

“Feeling the Heat of God’s Judgment”

2 Peter 3:10-13

(Part 1)

Theme: Clinging to this world for happiness is to love what God has committed Himself to destroying.

I. PREVIEWING THE PROMISE – *3:10*****

A. Understanding the Day of the Lord

1. Regardless of the denial by the false teachers and their scoffing at the idea of the return of the Lord, Peter clearly & unequivocally states here *“But the day of the Lord will come ...”*
2. One confusing issue that must be settled is that the Day of the Lord is a title to a period of time in which both tribulation and blessing occur.
3. Here you see a reference to a period of time which begins after the Rapture of the church and proceeds until the setting up of the Eternal State after the Great White Throne Judgment.
4. It is also necessary to distinguish *“the Day of the Lord”* from two other references to “days:”
 - a) **The Day of Christ:** this is a reference to the Rapture of the Church – cp. ***Philippians 1:10***
 - b) **The Day of God:** cp. ***v. 12*** – a reference to the Eternal State after Judgment.

B. The Upheaval of the Day of the Lord

1. When God’s long-suffering is at an end, *“the Day of the Lord will come ...”* without any warning – *“... like a thief ...”*
2. The emphasis in this statement is that it will come when it is unexpected, and will be disastrous for the unprepared – ***1 Thessalonians 5:2.***
3. It is in the process of these events which include both judgment on the wicked (the Tribulation) and blessing on the righteous (Millennium) that the earth will be destroyed – *“... in which the*

heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.”

4. Described here is a synopsis of what is revealed in other isolated passages of Scripture, culminating in the absolute destruction of the cosmos by fire.
 - a) This is a reference to the judgment of God upon the world for its wickedness and rebellion against Him – even as He did with water in the days of Noah.
 - b) *“Elements”* [στοιχεῖα] – comes from a word that means “to be drawn up in line” and in this context would describe the basic structure or atomic arrangement of the world.

(Part 2)

II. PREPARING FOR THE PROMISE – 3:11

A. Consider the Certainty of the Destruction

1. *“Since all these things are to be destroyed in this way”* – this describes it as within the divine and inevitable plan – it’s not a question of “if,” but “when.”
2. *“... are to be destroyed”* [λυομένων] – is a present tense (passive participle) reference, most likely to impress upon the believers that the destruction has already begun through the dilapidation and deterioration of this world.
3. Jesus Christ stated that the *“passing away”* of the Heavens and the earth was the focus of the inerrancy of God’s Word – cp. **Matthew 5:18**.
4. For the unbeliever, this is the dread and awful Day of the Lord from which they would seek to hide themselves without success; but for the child of God, it is the fulfillment of the Christian hope of Christ making everything right.

B. Correspond Our Conduct to God

1. *“... what sort of people ought you to be in holy conduct and godliness”* – the reality of these things should impact our daily living.
2. *“... what sort of people ...”* [ποταπός] is a term that conveys a positive nuance – suggesting how great or how wonderful & glorious believers must be – conveying that our excellence in Christian living ought to compound in light of the certainty of these things.

3. *“ought”* [δεῖ] translated “it is necessary” – since the Day is coming, what sort of people is it necessary they be to survive?
4. The message of the Gospel is not a message addressed to the world in general, but to men and women to save themselves out of that world which is doomed.
5. It says, “if you want to escape the destruction that is inevitable, repent and believe on the Lord Jesus Christ!”
 - a) *“holy conduct”* [ἀναστροφῆς] – a word that means to line up your conduct according to a rule or set of principles (a possible play off the “elements” above) – external manifestation or behavior
 - b) *“godliness”* [εὐσεβείας] – nuance that behavior that exists out of reverence and respect for God – internal motivations
6. This will cause the life to radically change into conformity to their Master and Lord Jesus Christ.

III. PRIORITIZING THE PROMISE – 3:12-13

A. The Suspense of the Promise

1. Peter tells us that part of that conduct is an impatient awaiting for the finalization of all things in the ultimate regeneration of what is destroyed – eternity – *“looking for and hastening the coming of the day of God ...”*
2. The *“hastening the coming ...”* doesn’t refer to something that we do that will cause God’s plan to consummate, but is an intensification of our anticipation *“looking for the day of God ...”* when God has subdued all of His enemies in final judgment – cp. *Psalm 110:1; Acts 2:33-35; 1 Corinthians 15:28; Hebrews 10:13*
3. The difficulty of judgment will precede the establishment of the Eternal State – *“... because of which the heavens will be destroyed by burning, and the elements will melt with intense heat.”*
4. The believer lives not for today – for with a view of the final day of God – the time when God is all in all; we must not become so caught up in the state of affairs on this earth that we forget the glory which is to come.

B. The Supremacy of Regeneration

1. Following the final destruction of the universe, the day of God will arrive and the wickedness of the world will be forever eliminated.

2. Scriptures are clear on this event of regeneration as a serious focus of every believer – cp. **Matthew 19:28; Acts 3:12-13**
3. *“But according to His promise we are looking for new heavens and a new earth ...”* – “new” [καινός] describes a “new in kind” – unlike anything before it – cp. **Isaiah 65:17**
4. Here we are able to see the character of the “restoration” of all things – a place *“in which righteousness dwells.”*
5. This is a personification of righteousness in the Lord Jesus Christ – the glory is that this is where He is! cp. **Revelation 21:1-5, 22-27**