



## Living in Light of Two Worlds (Part 2)

04122Pe3.10-11(35)

### *2 Peter 3:10-11*



**10** But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with burning heat and the earth and the works done on it will be exposed. **11** Since all these things are to be destroyed in this way, what kind of people ought you to be in holy conduct and godliness, **12** awaiting and earnestly desiring the coming of the day of God, on account of which the heavens will

be destroyed by burning and the elements will dissolve with intense heat! **13** But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells.

— 2 Peter 3:10-13 (speaker's translation from the Greek NT)

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The Passage is Also Found on Page 184 of the New Testament Section of the Pew Bibles

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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.

### **I. We are to Live Hopefully: Knowing that Christ will Return (10a)**

- A. Certainty
- B. Chronology
- C. Contingency

### **II. We are to Live Soberly: Understanding that this World is Temporary (10b)**

- A. Characteristics
  - 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

## B. Excursus on Preterism (from the Latin meaning "past")

1. Peter is not referring to the AD 70 destruction of Jerusalem here – and reasons why equating that with Christ's Second Coming is heretical
  - a. This warning of sure judgment was written to Gentiles in Asia Minor and the judgment is against the false teachers, not the Jews living in \_\_\_\_\_
  - b. The word parousia (παρουσία = Gk. 'coming') is a technical term for the yet future 2<sup>nd</sup> coming of Jesus Christ in glory – the \_\_\_\_\_ of the church
  - c. The promise of 3:9 relates to the fulness of the \_\_\_\_\_ which was *not* accomplished in AD 70
  - d. The '1000 years as a day' argument that Peter makes is pointless if he was looking for a coming that was going to precede the death of the last disciple alive when Jesus gave his Olivet Discourse
  - e. Early church history argues against any view that denies a future literal appearance of Christ to rule and reign forever (cf. The Didache; Irenaeus; Aristides; Tatian; Athenagoras; Theophilus of Antioch; Justin; The Apostle's Creed; The Nicene Creed)<sup>1</sup>

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

A. Eschatology and Ethics are closely wed together by Peter (cf. 1 Peter 4:7–10)

1. We are to live teleologically (with an end goal in mind)
2. The words "holy" "conduct" and "godliness" are all plural in the original

"Given the massive investment of contemporary Christians in the nationalism, materialism, and pleasure orientation of Western culture, this passage should serve as wake-up call. When the Day comes, one's retirement fund will not be important, but rather what one has invested in the kingdom of our Sovereign Lord." – Peter Davids

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

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<sup>1</sup>Some excellent resources include Brian E. Daley's work *The Hope of the Early Church: A Handbook of Patristic Eschatology* and *When Shall These Things Be? A Reformed Response to Hyper-Preterism* (Keith A. Mathison, Ed.).