

Title: **Living in Light of Two Worlds (Part 1)**

Passage: **2 Peter 3:10**

Theme: **Living in the shadow of two worlds: one temporal the other eternal**

Number: **03122Pe3.10(34)**

Date: **March 11, 2012**

{Read Passage}

[i] Family Radio/false teacher H. Camping were in t/news day or 2 ago

As reported by ABC News

Harold Camping Admits Rapture Prediction 'A Mistake'

Ninety-year-old Harold Camping predicted that the world would come to an end on May 21, 2011. And then again on October 21, 2011.

And while it has been clear for months that the world, in fact, did not end on either date, Camping has finally issued an official statement admitting the mistake.

According to "When is the Rapture?," an article written by Camping, the Rapture is the end of the world and happens when "our Lord comes to judge the world."

On the day of the Rapture, "the believers in Christ who have not experienced physical death will be changed into their glorified bodies," Camping wrote. "At that time, they will be caught up in the air to be with Christ." . . .

When May 21, 2011 came and went with no sign of the Apocalypse, Camping still said he was not entirely wrong about the prediction. Speaking to the media outside the headquarters of Family Radio on May 23, Camping said that while the world had not ended, the spiritual Rapture had begun.

"We have to be looking at all of this a little bit more spiritual, but it won't be spiritual on Oct. 21," he said. "Because the Bible clearly teaches that then the world is going to be destroyed altogether."

Shortly after he said that, Camping suffered a stroke on June 13, 2011, and retired from Family Radio.

When Oct. 21 also came and went with no sign of the Rapture, Camping was publicly silent until now.

"We humbly acknowledge we were wrong about the timing," his statement reads. "We tremble before God as we humbly ask Him for forgiveness for making that sinful statement."

"We also openly acknowledge that we have no new evidence pointing to another date for the end of the world. Though many dates are circulating, Family Radio has no interest in even considering another date. God has humbled us through the events of May 21, to continue to even more fervently search the Scriptures (the Bible), not to find dates, but to be more faithful in our understanding."

[<http://news.yahoo.com/harold-camping-admits-rapture-prediction-mistake-191939502--abc-news.html>]

While this is a step in t/right direct., does not mean that Mr. C. has come around to biblical ortho. "Heresy doesn't occur in a vacuum." Mr. C. has other signif. areas w/i his theol. framework that are quite heterodox.

But he does have one thing right (as reported in that article). His statement that ==>

". . . the Bible clearly teaches that then the world is going to be destroyed altogether."

What we see here in 2 Peter 3.

[ii] We just finished a section that runs from verses 3 to 9

"The Promise of Christ's Coming"

We wrapped that passage around what we called a ==>

I. A Two-Part Accusation (3-4)

False teachers who asked ==>

A. Where is the Promise of His Coming? (4a)

B. The Basis for Their Argument: Uniformitarianism (4b)

That is, all things as they understand it have remained t/same from t/beg. of creation (2nd ½ of v. 4).

Peter replies in vv. 5-9 with ==>

II. A Three-Fold Answer (5-9)

A. An Answer that Looks Back to the Past (5-6)

1. He Created the Heavens (only God is eternal)

2. He Created the World (water / word)

3. He Destroyed the World He Created (water /word)

B. An Answer that Looks Forward to the Future (7)

But the present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

C. An Answer that Looks Heavenward to the Promise (8-9)

1. Time was Created by God who Providentially Rules Over it (8)

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

2. God is not Procrastinating; He is Patient! (9)

The Lord 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.

His patience relates to His promise; His promise relates to His people

We summed those 7 vv. up in such memorable fashion by saying ==>
We must understand the prophetic presumption of the pessimists in light of the promise of God's perfect patience.

"P"s!

I couldn't help myself . . .

As we turn to vv. 10-13 we will be looking at ==>

Peter's perspective on the powerful prospect of the promised parousia.

Longer, but more complete ==>

As believers we live in the shadow of two worlds: the present creation that will pass away with the coming of Christ and the future recreation that we will inherit based upon God's promise.

While this is a passage that relates to judgment; passing away of t/old order and a renewed, fully glorified creation, it's also a passage that relates to how we are to live in t/here and now.

Mindful of Jonathan Edwards who said that he resolved to live life as if he'd already seen t/torments of hell and the glories of heaven.

We really do live in t/shadow of 2 worlds.

As we go through this passage over the next few wks I want to do so by way of 4 points, ea. relating to a different aspect on how we are to live.

I. We are to live hopefully: knowing that Christ will return (10a)

II. We are to live soberly: understanding that this world is temporary (10b)

III. We are to live diligently: focusing on the task at hand (11)

IV. We are to live expectantly: looking forward to the glories of Christ (12-13)

This, at least in part, sums up t/focus & pursuit of our lives as believers. We are to live: hopefully; soberly; diligently; and expectantly.

Before we move on . . .

Share w/you some of t/challenges I found in this partic. passage.

I could boil these down to 3 areas: textual; grammatical; theological.

Textual issue at t/end of v. 10 (relates to t/original Gk. text)

Grammatical issue in v. 12 (relates to t/meaning of a word most translations render "hastening" or "speed t/coming of")

Theological issue (relates to what Peter means when he tells us that **That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat** (also in v. 12)

Some of this we'll have to plow our way through, some of it we will skate over. So have your skates on and your shovels ready.

How are we to live?

I. We are to live hopefully: knowing that Christ will return (10a)

A. Certainty

But the day of the Lord will come like a thief . . .

Something that's not evident in your English translations is t/emphasis that Peter puts on the certainty of Christ's coming.

1. Very first word of this verse in t/Grk. text is "Ἡξεῖ"

= it will come. Putting this word first in t/sentence is another way to make it emphatic (emphatic position). Done for emphasis.

But the day of the Lord *will most certainly come* . . .

a. Why would Peter emphasize the point?

Because t/FTers (wolves in t/sheep-pen) mocked t/idea (esp. as it related to final judgment). Cf. verses 3-4.

Peter's response is that ==>

. . . the day of the Lord *will most certainly come* . . .

A. *Certainty*

B. *Chronology*

1. What is "the day of the Lord"?

a. Phrase is used about 20x in the OT

(1) Used in 2 different ways

(a) *Historical*

Used of a special visitation of God, generally in judgment.

Zephaniah 1:14–15 14 Near is the great day of the LORD, Near and coming very quickly; Listen, the day of the LORD! In it the warrior cries out bitterly.15 A day of wrath is that day, A day of trouble and distress, A day of destruction and desolation, A day of darkness and gloom, A day of clouds and thick darkness,

Isaiah 13:6-9 6 Wail, for the day of the LORD is near! It will come as destruction from the Almighty. 7 Therefore all hands will fall limp, And

every man's heart will melt. 8 And they will be terrified, Pains and anguish will take hold of them; They will writhe like a woman in labor, They will look at one another in astonishment, Their faces aflame. 9 Behold, the day of the LORD is coming, Cruel, with fury and burning anger, To make the land a desolation; And He will exterminate its sinners from it.

(b) Eschatological (Final)

Amos 9:11–15 11 “In that day I will raise up the fallen booth of David, And wall up its breaches; I will also raise up its ruins, And rebuild it as in the days of old;12 That they may possess the remnant of Edom And all the nations who are called by My name,” Declares the LORD who does this.13 “Behold, days are coming,” declares the LORD, “When the plowman will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet wine, And all the hills will be dissolved.14 “Also I will restore the captivity of My people Israel, And they will rebuild the ruined cities and live in them, They will also plant vineyards and drink their wine, And make gardens and eat their fruit.15 “I will also plant them on their land, And they will not again be rooted out from their land Which I have given them,” Says the LORD your God.

Dr. Gary M. Burge - prof. of NT at Wheaton College ==>

Therefore this "day" is both near and far, both historical and eschatological . . . It may be a divine visitation within history as well as a final visitation that climaxes history. [s.v. "Day of Christ / God / The Lord" in *Ehwell's Evangelical Dictionary of Theology*]

(2) The historical is a foreshadowing of the eschatological

Fulfillment in miniature of what is to come in finality.
Eschatological has an additional component: HOPE.

Finality of God's judgment of t/wicked & reward to t/righteous (wicked & righteous defined, not as religious)

Eschatological DOTL is 2-orbed: involves judgment and salvation.

Already and not-yet.

The other day my wife mentioned something about "replacement theology" (view that t/CH has replaced Israel). I tend to think that this entire debate can be summed up, as can so many others, with the error of "Either or Theology"

When it comes to end-times events (eschatology) everything isn't binary. It's not always "either or" - sometimes it's "both and".

Are there promises to Israel fulfilled in t/CH? Yes.

Can t/CH be termed "spiritual Israel." Yes.

But I also believe that t/time of t/Gentiles will be concluded w/a great revival among ethnic Israel. Romans 11 (so don't be arrogant toward t/branches).

Has t/Day of t/Lord come? Historically it has come (more than once). But finally, it is yet future.

The most important development in NT eschatology is the early Christian view that in some fashion the eschatological era had been inaugurated with the coming of Christ and the Spirit. Thus in Acts 2, Peter can cite Joel 2 and interpret the experiences of Pentecost in light of eschatological fulfillment. This therefore somewhat parallels the OT notion of a special divine visitation within history. But still, while the promise may be partially realized, NT writers are clear that its fulfillment

is future. Thus the church experiences a religious tension. While it has already acquired some benefits of the day of the Lord, it still awaits a thoroughgoing future bestowal at the second coming of Christ. [Gary M. Burge, Ibid.]

Malachi chapter 4 5 "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. 6 "And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse." [Heb. Bible ends w/2 Chron.]

Matthew 1:1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

(3) Other terms/phrases that are synonymous with The Day of the Lord

Peter talks about "the day of visitation" in 1 Peter 2:12.

"Day of judgment" in 2 Peter 2:9.

"Day of judgment and destruction" in 3:7

"The day of God" in v. 12.

"The day of eternity" in v. 18

Paul used the phrase "Day of Christ" 3x in Phil. 1:6; 1:10; 2:16.

Frequently used "Day of the Lord"

Peter here is talking about t/Eschatological Day / The Day of Christ's Personal and Visible Return to Earth & all t/events that surround His Coming.

How are we to live?

I. We are to live hopefully: knowing that Christ will return (10a)

A. Certainty

But the day of the Lord will most certainly come . . .

B. Chronology

Peter's not talking about t/events of AD 70 (destruction of Jerusalem) or anything else that has already happened. This is THE day of the Lord.

C. Contingency

But the day of the Lord will come . . .

How?

1. ὡς κλέπτης

like a thief . . .

I'm not sure where we picked it up, but I remember as children joking about being kleptomaniacs. From t/word here [^]

Like a thief isn't a reference to robbery; it's a statement about unpredictability.

We know that some crooks are not that bright. Some of them are downright stupid. We read about them.

A bank robber in the United States attempted to hold up a bank using a note that read "this is a stik-up." The teller informed him that bank policy required all robbers to sign for the money they are taking (including their address). He promptly signed his real name and included his current address.

A bank robber in Canada was arrested after heisting 6,000 dollars . . . police later informed him that the gun he had used was a rare collectors item worth \$100,000 dollars.

A couple of thieves attempted to break into a van parked along a city street during the night. After attempts to break-in by picking the lock failed, they left and returned with an axe and broke a window . . . they were greeted by 7 undercover police officers inside during a stake-out.

A man burst into a gun store and attempted to rob it with a knife . . . he was immediately shot by the store's owner.

[True Stories (taken from The Tonight Show on July 21, 1992)]

Good thieves (complete oxymoron) work by stealth. They strike when you are not expecting them to.

Generally, they work t/night shift. If you don't want to be taken by surprise you must be alert.

ALERTNESS / Be ready. Don't be caught sleeping.

1 Thess. 5:1-13.

Revelation 3:3 (Sardis)

‘Remember therefore what you have received and heard; and keep it, and repent. If therefore you will not wake up, I will come like a thief, and you will not know at what hour I will come upon you.

Relevant message to this 1st c. city that had 2x been attacked when an enemy had breached their walls while they were asleep.

How are we to live?

1. We are to live hopefully: knowing that Christ will return (10a)

1 Peter 4:7–8 7 The end of all things is at hand; therefore, be of sound judgment and sober spirit for the purpose of prayer.8 Above all, keep

fervent in your love for one another, because love covers a multitude of sins.

II. We are to live soberly: understanding that this world is temporary (10b)

That's an important lesson. Why would you put your hope in that which is temporary? \$\$, personal achievement, career, hobbies . . .
(Mark 8:36)

A. Characteristics

3 things will accompany that day (testimony to what really matters):

1. The heavens will pass away with a roar

. . . **in which the heavens will pass away with a roar** . . .

a. The "heavens" harkens back to vv. 5,7

(1) These same heavens will pass away with a roar

(a) Word that's only used here in the NT (hapax) - ῥοιζηδὸν

Onomatopoeic word (sounds like what it describes). English - wail, buzz, knock, mumble, murmur, whisper, zap.

Sometimes this is used in poetry for an effect.

In Sir Alfred Tennyson's poem 'Come Down, O Maid'. He uses the effect to atmosphere of fluttering/buzzing insects.

And murmuring of innumerable bees.

This is a word (royzaydon) that sounds like what it describes (much like the word it translates, "roar." (snakes hiss, whirling of a bird's wings, whoosh sound an arrow makes as it hurtles thru t/air).

Also used of a roaring fire.

Peter's fondness for "fire" (1 Peter 1:7; 4:12). Pyromaniac.

1:7 . . . the proof of your faith . . . tested by fire . . .

4:12 . . . fiery ordeal among you, which comes . . . for your testing . . .

2. The elements will be destroyed with burning heat

. . . and the elements will be destroyed with burning heat . . .

a. These are the elements that comprise the physical universe

Word was used of building blocks, ABC, even notes on t/musical scale.

3. The earth and its works will be exposed

. . . and the earth and the works done on it will be exposed.

Rem. at t/beg. I said that there were 3 challenges as it related to this text? theolog. / gramm. / and here's t/1st one: Textual.

a. We have a rather significant textual issue centering on the last word of this verse (exposed, burned-up, laid bare)

I may regret this

(1) I want to give you a very brief overview of NT textual criticism

NT was originally written in Koine Greek.

NT is t/best attested work of antiquity. Skeptics use this against it claiming that there are so many differences, but that's overstating the case. If we had a single copy housed in some museum t/same skeptics would be screaming that t/lack of copies is proof that t/CH changed t/Bible to say what they wanted it to say. If we had only a few copies they'd say that t/CH censured those copies that it disagreed with.

By God's providential plan, we have a wealth of ancient MSS.
12k Grk. fragments and over 24k if you include other languages.

Science known as T.C.

Because there are so many MSS sometimes there are variant readings
(places where a particular word is different).

Thru TC we can work toward resolving these diffs. (never any essent.
point of doctrine). Generally very minor (spelling/prepositions/conj.).

I don't believe that there is anything missing ("Tenacity of the Text").
We have all t/words. It's just that there are some places where we have
some options.

A few considerations (simple)

1) Generally - the more difficult reading is preferred.

If I had 2 copies of t/same letter. One of them said, "*Please be sure to
bring a plethora of rubber bands with you.*"

The other said, "*Please be sure to bring many rubber bands with you.*"

We'd assume that "*plethora*" was t/original. Doubtful that someone
copying the letter would change "*many*" to something more difficult.

2) Can 1 of t/words explain t/others.

To use a sim. example ==> This time I have 3 letters.

1st one reads, "*My visiting you is unnecessary.*"

2^d reads, "*My visiting you is not necessary*"

3rd - "*My visiting you is unimportant.*"

Can see how unnecessary could account for the reading not necessary, vice versa. You can't explain unimportant in light of t/other 2 options.

Oversimplifying things. Other considerations like MS families and how old t/MSS is, how many there are, but you get t/idea.

Here in 3:10 we have 2 main options that account for t/2 differences we see in translation.

εὔρεθήσεται		κατακαησεται	
"will be disclosed"	NRSV, HCSB, LEB	"will/shall be burned up"	NASB, KJV, NKJV, RSV
"will be laid bare"	NIV, NET		
"will be exposed"	ESV, NCV		

Here we have a case where "will be disclosed / exposed" is 1) The more difficult reading; 2) Can explain all of t/other readings (something none of the other options can do). TC class is over.

But what does it mean?

3. The earth and its works will be exposed

When 1 and 2 come to pass ==>

1. The heavens will pass away with a roar

2. The elements will be destroyed with burning heat

Everything that men have done, said, thought, failed to do while on this earth will be exposed to God's judgment.

Luke 12:2 "But there is nothing covered up that will not be revealed, and hidden that will not be known."

Romans 2:16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

True for believers ==>

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

2 Corinthians 5:9 Therefore also we have as our ambition, whether at home or absent, to be pleasing to Him.

II. We are to live soberly: understanding that this world is temporary

1. The heavens will pass away with a roar

2. The elements will be destroyed with burning heat

3. The earth and its works will be exposed

"Christ is not valued at all if He is not valued above all."

[Augustine, cited in Oglivie, Colossians, 96]

As another once wrote ==>

"If suddenly upon the street
My gracious Savior I should meet,
And He should say, `As I love thee,
What love hast thou to offer me?'
Then what could this poor heart of mine
Dare offer to that heart divine?
His eye would pierce my outward show,
His thought my inmost thought would know;
And if I said, `I love thee, Lord,'
He would not heed my spoken word,
Because my daily life would tell
If verily I loved Him well.
If on the day or in the place
Wherein He met me face to face
My life could show some kindness done,
Some purpose formed, some work begun,
For His dear sake, then, it were meet
Love's gift to lay at Jesus' feet."

[Charles F. Richardson, cited in Roy Laurin, Colossians, 34]

"Lord, let me never, never outlive my love for You."

[St. Bernard of Clairvaux, 12th c., from his hymn, "O Sacred Head"]