

The Day of the Lord

2 Peter 3:1-13

November 17th, 2024

I. Introduction: A 'Stable' World?

This myth of a _____ world is the myth that says the present form of this world is the only world there ever was—ever is—and ever will be. It has no beginning, no end; it allows for no interruption or alteration. It is a world that for all intents and purposes is God: changeless, immortal, eternal. It has no real beginning, and it will have no final end. It just goes on, as it always has gone on. It is the 'real world', the world we have come to know. But it is a myth exploded by the Gospel of our Lord Jesus Christ and exposed by His transfiguration.

The world described to us by our God is one that not only has a divine beginning, but it also has a divine end. It is also one that has been divinely invaded, and is in the process of being purified, redeemed and transfigured by the Almighty power of its Maker, its Redeemer, and its Judge.

II. The Text: 2 Peter 3:1-13

1 Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), 2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, 3 knowing this first: that scoffers will come in the last days, walking according to their own lusts, 4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." 5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, 6 by which the world that then existed perished, being flooded with water. 7 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. . . .

III. The Flood

In the beginning God formed the heavens and the earth in and through _____, and at the flood, he undid that work; He return the pot to a lump of clay, erasing His work. The heavens broke and poured down, and the deeps opened and flooded up. As a result, the world that then existed was deluged and perished.

Peter refutes these scoffers and their mockery. In their rash assertion of a stable world and in their mockery of the Lord's return, they deliberately _____ the world's *actual* history. They forget the cataclysmic, earth-shattering, world-altering, heaven-shaking calamity that the Lord had already once brought upon the world. In answer to these scoffers, Peter shows their assertion of a stable world to be nonsense. It is a deliberate forgetfulness. All things have *not* continued the same since the beginning. The Flood wrecks the narrative of a stable world, closed off from divine intervention and divine judgment.

IV. The 'Delay' of the Lord

God is not like you and me. God's timeframe is not ours. With God a day is like a thousand years and a thousand years like a day. He is not slow concerning His promise, as we as mere men might count slowness. We think a season is a long time. Ten years are a really long time. To us, whose

days are fleeting, whose days are numbered and slip away from us—who are we to assess God’s timing? God is the One who “has been our dwelling place in all generations. Before the mountains were brought forth, or ever He had formed the earth and the world, even from everlasting to everlasting—He is God” (Psa. 90:1-2).

The Lord has put off His promised return. He has delayed judgment because He loves seeing sinners brought to _____. He loves seeing scoffers made into saints. The Lord will come. And when He comes, it will be *terror* for those who have loved the darkness. But He delays His coming in judgment, so that we might come to Him seeking mercy.

V. The Day of the Lord

By the same word that the old world was made, in and through the same waters from which it had arisen, the Lord collapsed it again. This pattern was seen in the Lord’s judgment of that world, and it will be seen in His judgment of the current world. This current world is being reserved for _____, until the day of judgment and the destruction of the ungodly. On this great day of judgment, the heavens will be set ablaze, and, just like in Noah’s day, the heavens will fall upon the earth; this time, however, they will fall not in watery deluge, but in a fiery mass. In Noah’s day the earth got wet. And when Christ returns with all the burning heavenly bodies in His wake, the earth is going to get hot.

- NKJV, v. 10: “both the earth and the works that are in it will be *burned up*.”
- ESV, v. 10: “the earth and the works that are done on it will *be exposed*.”

VI. Living In-Between

Secularism

Secularism is the lie that there will be no judgment, no resurrection, no new heavens and a new earth. There will be no fulfillment of Christ’s promised return. And so, as Paul suggested—if this were indeed the case, let us soak up this world and cast off all restraint.

Hyper-Preterism (2 Thess. 2:1-2)

In the apostles’ day men were saying that Christ had already come, that judgment had already been doled out, that even the resurrection had already occurred. But they were lying. They were false men. And these false men still propagate their false narrative. This narrative goes by the name of *hyper-preterism*.

We are to live in this *in-between* age, not veering into the ditch of secularism, that says Christ will never return; nor into the ditch of hyper-preterism, that says Christ has already returned. We are not to predict His coming with the next election day or the next war in the Middle East. But we are to live in this age, the age of God’s long-suffering mercy, leading holy lives, conducting ourselves in all godliness, and looking forward to and hastening the coming day of our Lord and Savior Jesus Christ. On that day, Jesus will come in the glory of His Father, the heavens will be dissolved, being on fire, and the elements will melt with fervent heat, and the earth and the works that are done in it will be exposed and laid bare before the transfigured Jesus.

VII. And as we come to the Table . . .