

This Ain't No Game

18 - 2 Peter: A Blazing Faith
Church on the Park | Sunday, 18 August 2013

Text: 2 Peter 3:10-13

Theme: The Messiah's coming is not a myth. He will come swiftly and those who are not ready will get the shock of all shocks.

Intro: The greatest of all promises is the Lord's return. The Messiah's coming has been the hope of the Jewish people down through the ages. And while the majority of Jews don't believe that Jesus is the Messiah, one day according to Scripture, all of Israel will be saved. The Messiah's second coming is also the the hope of Christians. Jesus will come again to fulfill every good and precious promise of Scripture.

1) Jesus' coming is all about his marriage to his bride. (Rev. 19:6-8).

- This is what we see in **Revelation**. (Rev. 22:12-13, 17, 20)
 - **Our wedding** Order of Service.
 - A wedding is never a **game** for the bride; they take the day very **seriously**. Jesus has the same view.
- More than any reason, we should **long** for Christ's coming so that we are **united** to him in an **eternal relationship**.
- In the **Jewish custom** of marriage the bride waited for the bridegroom, rather than visa versa.
 - The **bridegroom** came to take the bride away to a **home** he prepared for her.
- A **longing** for Christ to return is the **mark** of true believers.
 - Understanding the difference between the **first** and the **second coming** - The **Undercover Boss**.
 - In the first coming Christ comes **undercover**; in the second coming he is **revealed** as the King of kings and the Lord of lords.

2) The Day of the Lord will come like a thief. (2Pet. 3:10).

- Jesus will come like a thief to **steal** away his **bride** and judge the earth.
 - It is quite **interesting** that Jesus would liken himself to a thief since thievery is condemned in Scripture
 - The analogy denotes the **swiftness** and **surprise** of his return
 - There is both a **positive** and **negative** side of Christ's coming—he's coming for his bride, but he's also coming with wrath on his enemies. It's a double-edged sword.
- Jesus comes as a **King**
- The day of the Lord is **not** a **single** day but a **thousand year period** when Jesus comes and reigns on earth.
 - We see hints of this in 2 Peter (a day is a thousand years) and the full revelation of this in the book of Revelation

- **Rev. 20:1-6** - Christ's **Messianic reign** of earth
- We can sum up the day of the Lord by saying it is **God's time**. Right now, on earth, it's the **evil one's** the time. "**the god of this age** has blinded the eyes of unbelievers" (2 Cor. 4)

3) The Day of the Lord will not be a surprise to the children of light. (1 Thes. 5:4)

- **1 Thes. 5:1-11**
- Peter **sat** at Jesus feet when the Lord taught about the **signs** of his coming (Matt. 24, NASB)
 - Just as a **Jacaranda** tree's bloom signals you to seriously study for the end of the year exams, so these signs awaken us to the coming of Jesus.
 - The **five major signs** of Christ's coming:
 - 1 - **Deception**
 - 2 - **Disasters** - Wars, famine and earthquakes (birthing pains)
 - 3 - The **Degradation** of Christians - Persecution of Believers
 - 4 - A **Deluge** of God's Spirit - (Acts 2:17) Revival of God's genuine people. Unprecedented and global preaching of God's kingdom
 - 5 - **Distress** - A period of great distress (tribulation) in which the antichrist will rise to promise peace

4) In response to all these things we must live ready, holy and devoted lives to God. (2 Pet. 3:11)

- The **things** of this world and in this world will not last—only God's Word and purposes will.
- Live for the **eternal**; live for what **pleases** the King
- **Oil of joy** (Psalm 45)
- To make through great darkness we are going to need the **oil of joy** (ten virgins, Matt. 25:1-13)
 - A joy that is not based on **circumstances**, but on our **relationship** with Jesus.

Conclusion: Jesus is returning for his bride and to make right all the world's wrongs. Since everything will one day be destroyed by fire, let's live for what really lasts—a relationship with the King of kings.

END NOTES

κλέπτης kléptēs; gen. *kléptou*, from *kléptō* (2813), to steal. Thief (Matt. 6:19, 20; Luke 12:33, 39; 1 Cor. 6:10; 1 Thess. 5:2, 4; 1 Pet. 4:15; 2 Pet. 3:10; Rev. 3:3; 16:15; Sept.: Ex. 22:1; Joel 2:9) Occurring along with *lēstēs* (3027), robber (John 10:1, 8). The *kléptēs* steals by fraud and in secret (Matt. 24:43; John 12:6) while the *lēstēs* by violence and openly. Metaphorically, of false teachers or deceivers who steal men away from the truth (John 10:8, 10; Sept.: Hos. 7:1).

Syn.: *hierósulos* (2417), one who robs temples; *hárpax* (727), extortioner.

Ant.: *euergētēs* (2110), a worker of good; *dótēs* (1395), a giver.¹

“Day of the Lord” - Specifically *hēméra tou kuríou* (*toú* [3588], the; *kuríou* [2962], Lord), Day of the Lord when Christ will return to judge the world and fully establish His kingdom (Luke 17:24, “the Son of man in his own day” [a.t.], 30, “in which the Son of man shall be revealed” [a.t.]; 1 Cor. 1:8; 5:5; 2 Cor. 1:14; 1 Thess. 5:2, 4; 2 Pet. 3:10). Used in an absolute sense (1 Cor. 3:13); the great day of judgment (Matt. 7:22; Mark 13:32; 2 Thess. 1:10); with a gen., of what is then to take place, e.g., the day of judgment (Matt. 10:15; 11:22, 24; 12:36 [cf. Rom. 2:16; Jude 1:6]); *hēméra orgēs* (3709), wrath, meaning the day of wrath (Rom. 2:5; Rev. 6:17); “the day of redemption” (Eph. 4:30); “the last day” (John 6:39, 40); “the day of God” meaning the day by whose authority Christ sits as judge (2 Pet. 3:12); “day of the Lord” meaning of Jehovah (Acts 2:20 quoted from Joel 2:31; in the Sept., the day of God’s retribution, in general Is. 2:12; 13:6; Ezek. 13:5; 30:3; Joel 1:15; 2:31; Zeph. 1:7, 14); the day, the great one of God (Rev. 16:14). See Heb. 10:25 (cf. Heb. 10:27, 31).²

στοιχεῖον *stoicheíon*; gen. *stoicheíou*, neut. noun, a diminutive *stoíchos* (n.f.), row. Always in the pl., *tá stoicheía*, the basic parts, rudiments, elements, or components of something. Among the ancient Greek philosophers, it designated the four basic and essential elements of which the universe consisted, namely, earth, water, air, and fire. In 2 Pet. 3:10, 12 the word carries this meaning. Figuratively it refers to the elements or first principles of the Christian doctrine (Heb. 5:12). Paul calls the ceremonial ordinances of the Mosaic Law worldly elements (Gal. 4:3; Col. 2:8, 20). In Gal. 4:9 he calls them weak and poor elements when contrasted with the great realities to which they were designed to lead. These elements contain the rudiments of the knowledge of Christ. The Law, as a school-master, was to bring the Jews to this knowledge (Gal. 3:24).³

προσδοκῶ *prosdokáō*; contracted *prosdokō*, fut. *prosdokēsō*, from *prós* (4314), unto or for, and *dokáō* (n.f.), to look for. Expect, wait or look for (Matt. 11:3; 24:50; Luke 1:21; 3:15; 7:19, 20; 8:40; 12:46; Acts 10:24; 28:6; 2 Pet. 3:12–14; Sept.: Ps. 119:166). In the sense of hope (Acts 27:33); with the inf. (Acts 3:5).

Deriv.: *prosdokía* (4329) looking for, expectation.

Syn.: *elpízō* (1679), to hope; *apekdéchomai* (553), to expect fully, look for; *anaménō* (362), to wait for.

¹ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

² Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

³ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

Ant.: *apelpízomai* (560), to lose hope.⁴

σπεύδω *speúđō*; fut. *speúsō*. Trans., to urge on, hasten. In the NT, intrans., to urge oneself on, hasten, make haste, in respect simply to time (Acts 22:18), and thus differing from *spoudázō*, which involves diligence, earnestness, zeal. With the inf. (Acts 20:16). In Luke 2:16, as a part. with a verb of motion, used adv. and meaning hastily, quickly. See Luke 19:5, 6; Sept.: Gen. 45:9; Ex. 34:8; Josh. 8:19. With an acc., meaning to hasten after something, to await with eager desire (2 Pet. 3:12; see Sept.: Is. 16:5).

Deriv.: *spoudé* (4710), haste, diligence with haste.

Syn.: *biázō* (971), to press; *grēgoréō* (1127), to be vigilant; *energéō* (1754), to be active, fervent; *epimeléomai* (1959), to take care with forethought and provision; *mélō* (3199), to show concern, interest; *merimnáō* (3309), to be anxious about; *phronéō* (5426), to take thought; *phrontízō* (5431), to care for with thought and consideration.

Ant.: *bradúnō* (1019), to delay; *chronízō* (5549), to linger, delay.⁵

⁴ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

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