

Intro:

VIII. The Certainty of the Second Coming

A. The Arguments Against the Second Coming - vs 3-4

1. Ridicule - vs 3a

a. that scoffers will come

i. False teachers rejected the 2nd coming

- acknowledged the teaching, but denied it.

- "Where is the promise of His coming?"

ii. Historically, false teachers use scoffing and sarcasm to bend people to their way of thinking

- early church believed in Christ's imminent return - 1 Th 1:10; 4:17

- With the passage of time, expectancy wains, doubt begins,

- opening the door to those who would capitalize on doubts and fears

iii. Will come - not future timing, but certainty - Jd 18-19

b. knowing this first: - not chronological, but priority

c. in the last days, - a phrase referring to the time between Christ's first and second comings - Ac 2:17; 2Ti 3:1-9; Heb 1:2; Jas 5:3; 1 Pe 1:20; 1 Jo 2:18

2. Immorality—vs 3b

a. walking according

i. *poreuomai* - to traverse, travel, to remove, live, depart, go away

ii. Denotes course or conduct, long term behavior, way of life

b. to their own lusts,

i. the focus of false teachers

ii. Man centered hedonism always mocks the idea of moral standards

3. Uniformitarianism - vs 4

a. "Where is the promise of His coming? - Eze 12:27; Mt 24:48; Lu 12:45

i. introducing their denial

ii. To support their misguided view, they use revisionist history

b. For since the fathers fell asleep,

i. could refer to fathers of Christian faith or 1st gen believers - unlikely

ii. Probably refers to OT patriarchs

iii. Fell asleep - NT euphemism for death

c. all things continue as they were from the beginning of creation."

i. the believed the universe is divinely created, but closed

- form of deism

- naturalistic system of cause and effect

ii. Divine intervention must be ruled out - including the return of Christ

- the present is the key to the past

- the natural processes that have operated in the past, are the same processes that work today

- Principles of Geology by Charles Lyell

-the basis for Darwin's theory of evolution

-multiple catastrophes replace biblical account - Noah's flood

d. there is some general uniformity, but it is due to God's providential care

i. seasons, rising and setting of the sun, tides

ii. If natural laws didn't function consistently, there would be chaos

e. biblical view - open system

i. God has ordained uniform operation of natural causes

ii. But has intervened and does and will intervene

B. The Arguments for the Second Coming - vs 1-2, 5-9

1. Scripture - vs 1-2

a. Beloved, I now write to you this second epistle

i. Beloved - showing genuine concern for this group

ii. second epistle - indicating a previous letter to the same group

iii. in both of which I stir up your pure minds by way of reminder

- indicates effort to disturb complacency,

- make plain spiritual urgency concerning false teachers

- pure mind - a gift at salvation, the Spirit - Ro 8:9,11,13-16

b. that you may be mindful of the words which were spoken before by the holy prophets,

i. a theme of OT prophets is God's eschatological judgment

ii. **Isa 66:15-16; Mal 4:1-3**

c. and of the commandment of us, the apostles of the Lord and Savior,

i. *entole* - injunction, an authoritative prescription:--commandment, precept.

ii. Us, the apostles - emphasizing a special relationship between them and the church

- 23 of 27 NT books explicitly refer to the Lord's return

- 2 of the 4 allude to it, Gal, and 2 Jo; Philemon, 3 John are silent

- of 260 chapters in the NT, about 300 references to 2nd coming

2. History - vs 5-7

a. For this they willfully forget:

i. *lanthano* - to lie hid; unwittingly:--be hid, be ignorant of, unawares.

- has negative connotation

- those individuals have purposely shut their eyes to the historical truth of divine intervention through judgment

ii. that by the word of God the heavens were of old and the earth standing out of water and in the water,

- creation process as described in Ge 1:6,9; Ps 33:6; 136:6;

Col 1:17; Heb 11:3

- of old - doesn't imply billions of years, for Peter, several millennium was sufficient to use the phrase

iii. by which the world that then existed perished, being flooded with water.

- world obviously referring to its inhabitants - Ge 7:11,21-23;

- *katakluzo* - to dash (wash) down, to deluge:--overflow.

b. But the heavens and the earth which are now preserved by the same word,

i. Ge 9:11,15 Never again shall all flesh be cut off by the waters

ii. Doesn't mean that He won't bring Global destruction again

c. are reserved for fire until the day of judgment and perdition of ungodly men.

i. Scripture associates "Fire" with final judgment - Isa 66:15-16; Mal 4:1

ii. The NT does the same - **2 Th 1:6-8**

3. Eternity - vs 8

a. But, beloved, do not forget this one thing - in contrast to those who are willfully ignorant

b. that with the Lord - a quote from Moses in Ps 90:4

i. God's perspective on time is different from humanities - **Ps 102:12,24-27**

- ii. one day is as a thousand years, and a thousand years as one day.
- iii. What seems a short time to God may seem like a long time to believers

4. he Character of God - vs 9

- a. The Lord is not slack concerning His promise, as some count slackness,
 - i. **braduno** - to delay:--be slack, tarry. Implies loitering
 - ii. His promise - God is working His plan according to His time - Ga 4:4
- b. but is longsuffering toward us,
 - i. **makrothumeo** - to be long-spirited, forbearing or patient:--bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.
 - ii. compound word combining large with great anger, showing that God has a vast capacity for storing up wrath
 - iii. Us, some versions you - Peter's audience and any who would come by faith
- c. not willing that any should perish but that all should come to repentance.
 - i. **apollumi** - to destroy fully (to perish, or lose), perish, die, lose, mar,
 - ii. Scripture clearly teaches both
 - God does not delight in the death of the wicked - Eze 18:32
 - God hates sin and will judge eternally those who don't repent - Rev 20:14-15

C. The Assurance of Divine Judgment - vs 10

- 1. But the day of the Lord
 - a. term used throughout scripture speaking of God intervening in history for the purpose of judgment
 - i. 19 indisputable references in the OT,
 - ii. 4 in the NT
 - b. prophets used the term to describe both
 - i. near historical judgements - Isa 13:6-22; Eze 30:2-19; Joel 1:15; Amos 5:18-20; Zeph 1:14-18
 - ii. distant eschatological judgments - Joel 2:30-32; 3:14; Zech 14:1; Mal 4:1-5
 - iii. called the day of doom 6 x's, day of vengeance 4 x's,
 - iv. In the NT called day of wrath, visitation, the great day of God
- 2. will come as a thief in the night,
 - a. it will be unexpected, w/o warning, disastrous for the unprepared
 - b. Paul used the same comparison in 1 Th 5:2
- 3. in which the heavens will pass away - universal upheaval
 - a. with a great noise,
 - i. **rhoizedon** - whizzingly, with a crash:--with a great noise.
 - ii. Connotes the crackling sound emitted when fire consumes things
 - b. and the elements will melt
 - i. **stoicheion** - something orderly in arrangement, a serial (basal, fundamental, initial) constituent, proposition, element, principle, rudiment.
 - ii. In reference to the physical world, describes basic atomic components
 - iii. with fervent heat - so powerful that - both the earth and the works that are in it will be burned up.