

The Divine Assurance Of The Return Of The King

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2 Peter 3:8-10

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Well, hello Redeemer Bible Church family. It's good to see you. My name is Todd. I get to be one of the pastors. Every service, a hundred heads go, "Wait a minute, what?" What color am I wearing? I thought about borrowing one of Todd's shirts just to throw you all off, but my name's Kyle. I get to be one of the pastors here. It's a joy to be here. As I mentioned, we'd be back in 2 Peter this weekend, so you can go ahead and open up your Bibles to 2 Peter 3. If you got one of those blue Bibles from the ushers, that is on page 1121, it'll carry over onto the next page as well.

Just a word from Pastor John, he has spent the weekend in Manhattan in New York City with our friends who are at Providence Baptist Church, and he preached this morning, he taught at their women's breakfast yesterday, and they're just enjoying some sweet fellowship. So he wanted to extend his greetings and let you know he will be back next weekend in the Gospel of John. Also I wanted to take the last opportunity before next weekend to invite you to the next Equip class. You've seen the advertisements for that. It's called The Church Throughout History, and we are going to be looking at the promises of Christ that his church would prevail in this world, from Pentecost all the way faithfully through to today. I want you to be encouraged by that. So if you're able to come, it'll be Friday night and Saturday morning of next weekend. I would love to see you there if you're able to come. QR code's up there, you can go ahead and sign up or you can go on our website.

Okay, so now as we return to 2 Peter, we can quickly regain our context from last week. In the beginning of 2 Peter 3, the Apostle Peter is taking us as the reading audience, as the recipients of this letter, if you are in Christ, into the third act, the third phase of his instruction for the church and a turn towards hope and this is a true biblical hope, not like I hope something nice happens, but a true knowledge of a fixed future reality which is rooted in the return of the king, Jesus Christ at the end of this age, in which he will not only reward the righteous for their obedience to him, but he will judge the wicked, the scoffers, for their high-handed rebellion against the revealed will of God found in the Bible.

Now we want to remember that this chapter gives us a turn in Peter's focus, not only to hope, but also to heart and specifically God's heart. In this section of verses, we see a contrast between the heart that we encountered earlier in the verses prior to this, from the scoffers who scoffed at God's promises, to the implicit stated heart of God in these verses, which is of course the most important thing for us to know and understand. Last week, we saw three mindsets of readiness Peter gave us that would guard us and keep us from falling victim to the scoffing attacks from these false converts around us, and from the world who rejects the teachings, the clear

predictions of the holy prophets and the apostles given through Jesus Christ. About what? About the return of the king, about the day of the Lord.

Peter now turns our attention to some truth about God, and truth regarding those very predictions that he mentioned at the beginning of chapter three that we would do well to know and to heed. So in these verses we get some apostolic teaching, sort of a digest, a summation of the subject matter of these prophecies and not only that, but what these prophecies mean and what the fact that some of them have yet to be fulfilled means about God and in particular, the heart of God for his people. So that brings us up to speed from 2 Peter 3:1-7 from last week, which prepared us to learn about the return of the king with an event that the scriptures call the day of the Lord. We'll get into what that means in summary across the Bible this afternoon now, but as we move into verses 8-10, I want you to not only hear the apostle's words, but I want you to understand his heart, his tone in these words.

You see, Peter understands that we live in a sin, sick, cursed, broken world that hates you and your Christian witness. Peter understands that the world is aimed at spitting lies about God at you, not wanting you to trust in his Word or his promises, but rather like their father, the devil, they will introduce doubt into your minds, doubt about the promises of God. Why? You ever stop and wonder why? Well, I'll give you their game plan in a little nutshell here, okay? They want to distract you. They want to immobilize you. They want to remove you from the battlefield and destroy your effectiveness as a gospel witness. Remember what Peter said in chapter 1 about the supplements of Christian character, that if we practice these things and continue to excel in them, we remain effective for gospel ministry. Now, what's the inverse of that promise? That if we don't practice these things, if we give up, then we become ineffective and in fact somewhat useless for the kingdom.

So what's the solution then? What is to be done? How can we avoid being taken off the field, taken out of the battle and made ineffective for the gospel? Well, Peter has been answering those questions throughout this letter, but specifically in these texts, these couple of verses, we find the following wisdom to help us with that. As Peter gives us a strong pastoral exhortation to us, his reading audience and recipients of this letter, to take care not to be deceived by scoffers and false converts. Peter does this by giving us three pitfalls to avoid, three pitfalls to avoid when confronted with God's divine revelation about the coming day of the Lord. Those are the three points of your outline that you'll see. So without understanding, we're going to read 2 Peter 3:1-10 together. Our verses will be eight to 10, but we're going to see the whole section in context.

So if you're able, wherever you are, please stand for the reading of God's Word. As always, we read out of... We stand, rather, out of reverence for God's Word. 2 Peter 3:1 says this, "This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles knowing this, first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. They

will say, 'Where is the promise of his coming? For ever since the Fathers fell asleep, all things are continuing as they were from the beginning of creation,' For they deliberately overlook this fact that the heavens existed long ago and the earth was formed out of water and through water by the Word of God, and that by means of these, the world that then existed, was deluged with water and perished. But by the same word, the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and the destruction of the ungodly. But do not overlook this fact, this one fact, beloved, that with the Lord one day is as a thousand years and a thousand years is as one day. The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed." That is God's Word. You may be seated. As you are, please pray with me. We need wisdom from the Lord to understand his intended meaning and purpose for this passage. So please pray with me.

Father, as a church, we desire to sit under the authority of Christ and under his Word. We can't do that unless we understand it properly, unless it is taught to us properly. So Father, please teach us the truth from this passage. Help us to understand what you would want us to know about yourself and about the future, about what we need to know in order to live a life that honors and glorifies Christ, in whose name we pray, Amen.

I want to take you to these three verses to show you several things, but I just want you to know, I'm impressed with Peter. At the end of his life, he's being so faithful as a shepherd to God's people and in this section, we see that Peter is calling us to know some things so that we can avoid these dangerous pitfalls. Pitfalls, by the way, that scoffers and false converts jump into headlong without any wisdom or restraint. So as we get into the text, the first pitfall that Peter warns us to avoid is found in verse 8 and the beginning of verse 9, and that is this, *pitfall #1*), ***Discounting God's Long-Suffering Posture.***

Okay, and the text begins with Peter's heart as a shepherd, really wanting to remind us of something. In contrast to the previous section of the lies of the scoffers, what do we see? The text says this, "But do not overlook this one fact, beloved." So we see a couple of things here and I love this so much because Peter immediately answers the objections of these scoffers and their lies. He doesn't leave us hanging. Instead, he remedies our hearts concerns with what? With truth from God. For whom? For his beloved saints. Now, that's important for us to remember and it'll be critical to remember later on, who is being addressed in this passage? We always need to remember that. What Peter is doing here is summarizing truth from the predictions of the holy prophets and the apostles, which he described earlier in the passage. So what is that truth?

What are those truths? Well, the verse continues, "Do not overlook this one fact, beloved, that with the Lord one day is as a thousand years and a thousand years is as one day." Okay, got it, right? We can all go home edified. No, we need to understand what does that mean and what does it mean in the context? Well, isolated from the context, it can mean whatever we want it to

mean, but that's not what we're allowed to do with God's Words. So we have to see it in the flow of the verses and it tells us exactly what it means. Now, I've heard Christians misuse this passage to prove evolution because they say, "See, God treats a day and a thousand years as the same, therefore Genesis must be a long, long time because that's what we see in the rocks." Now, that's misappropriating God's truth and saying, "No, what God plainly told us in the Word is subject to what science teaches us. But that's an aside.

Now, if this verse were given in a different context, we might be able to an argument in that way, but that also precludes the reality of what we call the analogy of scripture. Now, an analogy means if something is like something else, it is analogous to itself. So therefore, all of scripture is analogous to other scripture. It's all the same, it's all alike. It will always agree with itself. If we looked at this passage that way, it would make this passage disagree with the rest of the Bible, especially Genesis 1, which the grammatical structure of Genesis 1 teaches us that this is six literal days. So it has to mean that, right. But I don't know, what do I know? I'm just a pastor. I don't study this stuff all my life. I don't know. But however, just like you, I'll use another analogy that might hit a little bit closer to home.

Have your words ever been used against you, where you say something and somebody's like, "I don't like what you said because you meant this," and you're like, "No, no, no, I said those words but that's not what I meant," and like, "No, no, no, that's how I took it and so I'm holding it against you now." Would that be righteous? Would that be okay for somebody to do to you? No, that would be sin against you. In the same manner, we don't want to sin against the Lord by making his Words mean something that they don't mean. So we have to be careful, looking at the context, asking the question, "Lord, what do you mean by these Words?" The immediate clarification of this analogy given in verse 8 is given to us at the beginning of verse 9 in its answer. We see something true from God in verse 8 that we have to understand and that is this, God does not measure time like we do.

That's what verse 8 is telling us, and the repeated use of this language paints a picture for us that is then explained at the beginning of verse 9. A day with the Lord is like a thousand years and a thousand years is like a day. What does that mean? First phrase of verse 9, "The Lord is not slow to fulfill his promise as some count slowness." That is the immediate context and the meaning of verse 8. To the Lord, waiting a thousand years for judgment is no longer for him than waiting one day for judgment. Do you see that? On the other hand, executing judgment in one day is just as righteous as if he were patient for a thousand years to execute that justice. Peter's point here is not about the amount of time, it is God's divine perception of time, and the second thing that we learn in this verse is just as important and connected, is this, God's pace of judgment is purposeful. He's purposeful in waiting so long.

You see, the text shows us that some, the scoffers, scoff at God for taking so long in judgment. Boy, when we see, once we see the heart of God, these scoffers will understand. We will understand as they stand before God under divine judgment, why God's righteous recompense

against them is so well deserved. How foolish, once again, these scoffers look, when we look at the beginning of verse 9. The Lord is not slow to fulfill what?

His promises. Now, what are those promises? Good question. In the immediate context, this is speaking of those very judgments discussed in the holy prophets and the apostles, through the Lord Jesus, about the day of the Lord. We see the judgment coming on the world, the day of the Lord themes. So we recall then, in the flow of thought of these first 10 verses, that Peter is pointing out to us that these scoffers will reject the return of the king because God is taking too long. That's their reasoning and thus, because of their reasoning, the judgments associated with God's second coming must not be coming either. So, what? We can live how we want. So what happens is they set themselves up to fail by stumbling into yet another pitfall.

Peter warns us so that we can avoid the same mistake when we read about and study the day of the Lord or the return of the king and so we see *point #2*), in your outline the second pitfall is this, ***Denying God's Gracious Heart. Denying God's Gracious Heart***, and that's the rest of verse 9. Verse 9 began with, "The Lord is not slow to fulfill his promise as some count slowness," and it continues to say this, "but is patient toward you not wishing that any should perish, but that all should reach repentance." Now, before we get into that last phrase, which I know is burning in some of your ears, let me address the first. God is patient towards who? Patient towards you.

Now it may not seem like it at first glance, but we could camp here for about a year and unpack all the depths of God's goodness, and grace, and theology. But I only have 24 minutes left, so I'm going to get cracking and we'll see what this looks like. But in contrast to the previous verses, Peter is exposing to us the heart of God. We need to remember that, and the first heart posture of God that we see in this verse is that God is patient towards his people. He's patient towards his people, in contrast to the scoffers who demand, "God, you better act now or I don't believe you." They say, "He must not ever be judging because he's taking too long." We see the reason for God's apparent delay, it's not apparent, it's not really a delay, it just looks like a delay to us because we don't know the day he's coming back, but we see the reason is his patience.

He is patient toward us. He is long-suffering or he suffers for a long time. Now, when we talk about suffering in our life, we usually refer to pain, but this is also a word that can be used to talk about endurance, or allowing, or bearing something up. God is allowing this for a long time to endure and we need to understand why. God is patient, allowing scoffers to scoff, allowing sinners to pile up judgment and yet who is God being patient to in this passage, in this verse? To you.

So that begs the question, who is you? Pardon my grammar there. Who is you? We have to remember who is being addressed in this passage. Who was this letter written to? We learn that in the beginning of this letter in verse one, Peter says, "This letter is written to those who have obtained a faith of equal standing with ours." This letter is written to every Christian. If you are in Christ, this is you, the you is you. Now, why does this matter? Well, because if we don't understand the groups that are being addressed in this passage, we can fall into some disastrous theological understandings. We can't read the Bible ignorantly. We can't read it one

dimensionally. We can't read it looking for our own meaning. We have to look at it as God wrote it and as he intended. We can't look at it as if all text of the Bible applies to all people, for all groups, for all time. Otherwise, we would still be wandering in the desert, living under the Mosaic Covenant.

That would not only be foolish but, in itself, would make the Bible inconsistent with its own message. Since God can never be inconsistent, then all we would do is be exposing our own inconsistencies in our own understanding. Remember, beloved, we have to remember this. God's Word must mean what God intended it to mean, not what we think it means. So we must always submit ourselves to the truth of God's Word, asking him for mercy and grace in our understanding. Okay, so now we can see that God is patient and patient towards you if you are a Christian. So the question is, why and why does that matter for us? That's a good question to ask and it is again answered by the context. What is it that Peter is discussing here, patient in what way? Well, he's referring to and discussing the day of the Lord, and so this is the perfect time and place to summarize what that means because this is a major theme that is seen all across the Bible.

Essentially summed up, the day of the Lord is this. Now if you don't write all this down, it's okay. You can go back and watch the video. It's a long sentence. I apologize. The day of the Lord is this, it is a multi-staged series of events in which the Lord will inaugurate his judgment on the world, execute justice on his enemies and establish his righteous kingdom for the glory of his name with all of his redeemed saints forever. That is the day of the Lord and it's going to unfold in the future over several events because of this definition. The themes of the day of the Lord are just rampant across scripture, and because of this definition, every single reader of 2 Peter, whether you are a Christian or whether you are an unbeliever, will be affected, personally, by the day of the Lord or the return of the king. So God outlines for us his patience for this group, the you that he's addressing, the recipients of letter, Christians, in that God will withhold his hand of judgment until his harvest is complete.

Matthew 13:30, Jesus gives a parable of the wheat and the tares. This is the fact that righteous people and unrighteous people are existing in the world together, growing up and the harvester angels come and say, "Should we rid the world of the weeds now?" God says, "No, lest you do damage to the wheat. They'll both grow up together until the harvest is complete, at which point I will remove the wheat into my barn and I will bundle up the weeds and cast them into the fire." Romans 11:25 says that God's plan for the church, that is the spreading of the gospel through the great commission, will continue until the fullness of the gentiles is brought in. What these passages are telling us is this, God is not finished adding to his people. God is not done redeeming and aren't you glad to hear that?

How many of us have friends, family, co-workers, people in our lives that we ask the Lord, "Please save these people."? Christian, aren't you glad that God's patience didn't run out and he executes judgment on you the day before you came to know Jesus? None of us seem to mind that

God waited to save us, but he is waiting to save others. Aren't you glad, Christian, that God will not come back in judgment until every last one of his people is safe in Christ?

That brings us to the next truth in the rest of verse 9, and we have to see this in context. That is this, God is compassionate towards all people. God is compassionate towards all people. This is crucial. It's so crucial to understand what this means in its context, okay? Because we have to... Let me just get this out of the way, verse 9 does not teach a universal salvation. That would go against the rest of the Bible, not analogous. Verse 9 also does not teach that God is not in control, sovereign control of salvation. I'll prove to you that later on. Verse 9, in the flow of the context and in the mind of the apostle, is exposing to us the heart of God, the desires of God. Verse 9 says, "Not wishing that any should perish, but that all should reach repentance."

Now, inductive Bible study time, we got to ask the questions, who is being addressed here? Who are the any? Who are the all? Is this all people for all time? Is this every human ever born, or is there a context that this is connected to? Could it be connected by context to the you and to the beloved, this circle that Peter drew around his audience that he's speaking to? Now, just throwing another little analogy out there for you. Anybody watch Oprah? No.

Exactly, right? But we're forced to sometimes because on social media, little clips go out. I remember a clip of Oprah, I love saying that name, looking at her audience and screaming, "You get a car, and you get a car, and you get a car. Everybody gets a car." Anybody remember that clip? No. Right, so I picked up the phone and called the studio and I'm like, "That's great news. Where's my car? Where do I get the car?" I didn't really do that, but that's the temptation because she said, "Everybody." Now, if you go back 15 seconds earlier in the clip, what does she say? "Okay, everyone in the audience is going to receive a box, and I want you to hold onto that box and everybody open it at the same time." Then as they started opening the box, they had keys. So who is she speaking to in that clip? Everybody in the audience, and so that's the analogy here. I personally see a very strong linguistic connection between these groups, the beloved, the you, the any, the all, are the same group. God's patience means that every last one of his people will be saved before the harvest. But, friend, even if you disagree with me on that, even if you see this as any and all people for all time, we still have massive theological problems to solve.

If God is all-powerful, if he desires something and he doesn't get it, how can those things go together? How could he be all-powerful if he doesn't get what he wants? If God desires salvation for all and yet not all are saved, then how could salvation be by God's will? How is he even powerful to save us? How do we have any guarantee in our salvation? Well, if that were true, and I can patently say it's not, then this passage would contradict the rest of God's testimony about himself. That's how we tell whether or not our own understanding is right, we compare it to the rest of scripture. So let's do that and begin in Job 42:2. Job has been confronted by God and he is answering the Lord and he says, "I know," Job is saying this to the Lord, "I know that you can do all things and that no purpose of yours can be thwarted." Sounds pretty comprehensive.

Isaiah 45:7 and 9 says of God, "I form light and create darkness. I make well-being and create calamity. I am Yahweh who does all these things." He goes on to say, "Woe to him who strives

with or contends with the one who formed him, a pot among earthen pots. Does the clay say to him who forms it, 'What are you making or your work has no handles?'" I think we can agree that the potter here has total control over the pot. Unless we wonder about things maybe God left a chance, maybe he just started... The argument, he starts the clock and then just lets it go and wind itself. Proverbs 16:33 says this, "The lot," that is the dice, "is cast into the lap, but its every decision is from the Lord." Now, do we think that God would do something as trivial as exercise, perfect sovereign control over the outcome of the rolling of dice and yet leave the fate of human souls to chance or to choice? By the way, not even to choice because dead men can't make choices.

That's what Ephesians 2 calls the unconverted. We'll get there. Ephesians 1 begins by saying, "Even as he chose us before the foundation of the world, that we should be holy and blameless before him." Now, who chose who? God chose us. Why? Well, because maybe he looked down and he saw that I would be righteous. I'm dead, I can't do righteousness. I'm dead, I can't choose him. By the way, even if I did choose him, is... Let me ask you a question, is following God a righteous act? It's not a trick question. Yes, following God is right, and so if God chose me because I followed him, then he chose me based on my own righteousness. But what do we read in Titus 3:4 and following? "But when the goodness and loving kindness of our God and Savior appeared, he saved us, not because of works done by us in righteousness, but by his grace, by the washing of regeneration and the renewal of the Holy Spirit."

So no, he didn't look at our future good works and choose us because we chose him. In fact, Ephesians 2 precludes the possibility because we are dead. What can dead men do to change their own condition? Can a dead man revive himself? Can a dead man rescue or pardon himself, can a condemned man? Imagine this, somebody on death row. Now, he's alive, but imagine the analogy, and just says, you know what. I'm content that I've spent enough time here. I know that the warden wants to pardon me so I'm going to preemptively accept his pardon. Thank you, warden, and then I'm going to walk out of here.

That's not the way justice works, is it? That's not the way that, the condemned man who stands under judgment doesn't get to decide when his judgment comes to an end. But yet Jesus said in John 6:44, as we learned from Pastor John's earlier series in the Gospel of John, Jesus says this, "No man, no man has the ability, no man can come to me unless the Father in heaven," invites him? Entices him? No, drags him. Literally, it's the picture is a corpse being dragged across the floor because we're dead, and then God props us up and gives us spiritual life. You were dead, but God, that's Ephesians 2:4, you were dead in your trespasses. The very next action is you were made alive by God and then ensues the grace of regeneration, bringing us to life, bringing about the righteous fruits of faith and repentance.

Those are the first fruits of a regenerate heart. They're not actions that earn you salvation. They're the first fruits that prove that you are now alive in Christ. So, friends, we must understand, even if you disagree with me on the order of these things, I want you to see God's heart for his people, and that God has demonstrated his sovereign ability to save, and his

sovereign will to save all of his people. Isn't that a grace? If it were up to me, I'd be worried, but it's not up to me. It's up to God and I am secure in his hands because of that. In theology, we recognize a distinction between what we call God's desired will and his decreed will, things he claims he wants, but then things that actually happen, right? I want to eat donuts every morning. Not going to happen, right? Why? Because the next morning when I get up and go to the gym, I suffer. So instead of eating the donuts, what I want to do, what I decree I'm going to do is I'm going to eat healthy and exercise.

It's the same kind of thing here, we see expressed. I'll show you some examples. 1 Timothy 2, beginning in verse 1, Paul says that prayer and supplications should be made for all peoples. Then he narrows that down to kings and leaders, then he expresses, "This is a grace from God to all men that you would pray for them," who according to verse 3, God says, "This is good and pleasing in the sight of God, our Savior who desires all people to be saved and come to the knowledge of the truth." Now, begs the question, is God saying that all men will be saved and come to the knowledge of the truth or is this his desired will? Because we see over and over throughout scripture and throughout human history, men dying in their sins, rejecting God, unrepentant. If God granted unrepentant sinners a full pardon without any transactional forgiveness, and repentance, and faith, and all of that, it would not be justice. So God's justice must be perfectly satisfied.

So we want to see God's heart here. This is an expression of his heart, primarily. God takes no pleasure in the death of the wicked, according to Ezekiel 33:11. Even these scoffers, the heart of God is that he desires to save. He is a Savior, not a destroyer, but some will be vessels of wrath. Some will reject this gospel and we must remember this, Christian, all eyes on me, but for God's grace, you would be the same. We would all be the same. A few more examples from the Bible here, 1 Thessalonians 5:18, a little bit of facetiousness here, "Give thanks in all circumstances for this is the will of God for you in Christ Jesus." That's the will of God. Are you perfectly giving thanks in all circumstances, Christian? Why not? God willed it. He decreed it, it's going to happen. No, we understand that there's a desired will of God and a decreed will.

Another example, 1 Thessalonians 4:3, "For this is the will of God, your sanctification that you abstain from sexual immorality." Does this mean that all Christians will always, for all time, abstain from sexual immorality? No. This is God's desire, his ultimate ideal for your life. Here's a final helpful analogy for our immediate context, I believe. 1 Peter 2:15 says this, "For it is God's will that by doing good you should silence the ignorant talk of foolish people." Now, who are we talking about in our immediate context? Scoffers, ignorant, foolish people. How do you silence them? Through your good works associated with the gospel of Jesus Christ.

Now, do you do that perfectly? Do you execute it perfectly? Why not? That's the will of God for you, because he's telling you the ultimate ideal, the ultimate good for you, and yet he's allowed us this ability to follow him and to trust him or to trust ourselves. Who is Peter talking about, these scoffers here that are going to come, and question your love of God and your obedience to God? We can silence them through our obedience to Christ.

It's very clear to me, and I think it's very clear across scripture that verse 9 preaches to us God's heart, not his intended, purposed will, his desire to showcase mercy. He doesn't revel in the destruction of the wicked, but yet the destruction of the wicked is coming. Do you see the contrast? I'm not taking pleasure in destroying them, but they're going to get destroyed for their wicked rebellion. No, it grieves God's heart to destroy the wicked.

We have to understand the ultimate motivation of God's heart as to why it must happen because it brings God the maximum glory to do so. Now, that might be hard for us to swallow, but we have to understand that just in the same way that God is magnified, his glory is magnified in the expressions of his grace, and mercy, and love towards his people, he is magnified in his justice and vengeance and anger against wickedness. We live in a great country and when the justice system works, it works, right?

It would not be a justice system if they just said, "You know what? Let's just let everybody out. Nobody's going to get punished for anything." We have to understand this, that God's justice, vengeance, anger, wrath, all of these things must be put on display because it maximizes God's glory. Because we have to understand this, without God's justice, there is no mercy. Without God's righteousness, there is no forgiveness. Without God's judgment, there is no salvation. Without his wrath, there is no love. Without his anger, there is no peace. All of God's attributes are all of his person and they all must be put on displayed, because when all of them are put on displayed, God reveals and showcases his maximum glory. The exposure of his character brings maximum glory to this world. It brings him the most worship and the most praise, and we have to trust him with that.

Friends, God's whole purpose in showcasing himself to the world is to showcase and broadcast his glory. Isaiah 48 says, "For my name's sake, I defer my anger. For the sake of my praise, I restrain it for you. For my own sake, I do it. My glory I will give to no other." Isaiah 43:6 says, "I created you," to Israel, "for my glory." God restored Israel from captivity for his own glory, Ezekiel 36:22. John 5:44 goes on to tell us that not seeking God's glory makes faith impossible. Stop and think about that one in your own life for a second. Jesus tells us in John 17:1 that he would endure the cross, he would go to the cross for the glory of God. God tells us in 1 Corinthians 10:31, "Whatever you do," do it for what? "The glory of God."

Friends, this is the ultimate prize of the universe, the glory of God. Whatever theological position you hold, can we agree on this? God's glory will be magnified in the salvation of the righteous and in the destruction of the ungodly, and nothing, nothing will stop God's glory from being magnified to its utmost. God doesn't leave the greatest possible good in the universe, that is the sharing of his glory with humanity, that is the magnification, the ultimate exposure of his glory, he doesn't leave it to chance. He's in perfect sovereign control. When we see that in the flow of the text, we see the heart of God continue to be played out here in verse 10. Though God takes no pleasure in the death of the wicked, the death of the wicked is coming. Don't make the same mistake as the scoffers, instead, point number three in your outline, avoid *pitfall #3), Defying God's Impending Vengeance. Defying God's Impending Vengeance.*

In rapid-fire succession, we will see four realities about the day of the Lord in this verse and I'll say them and then you'll hear them again. The day of the Lord is sure, the day of the Lord comes suddenly, the day of the Lord is final and the day of the Lord is righteous. That's what we'll see. So let's look at verse 10. Verse 10 says, "The day of the Lord will come." It will come. In contrast to the scoffing lies of false converts, the day of the Lord is sure, the Lord has told us that. Not only that, we learn that verse 10 will come suddenly. It says, "Like a thief."

Now, some of you in this room may have been robbed at some point, maybe your house, maybe your car, or maybe somebody stole your wallet. Let me ask you, did the thief tell you he was on his way? Did he tell you he was coming? Did he ask your permission? Did he maybe call you and say, "Hey, I got a window between 10:00 and 12:00 if you could just be at home, I appreciate it." Do you ever think, "I've never been robbed before? It's never going to happen," and then it did? The day of the Lord will come and it will come suddenly. Without warning and without announcement. Just like Noah preaching righteousness until God sealed up the ark, then the rain came, one day, it will be too late. Either in death or at Christ's return, it will be too late and the thieving will be of your soul and your autonomy or your supposed autonomy in sin, and it will result in your judgment if you are not secure in Christ.

Verse 10 also shows us that the day of the Lord is final. It says, "Then the heavens will pass away with a roar and the heavenly bodies will be burned up and dissolved." Other translations say, "The elements will melt with a fervent heat." I've heard theologians talk about what various temperatures the elements melt. It doesn't matter. It's final. Every single molecule and every single atom will be destroyed. Every single will be unmade by the wrath of God and this world, this age, will come to an end. It sounds pretty final to me. Lastly, verse 10 shows us that the day of the Lord is righteous. The day of the Lord is righteous. It says, "Finally, and the earth and the works that are done on it will be exposed." Now we get to the why of the day of the Lord.

Why is the day of the Lord necessary? You see, God is not by nature a destroyer. He is a creator. God's destruction here is the result of our sinful rebellion. So with the unmaking of this universe, we learn earlier in scripture that all creation was subject to the curse. So in God destroying this universe, unmaking it, God can reform it together in his glorified purpose without a cursed nature, without a sin nature. But to do so, he must expose and judge every wicked deed and bring it to recompense for the sake of his holy name. His divine justice, and holiness, and righteousness must be satisfied.

David told us in Psalm 51:4, "Against you and you alone, have I sinned." Now, we know he sinned against Uriah and Bathsheba, but we also know what the Bible says, "All sin is an offense against God." By the way, lest you think you're immune, Romans 3:23 says that all have sinned and fallen short of the glory of God. So God's righteous judgment must vindicate his perfect holiness and justice, and so this judgment is righteous. It will cleanse the world of evil. It will purge the world of sin. It will end the curse of death on this realm, and God will remake, reform the heavens and the earth into a new heavens and a new earth, just as he will reform your resurrected body for you in its perfect form, just as he did with Jesus. This world will be remade,

it will be perfect, it will be glorious, and it will be your home in an ever-expanding kingdom full of the glory of Christ, forever. Does that sound good to you, Christian?

Does that pull at your heartstrings a little bit? I hope a lot, that we get to live in glory with Christ in his kingdom forever. By the way, that's real. It's not some ethereal concept. That's real, and if it is pulling on your heart, that's a good thing because it likely shows you that you are with Christ or that at least he's calling you to repentance to be with him. Peter's purpose in exposing this to us, his apostle's heart in this, is to prepare us for the future, a certain future, to establish us in truth, and he calls us to live in a manner. He asks us a question; we heard it last time and we'll hear it next time. What sort of people ought we to be? What sort of lives ought you to live in holiness and godliness? He asked that question nearly 2,000 years ago, but don't make the same mistake the scoffers make. Oh, God's taking too long.

Don't interpret it like the scoffers that he isn't coming or that I have time. I can enjoy my sin. It might be a little bit before he comes back, let me just get it out of my system. I really want to experience this world before I finally become a Christian. You fool this very night; your soul may be required of you. The very breath in your lungs and the beating of your heart, you have zero control over. It is by the grace of God that that little muscle continues to pump blood throughout your body. Christian, we're called to live lives of righteousness and holiness, serving God as his bannermen, working as his ambassadors. Ambassadors for what? His kingdom. Sharing what? The gospel of grace to the world, reconciling men to God.

As always, if you are sitting here and have zero clue as to what I'm talking about, if you do not yet know Christ, I'm telling you right now, the divine judge and king of the universe is extending you a grace. He's extending you a mercy to call you to repentance and faith in his Son and his perfect ministry on your behalf. Repent of your sin, of your stubbornness, of your wickedness, of your rebellion, and trust in Jesus Christ for salvation before His patience gives way to your judgment. Church, do you believe the Words of the king?

Do you believe that the king is returning? God has given us a divine assurance of the return of the king. I implore you, live in a manner worthy of the calling to which you have been called, but you know what? It's hard to do alone. So why don't we commit as a church family to do that together, and to build each other up in love, and to serve the Lord our king for the glory of his name. Amen. Let's pray.

Father, what an immense privilege it is to be a minister of the gospel. What a privilege it is to sit under the teaching of your Word. My own heart, first and foremost, all week as I wrestle with this text and then be able to bring it and share it. Father, may you be glorified. We see, Lord, your heart of kindness and grace, and yet we see that impending warning, that that grace is going to expire and judgment will ensue. Yet you've given us the gospel, you've given us your Son. Please, Father, do not let anyone leave this place without being reconciled to you for all eternity. Do that miracle, please show that mercy and grace to everyone here, and Lord, for all those who are in Christ, please continue to strengthen their faith and establish them in the truth by the name of Christ we pray, Amen.