workplace? At the way that I handle myself in daily life with different people? This is where Peter's going. It's so, so, so practical.

So I want to help you gain the measure and value of what Peter is saying to us. So I'm going to ask you now. If you could know for certain that Jesus Christ was coming again in this way that Peter's describing and he'd do it within 30 days.

If you could know that, what would you change in the way that you're living? Just think about that. Now hopefully you can think of a thing or two.

[23 : 17] Boy, if I knew Jesus was coming like this again in 30 days and he was going to come to get me and bring me to glory. And that was going to be my final opportunity to stand before him and go through the test of all that I've done in the deeds and the priorities of my life.

Oh, I think I'd change this maybe. Maybe I'd give more attention to this and less to that. That's exactly what Peter wants you to do right now. That's how he wants you to weigh your life against this truth.

That's the point. What would matter more and what would matter less? What would you give even greater priority to and what might you hold in much less esteem than you do now?

You and I must let Jesus coming again help us think biblically about our lifestyle, right? Does your daily life show your careful reflection on and your deep respect for coming judgment and God's testing?

Now, beloved, I hasten to say all of us as we hear this message. God does not want the effect on us about this coming judgment to terrify us in a way that we're like, oh, my goodness, I don't I don't want to go through that.

[24 : 47] You won't. You are no longer under condemnation. Believers are no longer standing before God to be judged in condemnation for sin.

Who took that on for us? Jesus took on our penalty. He made payment. He propitiated. That is, he satisfied the holy wrath of God on our behalf.

That's part of the righteousness. All of that's bound up in the righteousness, the imputed righteousness that we have from God credited to us from Jesus's spiritual bank account of perfection and sinlessness.

We have the righteousness of Christ. So we stand before God spotless and blameless. When Jesus comes to get us and he presents us to the father, we'll be presented as pure virgins, as it were.

Spotless and blameless without reproach. No condemnation. No judgment. We're not to be terrified of that. We're to be terrified of it for others, but not for ourselves.

[25 : 54] So we don't get judgment. What do we get? Well, I want to show you what we get. For unbelievers in your life, it's going to be a terrible time of judgment. But as for you as a believer, it will be a time of testing your deeds and priorities in your life.

So we're going to borrow now from the Apostle Paul who kind of tag teams with Peter on this subject. If you'll go to First Corinthians with me. Jeff, what is what is all of this going to mean for us?

As Christians, let's clarify that. Because I want to clarify for you First Corinthians three. We are not being told all of this about the end time to terrify us and cause us to live in fear of judgment.

No. It's something very different. First Corinthians three, beginning in verse 11. Here is how we will be dealt with for no man can lay a foundation other than the one which is laid, which is Jesus Christ.

That's the foundation of our very lives. Everything is being measured and valued in our lives by our relationship with Jesus. Now, verse 12. If any man that is a saved man builds on the foundation with gold, silver, precious stones.

[27 : 15] That is things of eternal value. Wood, hay, straw. These are things of earthly value, worthless. Verse 13.

Each man's work will become evident. For the day will show it because it is to be revealed with fire. And the fire itself will test the quality of each man's work.

That is whether it's eternal or not, whether it was done in the priority of the Lord, whether it was done in a heart of worship to the Lord or not.

Verse 14. If any man's work, which he has built on it remains, he will receive a reward. That is an eternal reward.

If any man's work is burned up, he will suffer loss. But he himself will be saved. Yet so as though through fire.

[28 : 14] So this is not judgment for sin, but life lived in words and deeds. Your life in terms of your words, deeds and priorities are going to be judged by almighty God in terms of a testing.

Not a judgment of condemnation, but a discerning of testing. You will receive eternal rewards for those things that you've lived in honor and worship to Jesus Christ.

But of all of those things that have been earthly and not done for his glory, those things are wood, hay and stubble. They'll they'll burn up and you don't get anything for that going in.

So this is what you and I look forward to. When he talks about when Jesus talks about building treasure in heaven, isn't that a beautiful concept? That you and I have been given the privilege and opportunity on this earth to build treasure in heaven by the life that we live now.

I thought when I when I first encountered that, I was like, my goodness, the greatest treasure we can ever know we will have. And that'll be Jesus.

[29 : 22] What other treasure? But there is there's more treasure on top of treasure, on top of treasure. The bliss of it, the purity of it is.

That's what he wants us to hold right here. Everything gets filtered through that priority of living for the glory of God in all things. This is God's challenge to your heavenly minded commitment to God's priorities now.

Right now. In Peter's case, he's not framing his exhortation here as questions like like I've done. What would you change now if you knew he was coming back?

Those things that I just did with you. Peter is making an emphatic statement about you. As a believer. So it sounds like a question in the English.

But it's not. It's a statement. Look back with me at verse 11, if you would, beloved. Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness?

[30 : 35] I know that sounds like a question for us. But in the Greek, it's not a question. It's a statement. And I don't have a question mark at the end of mine. I have a comma and then it goes into verse 12.

And then an exclamation point at the end of verse 12. That's what he's doing here. Peter reminds us of our duty and our right as God's people.

Since all these things are to be destroyed in this way, what sort of people ought you to be? Your Lord holds you as his beloved. Your Lord has spared you his wrath to come.

So your new life in Jesus binds you to the duty of living in astounding holiness and godliness in every aspect of your life.

So it's Peter is saying this. Since all these things are going to be destroyed and burned up in this way, since everything's moving in that direction. And since you know that you're going to be spared.

[31 : 38] Oh, what a holy and godly people you are to be. He's overwhelmed.

He's overcome with the reality that we've been spared this wrath to live in holiness before God. So live in holiness.

Live in the wonder of the godliness that's been purchased for you because someone else had God pour out his wrath on him for you so that you could escape it.

Now use the gift that Christ has purchased for you to its full. Grab life in Christ and don't look back. I told you before, I'm telling you again, this is the dun-dun-dun-dun-dun-dun-dun-dun-dun-dun-dun-dun-dun-dun-dun-dun-dun.

And here comes the cavalry, baby. And you're the cavalry. This is what this is. Holy conduct in this particular reference.

[32 : 44] Let me get to the, that was the reference I gave you. Holy conduct. A set-apart-to-Jesus lifestyle. This isn't a one-off or an every once in a while.

This is a set-apart-to-Jesus lifestyle that reflects his character and priorities for heavenly living now. Now. Godliness is God-likeness.

Anytime you see that in scripture, you need to start there. That's the root. God-likeness. In your inner person. It leads to God-likeness in your actions or godly conduct.

So these two terms are very, very similar. Reflecting this idea that you are to live a heavenly life now on earth.

So Peter's main concern. See it here. Peter's main concern is that we own our duty. That we take full advantage of our responsibility for holy living now.

[33 : 45] He wants us to have this understanding and concept of God's saving us from this wrath right there. And we filter everything through that.

It just gives priority. It gives purpose to everything we do as Christians. There's no happenstance. We don't believe in anything serendipitous, do we?

We don't believe in luck. We don't believe in chance. We're not determinists. We simply believe in a sovereign God who gives purpose to all that we say and do in Jesus Christ.

You see, in view of this future terrible destruction on unbelievers, God wants you and I to reflect on his own sacrifice to save us from his wrath. He wants you and I to live in worship to his son.

You say, well, the whole Bible says that, you know, pretty much. So we need to do what Peter has in mind for us.

[34 : 47] What does he say? I've written this second time so that I can stir you up in way of reminder. I want you to be reminded. I want you to reflect on.

I want this to be forefront of your mind stuff. The fact that the end matters most. See, Jeff, what do we reflect on?

Well, you reflect on in terms of Peter's teaching. The end matters most. Jesus coming again is what matters. Let me put this up here for you.

The end of things. Is God's purpose for everything. The end of the story is the whole point of the story.

Are you one of those people that gets the whodunits and goes to the end and reads? Come on. Does it if you see Alonzo does a ton of reading? You've done that, Alonzo.

[35 : 45] Does it help to go to the end and read and then you go back? Does it help the story? Yeah. Yeah, that's kind of. So God's shown us the end for for both believers and unbelievers.

And somehow knowing the end should help make a difference. The difference in how we understand living today. The process because we know where all of this is going.

Everything that we know of today. All that we know in our existence and our conscious awareness of what this place is. How we define it. It's all going to go away.

All of it. There will be nothing left familiar. It'll all be gone. And a whole new thing will be created and raised up. So, yes, I believe in annihilationism in the sense of an annihilated earth.

An annihilated universe in that regard. So that there is a recreation. A made new. God tells us it will be something that we can't even imagine.

[36 : 52] That's what's coming for us. The end of the story is the point of the story. So what the Bible teaches about God's purposes for our future should help us understand.

And here's another quote. That the more a Christian lives in light of Jesus' coming. The more his godliness should increase. The question that we have to ask ourselves at that point is.

Is that happening in my life? Perhaps this series of messages will help us reframe our understanding of the end of the story. So that it matters more in how we live in godliness now.

And it will help that godliness increase. God desires and designs to rescue us. From pouring ourselves into what will one day burn.

Now, I want to help us balance that. But let me say that again. God wants to rescue you and I. From pouring our lives into what will one day burn.

[38 : 03] And matter not. What a terrible thing to be on your deathbed if God doesn't just take you in an instant. And you have time to reflect back on a wasted life and say to yourself.

I wish, I wish, I wish. It wasn't long after I started dating Suzanne. That we, you know, you get to know each other.

And you're kind of trying to figure out. Is this the person I want to spend my life with and all that. So we were having conversations here and there. And I remember saying something to the effect of. I don't want to be one of those people who get to the end of my life and be full of regret.

So if you're going to hang out with me. We're going to grab every ounce of every second that we can grab. And we're going to run like we're scalded behind.

At that particular time, I wanted to be president of the United States. Remember me telling you that? I said, I really do. I think I want to make a difference.

[39 : 07] Thank you. Well, the Lord opened my heart and slayed my pride in many ways, Michelle. And called me into ministry and that kind of thing.

So, you know, that's one of those things, right? The end starts to make a difference about how you live and that kind of thing. So let me help us balance what I just said.

He wants to rescue us from pouring our lives into what will one day burn. We learn from Solomon that the Lord wants you and I to enjoy life.

There's nothing wrong with that. But our enjoyment in life is defined by our enjoyment in Christ. They're not mutually exclusive. It's not one or the other.

It's both. And there's an enjoyment in life that only comes by enjoying Jesus. That's our enjoyment as Christians. The truth that God's judgment on each person's life is coming.

[40 : 08] And it needs to be balanced with this idea of what Solomon told us about enjoying this. So even Solomon spoke to these truths. Here's how Solomon ended his book.

You remember this? I took all of us through Ecclesiastes, I don't know, a couple of years, three years ago. The conclusion, when all has been heard, is fear God, reverence God, and keep his commandments.

Because this applies to every person. For God will bring every act to judgment, everything which is hidden, whether it is good or evil.

That means whether it is done for the glory of Christ or as something earthbound and earthly. So Solomon, let us know. Enjoy the wife of your youth.

Enjoy your work. Try to find enjoyment in your work under the sun. Realizing that everything is fleeting, everything in this life is a puff of wind.

[41 : 08] Just a puff and it's gone. It's vapor. Grab it in your faith. Walk with the Lord and enjoy your life. Not at the exclusion of heavenly priorities, but by living out heavenly priorities.

I'm telling you, this will help you sort out a lot of things, folks. God will bring conviction to your heart and he'll help you sort all of this out. I promise.

We pursue Jesus while we live. So that everything about who we are and how we live is about serving him and the gospel.

So friends, look, our father in heaven has given us the gift of living in the knowledge of him. The Lord has spared you and I from this wrath to come.

And so that so that we can live our lives as a gift of deep gratitude to him. We don't live in terror of that day. We live out of gratitude that we've been rescued from that day.

[42 : 14] What a difference. So we're the fear of the Lord is not shrinking back from God in terror. The fear of the Lord draws us to him in holy devotion, in a holy and high reverence as he shows us who he is.

We are drawn to him in love. We want to be with him. Big difference from shrinking back. Remember from Psalm to people who have turned their hearts in rebellion away from the Lord.

They want to throw off the bonds of God's love and mercy to embrace their lust and their greed and their pride. That's Psalm 2. That is the power of sin over people's lives.

We want to live our entire life saying thank you, Jesus. So I'll ask you again. As you think about the different areas of your life, the way you go about your life, where you put priority in your life.

Does that thing say thank you, Jesus? Does it reflect a heavenly priority for who you are and how you live? In light of what's coming.

[43 : 24] Verse 12. Looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning and the elements will melt with intense heat.

In a truly astounding declaration, Peter tells us in this verse that our godly lives can actually speed Christ's coming again.

Marvelous. Good triumphing over evil has a profound and compounding impact on earthly life. So I appreciate you saying you make a difference.

You I'm looking at you now. You make a difference. You can make a difference. You're called to make a difference. And the difference that you can make in living a godly life can actually speed Christ's coming.

I don't understand that any more than you do, because God has a set time and a set place and a set purpose in all of it. But this is what Peter tells us. It's another one of those big ideas that we just can't quite get a full grip around, can we?

[44 : 34] It's a beautiful reality, though. Peter mentions the day of God in our text. You see that in verse 12? Well, what are we looking for in hastening the coming of what the day of the Lord?

Nope. The day of God. In this in this day of God, this is the same. Is this the same as the day of the Lord?

Is the day of God and the day of the Lord the same thing as Peter just turned a little bit of a phrase and nuanced what he's been talking about? The answer is no. Absolutely not. But in sequence of time, the day of God happens after the day of the Lord at the end of all things.

So we have the day of the Lord happening. And then at a time later, we have the day of God. I'm going to just tell you a quick thing about that. The day of God is what Christians are most looking forward to and hastening on.

Do you see that in the text? Looking for and hastening the coming of the day of God. Do you know unbelievers? Does your heart weep for unbelievers in your life?

[45 : 42] Do you do you weep in prayer for their hearts to be saved? I hope you do. I hope you do. I don't want to hasten that day. Do you? I want them to have every second that they can possibly have to repent.

I don't want to bring in the terrible day of God's wrath on these people's heads. So we're not told to pray for that.

What are we told to pray for and look forward to and hasten the day of God? The day of God. It is the time of the fulfillment of God's promise for our new home on a new earth where righteousness dwells.

That's what he says next. That's how we know. The day of God deals with what happens after the day of the Lord. So here's what Peter does.

I'll put it up here for you. Peter connects the timing, the timing of the day of God with the timing of the day of the Lord. Brings those two together. Looking for and hastening the coming of the day of God because of which.

[46 : 51] That's the key. The heavens will be destroyed by burning and the elements will melt with fire with intensity. In other words, for the day of God to come, the day that we are all looking forward to and hastening on, God must first judge the world and then destroy it on the day of the Lord.

So the day of God, because of which, because that day is fixed and God will have his day. These things must come first.

And then that day. Thank God. Thank God. I believe the scripture teaches that God will rescue us from that judgment. He will pull us out of.

We won't go through the tribulation. We believe that he will rapture us before the tribulation. That's what we believe. The scripture teaches. We believe that God will reign on the earth and a 1000 year reign literally on the earth.

And then the second judgment will come at the end of the millennium. That second judgment, that final judgment will come. And then where God destroys everything.

[47 : 59] And then the day of God will come. And the day of God is. Recreation. A new heaven and a new earth. Where righteousness dwells.

Look at verse 13, if you would. But according to his promise. We are looking. For what? New heavens. And a new earth.

In which righteousness dwells. That's just so beautiful. And that brings us to my final point. We'll read some scripture and I'll be done. God's promise. God's promise.

Peter is offering this final clarification. Regarding God's promise. The false teachers have defamed God's promise. What about his promise to come?

There's no. Yeah, okay, fine. Has he come? Is he coming? You see any signs, indications he's ever going to come? No. Well, Peter comes right back to this at the end in verse 13.

[48 : 58] But according to his promise. Here's what's going to happen. Tom Schreiner pointed out. That the holy conduct and godliness.

That you and I are called to live out in verse 11. What I just went through with you. That holy conduct and godliness is framed. By the promise of God's wrath and destruction.

Of the heavens and earth by fire. Do you see that? I thought it was a great insight. So on the front side of you being a holy and godly people. There is the promise of destruction of the earth by fire.

And then on the other side of you being a godly people. Same thing. The false teachers. Are deadly and dreadfully wrong.

And so we have God's two-fold promise. Judgment. Salvation. They combine in Peter's teaching.

[49 : 59] To forcefully emphasize God's plans. For the end of all things. Salvation. And judgment. Sheep. And goats. Alright.

If you'll look with me at Revelation 8. I want to show you just. In the book of ends. How John brings these two things together.

John chapter. Or Revelation chapter 8. Beginning in verse 6. And the seven angels.

Who had the seven trumpets. Prepared themselves to sound them. The first sounded. And there came hail. And fire.

Mixed with blood. And they were thrown to the earth. And a third of the earth was burned up. And a third of the trees were burned up.

[51 : 03] And all the green grass was burned up. The second angel sounded. And something like a great mountain. Burning with fire. And a third of the sea. And a third of the sea became blood.

And a third of the creatures. Which were in the sea. And had life. Died. And a third of the ships were destroyed. The third angel sounded. And a great star fell from heaven.

Burning like a torch. And it fell on a third of the rivers. And on the springs of waters. The name of the star is called wormwood.

And a third of the waters became wormwood. And many men died from the waters. Because they were made bitter. The fourth angel sounded.

And a third of the sun. And a third of the moon. And a third of the stars were struck. So that a third of them would be darkened. And the day would not shine for a third of it.

[52 : 05] And the night in the same way. Then I looked. And I heard an eagle flying in mid-heaven. Saying with a loud voice.

Woe! Woe! Woe! To those who dwell on the earth. Because of the remaining blasts of the trumpet. Of the three angels.

Who are now about to sound. That's terrifying isn't it? They still have more trumpets. To sound. And they've already gone through all this.

Even though. This passage describes the time of judgment. We believe that is at the end of the great tribulation. It gives us at least a glimpse.

Of God's plan for what will be his final judgment. At the end of his thousand year reign. In Revelation 21. If you'll turn there. God graciously shows us.

[53 : 10] What we will obtain. By our overcoming. In this life. So here. We've had judgment. We've had the day of the Lord. Now look at what he says.

Revelation 21. 1. Then I saw a new heaven. And a new earth. For the first heaven and the first earth.

Passed away. And there is no longer any sea. And I saw the holy city. New Jerusalem. Coming down out of heaven from God. Made ready as a bride.

Adorned for her husband. And I heard a loud voice from the throne. Saying. Behold. The tabernacle of God is among men. And he will dwell among them. And they shall be his people.

And God himself will be among them. And he will wipe away every tear. From their eyes. And there will no longer be any death. There will no longer be any mourning.

[54 : 06] Or crying. Or pain. The first things have passed away. And he who sits on the throne said. Behold. I am making all things new.

And he said. Write. For these words. Are faithful. And they are true. Then he said to me. It is done.

I am the alpha. And the omega. The beginning and the end. I will give to the one who thirsts. From the spring of the water of life. Without cost. He who overcomes.

Will inherit these things. And I will be his God. And he will be my son. But for the cowardly. And unbelieving. And abominable.

And murderers. And immoral persons. And sorcerers. And idolaters. All liars. Their part will be in the lake.

[55 : 06] That burns with fire and brimstone. Which is. The second death. And then chapter 22. Then he showed me a river.

Of the water of life. Clear as crystal. Coming from the throne of God. And of the lamb. In the middle of its street. On either side of the river. Was the tree of life.

Bearing twelve kinds of fruit. Yielding its fruit. Every month. And the leaves of the tree. Were for the healing. Of the nations. There will no longer be.

Any curse. And the throne of God. And of the lamb. Will be in it. And his bond servants. Will serve him. They will see his face.

And his name. Will be on their foreheads. And there will no longer be. Any night. And they will not have need. Of the light of a lamp. Nor the light of the sun.

[56 : 04] Because. The Lord God. Will illumine them. And they will reign. Forever. And ever. This is where.

We will find. Our final rest. As his people. Existing together. In the miraculous. Ongoing. Purity. Of a world.

Without sin. Without death. Without suffering. And instead. Filled with the glory. Of the lamb. Hold that right here.

And measure everything. And value everything. Through that grid. Of what's coming. For you. As his people. Let's pray together. Father. As always.

Dear father. We are. Odd. And humbled. Sobered. And filled. With delight. At the. Reading. And expounding. Of your word.

[57 : 09] In one way. We are. Terrified. For those. Who are. Unbelieving. Who are. Stiff. Necked. And prideful. Full of greed.

And lust. Chasing. After the wind. With no regard. At all. For what is coming. Deceived. By Satan.

Hardened. In their hearts. God. Have mercy. Please. Be merciful. And gracious. To our loved ones.

Our friends. Our family members. And our co-workers. And neighbors. Who do not know you. Give us. The holy boldness. From a heart of love. To courageously.

Speak the gospel. To them. Regardless. Of the consequences. For us. Help us. To. Plead. With people. To flee. To Jesus.

[58 : 03] And from. The wrath. To come. And then. On the other side. Of the coin. Lord. Peter. Helps us. To understand. That is. Your people. We are to live.

With the great joy. The great hope. And the great certainty. That you are bringing us. To yourself. And that we have escaped. All of this terrible wrath.

Because you have poured out. That wrath. On your son. On our behalf. And he has taken that wrath. And satisfied. That wrath. In full.

That we might know. Your love. Kindness. Mercy. And goodness. To us. Help us. To live. In that goodness. Help us. To be people.

Who walk. With you. In love. And share that love. With others. We thank you. For the truth. Of your word. And the hope. That you give us. In Jesus.

[58 : 58] It is in his name. That we pray. Amen. Amen.