

2 Peter 3:1-13

Remember, Christ is Coming

Pt.3

Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder),

2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior,

3 knowing this first: that scoffers will come in the last days, walking according to their own lusts,

4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation."

5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,

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

7 But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

8 But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

- 10** But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.
- 11** Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness,
- 12** looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?
- 13** Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

The New King James Version. (1982). (2 Pe 3:1–13). Nashville: Thomas Nelson.

Introduction

Yesterday, January 13th

Anger is spreading in Hawaii after a Civil Defense bungle on Saturday morning, when a mistaken alert warning of an inbound ballistic missile sent thousands fleeing for shelter.

The false alarm was caused by a Hawaii Emergency Management Agency employee who 'pushed the wrong buttons' during an internal drill timed to coincide with a shift handover at 8.07am. The all-clear phone alert was not sent until 38 minutes later.

Incredibly, officials said the employee who made the mistake wasn't aware of it until mobile phones in the command center began displaying the alert.

Panicked Hawaiians ran for their lives and even lowered loved ones through manhole covers after receiving this alert at 8.07am local time: 'BALLISTIC MISSILE THREAT INBOUND TO HAWAII. SEEK IMMEDIATE SHELTER. THIS IS NOT A DRILL'.

The Tsar Bomba detonated at 11:32 [Moscow Time](#) on 30 October 1961, over the [Mityushikha Bay](#) nuclear testing range (Sukhoy Nos Zone C), north of the [Arctic Circle](#) over the Novaya Zemlya archipelago in the [Arctic Ocean](#). The bomb was dropped from an altitude of 10.5 km (6.5 mi); it was designed to detonate at a height of 4 km (13,000 ft) over the land surface (4.2 km (14,000 ft) over sea level) by [barometric](#) sensors.

The original, November 1961, [AEC](#) estimate of the yield was 55–60 megatons, but since 1992, all Russian sources have stated its yield as 51 megatons.

The bomb, weighing 27 [metric tons](#), was so large (8 metres (26 ft) long by 2.1 m (6 ft 11 in) in diameter) that the Tu-95V had to have its bomb bay doors and

fuselage [fuel tanks](#) removed.^[1] The bomb was attached to an 800-kilogram [parachute](#), which gave the release and observer planes time to fly about 45 kilometres (28 mi) away from [ground zero](#), giving them a 50 percent chance of survival

4,000 times the size of the Hiroshima and Nagasaki bombs,
10 times the combined energy of all the conventional explosives used in [World War II](#)

The fireball reached nearly as high as the altitude of the release plane and was visible at almost (620 mi) away

The [mushroom cloud](#) was about 64 km (40 mi) high (over seven times the height of [Mount Everest](#)), which meant that the cloud was above the [stratosphere](#) and well inside the [mesosphere](#) when it peaked. The cap of the mushroom cloud had a peak width of 95 km (59 mi) and its base was 40 km (25 mi) wide.

The heat from the [explosion](#) could have caused [third-degree burns](#) 100 km (62 mi) away from [ground zero](#). A shock wave was observed in the air at [Dikson settlement](#) 700 km (430 mi) away; windowpanes were partially broken to distances of 900 kilometres (560 mi).^[24] [Atmospheric focusing](#)

caused blast damage at even greater distances, breaking windows in Norway and Finland.

Matthew 24:29–30 (NKJV)

²⁹ “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

Revelation 6:13–17 (NKJV)

¹³ And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind.

¹⁴ Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place.

¹⁵ And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, ¹⁶ and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! ¹⁷ For the great day of His wrath has come, and who is able to stand?”

1. Believers Remember it

- 2. *Unbelievers Reject it***
- 3. *God Guarantees it***
- 4. *Peter Describes it***
- 5. *Behavior is changed by it.***

Lesson

I. Believers Remember it

1. Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder),
- 2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior,

II. Unbelievers reject it

- 3 knowing this first: that scoffers will come in the last days, walking according to their own lusts,
- 4 and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation.”
- 5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,

- 6 by which the world *that* then existed perished, being flooded with water.

3 Things to know about there Mockery

1. The Reason for their Mockery
2. The Reasoning for their Mockery
3. The Rejection of their Mockery

1. The Reason for their Mockery

- 3 knowing this first: that scoffers will come in the last days, walking according to their own lusts,
4 and saying, “Where is the promise of His coming?”

2. The Reasoning for their Mockery

- 4 and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.”

3. The Rejection of their Mockery

- 5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,
- 6 by which the world *that* then existed perished, being flooded with water.

1. The Creation

2. The Cataclysm

1. The Creation

- v. 5.....that by the word of God the heavens were of old, and the earth standing out of water and in the water,

2. The Cataclysm == Flood

- 6 by which the world *that* then existed perished, being flooded with water.

Lesson:

III. God Guarantees it

- 7 But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

- 8 But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day.
- 9 The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

I. The Preservation

II. The Promise

III. The Patience

I. The Preservation

- 7 But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

- 7 But the heavens and the earth *which* are now preserved

But

(de) contrasts the flood judgment with the fire judgment

The present (nun = now) heavens and earth" points to the present cosmic system as we know it today and which has existed since the Genesis flood. Prior to the flood, the cosmos was different, as testified by the long life span (~900 years) of pre-flood man compared to post-flood man (~70 years).

preserved

Tense: Perfect

Mood: Participle

Voice: Middle or Passive

thésaurizó: to lay up, store up

Original Word: θησαυρίζω

Part of Speech: Verb

Transliteration: thésaurizó

Phonetic Spelling: (thay-sow-rid'-zo)

Short Definition: I store up, treasure up, save

Definition: I store up, treasure up, save, lay up.

Cognate: 2343 *thēsaurízō* – properly, to put away, "store up"; lay aside *treasure*, built up (accumulated) for the day of future *recompense*. (*thēsauros*).

Barclay:

But by the same word the present heavens and earth are treasured up for fire,

Phillips: but the present heavens and earth are, also by God's command, being kept and maintained for the fire of the day of judgment

The verb **thesaurizo** is used similarly in the sense of storing up treasure or putting it in safe keeping.

John MacArthur adds that...

The Greek also carries the connotation of stacking or laying out horizontally, as one stacks coins. In the context of this passage the idea is that of stockpiling or hoarding, and therefore pictures wealth that is not being used. The money or other wealth is simply stored for safekeeping; it is kept for the keeping's sake to make a show of wealth or to create an environment of lazy overindulgence (cf. Luke 12:16-21). (MacArthur, J: Matthew 1-7 Macarthur New Testament Commentary Chicago: Moody Press)

The **perfect tense** speaks of the duration or permanence of this divine "*reservation*". It is as if this "reservation" was made at some point in time in the past and is still "reserved",

Matthew 6:19 (see note) "Do not **lay up** (present imperative + a negative = command to stop action already in process) for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. (The saying is true... You can't take it with you!)

Romans 2:5 (note) But because of your stubbornness and unrepentant heart you are **storing up** wrath for yourself in the day of wrath and revelation of the righteous judgment of God

by the same word

5 For this they willfully forget: **that by the word of God the heavens were of old, and the earth standing out of water and in the water,**

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

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

are reserved for fire

Tense: Present

Mood: Participle

Voice: Middle or Passive

téreó: to watch over, to guard

Original Word: τηρέω

Part of Speech: Verb

Transliteration: téreó

Phonetic Spelling: (tay-reh'-o)

Short Definition: I keep, guard, observe

Definition: I keep, guard, observe, watch over.

5083 *tēréō* (from *tēros*, "a guard") – properly, maintain (preserve); (figuratively) *spiritually guard* (watch), *keep intact*.

Tereo is used 4 times in 2 Peter, each time in connection with the judgment of the ungodly ([2Peter 2:4](#), [2:9](#), [2:17](#), [3:7](#))

for fire

pur: fire

Original Word: πῦρ, πυρός, τό

Part of Speech: Noun, Neuter

Transliteration: pur

Phonetic Spelling: (poor)

Short Definition: fire, trials

Definition: fire; the heat of the sun, lightning; fig: strife, trials; the eternal fire.

4442 *pýr* – *fire*. In Scripture, fire is often used figuratively – like with the "fire of God" which *transforms* all it touches into *light* and *likeness with itself*

Figurative Fire

The prophet Malachi describes the return of the Lord Jesus in terms of **fire**

Malachi 3:2

But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's **fire**

Malachi 1:4

The mountains will melt under Him And the valleys will be split,
Like wax before the fire,
Like water poured down a steep place.

Psalms 97:2–5 (NKJV)

- 2 Clouds and darkness surround Him;
Righteousness and justice *are* the foundation of His throne.
- 3 A fire goes before Him,
And burns up His enemies round about.
- 4 His lightnings light the world;
The earth sees and trembles.
- 5 The mountains melt like wax at the presence of the Lord,
At the presence of the Lord of the whole earth.

not figurative Fire here

2 Thessalonians 1:7–8 (NKJV)

⁷ and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, ⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

Revelation 8:7 (NKJV)

First Trumpet: Vegetation Struck

⁷ The first angel sounded: And hail and fire followed, mingled with blood, and they were thrown to the earth. And a third of the trees were burned up, and all green grass was burned up.

Revelation 8:10 (NKJV)

Third Trumpet: The Waters Struck

¹⁰ Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water.

Revelation 16:8–9 (NKJV)

Fourth Bowl: Men are Scorched

⁸ Then the fourth angel poured out his bowl on the sun, and power was given to him to scorch men with fire. ⁹ And men were scorched with great heat, and they blasphemed the name of God who has power over these plagues; and they did not repent and give Him glory.

2 Peter 3:10–12 (NKJV)

¹⁰ But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. ¹¹ Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, ¹² looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

day of judgment and perdition of ungodly men.

judgment

Cognate: *krísis* (a *feminine* noun derived from 2919 / *krínō*, "to separate, distinguish, judge")

perdition

apóleia: destruction, loss

Original Word: ἀπώλεια, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: apóleia

Phonetic Spelling: (ap-o'-li-a)

Short Definition: destruction, ruin, loss

Definition: destruction, ruin, loss, perishing; eternal ruin.

Cognate: **684** *apóleia* (from **622** /*apóllymi*, "cut off") – *destruction*, causing someone (something) to be *completely severed* – *cut off* (entirely) *from* what *could* or *should* have been. (Note the force of the prefix, *apo*.) See **622** (*apollymi*). **684** /*apóleia* ("perdition") does *not* imply "annihilation" (see the meaning of the root-verb, **622** /*apóllymi*, "cut off") but instead "loss of well-being" rather than *being* (*Vine's Expository Dictionary*, 165; cf. Jn 11:50; Ac 5:37; 1 Cor 10:9-10; Jude 11).

day of judgment and perdition of ungodly men.

ungodly men

asebés: ungodly, impious

Original Word: ἀσεβής, ἔς

Part of Speech: Adjective

Transliteration: asebés

Phonetic Spelling: (as-eb-ace')

Short Definition: impious, ungodly, wicked

Definition: impious, ungodly, wicked.

765 *asebés* (an adjective which is the negation of **4576** / *sébomai*, "to respect") – properly, lack of reverence ("without due respect"), i.e. failing to honor what is *sacred* – especially in the *outward* (ceremonial) sense.

[**765** (*asebés*) is the antonym (opposite) of **4576** / *sébomai* ("respecting what is holy").]

Ungodly (765) (**asebes** from "a" = without or devoid of + **sébomai** = to worship or to venerate which speaks of an attitude of reverential respect and of honoring and admiring another profoundly and respectfully)

II. The Promise

- 8 But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.
- 9 The Lord is not slack concerning His promise, as some count slackness,

8 But, beloved, do not forget this one thing,

The **present imperative** is a command to continually do this (**lanthano** = to be hidden from) is the same verb Peter used in (2Pe 3:5-note see there) but here gives his readers a negative command. Believers are not to forget the truth that surround the Second Coming of Christ

The scoffers were willfully ignorant (culpable ignorance - see note 2 Peter 3:5) but believers are not to forget. His readers needed to understand why God had delayed for what seemed like a long time. Otherwise their confidence in God's Word and His promises might be shaken and they might fall from their steadfastness,

especially as they listened to the persuasive pseudo scientific arguments. The scoffers may have been "getting to" some of the saints, pressuring the questions with questions like:

Then why the delay? The promise of Christ's coming and the judgment of the world has been around for centuries, and it is yet to be fulfilled. Has God changed His mind?

2 Thessalonians 2:1–4 (NKJV)

2 Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, ² not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. ³ Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition, ⁴ who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

that with the Lord one day is as a thousand years, and a thousand years as one day.

Psalm 90:4 (NKJV)

⁴ For a thousand years in Your sight
Are like yesterday when it is past,
 And *like* a watch in the night.

9 The Lord is not slack concerning His promise, as some count slackness,

Lord is not slack concerning

not ou is first in sentence, priority, emphasis.

Slow (1019) (**braduno**) means to tarry, loiter, delay, be tardy or delayed beyond the expected or proper time. Note what God is "slow" in regard to in [Ps 86:15 Is 30:18]. The KJV says God is not "slack" a state characterized by slowness, sluggishness, or lack of energy - none of those apply to God.

Cognate: 1019 *bradýnō* – loiter, be unduly slow. "The word implies, besides *delay*, the idea of *lateness* with reference to an appointed time" (M. Vincent). See 1021 (*bradys*).

God's so-called "tardiness" as viewed by some people (as some count slowness) is only a delay with respect to **their** time schedules, not **His!**

1 Timothy 3:14–15 (NKJV)

¹⁴ These things I write to you, though I hope to come to you shortly; ¹⁵ but if I am **delayed**, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.

His Promise

Promise(**epaggelia/epangelia** from **epaggello** = to announce that one is about to do or furnish something from **epi** = upon, intensifies meaning + **aggelos** = messenger or **aggello** = to tell or declare) is a declaration that one will do or refrain from doing something specified. **Epaggelia** is used primarily of the promises of God. God has promised to end the history of ungodly men with judgment

What is the Promise **context is His Coming and judgement**

2 Peter 3:3–4 (NKJV)

³ knowing this first: that scoffers will come in the last days, walking according to their own lusts, ⁴ and saying, “Where is the promise of His coming? (parousia) For since the fathers fell asleep, all things continue as *they were* from the beginning of creation.”

2 Peter 3:7 (NKJV)

⁷ But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

Luke 18:7–8 (NKJV)

⁷ And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? ⁸ I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"

Revelation 6:9–11 (NKJV)

Fifth Seal: The Cry of the Martyrs

⁹ When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. ¹⁰ And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" ¹¹ Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both *the number of* their fellow servants and their brethren, who would be killed as they *were*, was completed.

III. The Patience

9 The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

but

235 *allá* (typically a strong adversative conjunction) – *but* (*but instead*), *nevertheless*, *on the contrary*. **235** (*allá*), the

neuter plural of [243](#) /*állos* ("other"), literally means "otherwise" or "on the other hand" (*Abbott-Smith*).

is longsuffering

Tense: Present

Mood: Indicative

Voice: Active

makrothumeó: to persevere, to be patient

Original Word: μακροθυμέω

Part of Speech: Verb

Transliteration: makrothumeó

Phonetic Spelling: (mak-roth-oo-meh'-o)

Short Definition: I suffer long, have patience, am forbearing

Definition: I suffer long, have patience, am forbearing, perseverance.

Cognate: **3114** *makrothyméō* – properly, *long-tempered* (to defer anger), refusing to *retaliate* with anger, because of *human* reasoning.

[The literal sense if the term is "*extending a long time (way)*."]]

3114 /*makrothyméō* ("showing divinely-directed patience") is "longsuffering" because it only expresses anger *as the Lord directs* (i.e. is the opposite of being "quick-tempered"). See [3115](#) (*makrothymia*).

toward us (you, y'all)

Case: Accusative

Person: 2nd Person

Number: Plural

who is the the You plural ?

2 Peter 3:8 (NKJV)

8 But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day.

8 Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία.

[Young's Literal Translation](#)

And this one thing let not be unobserved by *you, beloved*

[Darby Bible Translation](#)

But let not this one thing be hidden from *you, beloved,*

2 Peter 3:1 (NKJV)

3 Beloved, I now write **to you** this second epistle (in *both* of which I stir up **your** pure minds by way of reminder),

not willing that any should perish

Tense: Present

Mood: Participle

Voice: Middle or Passive

boulomai: to will

Original Word: βούλομαι

Part of Speech: Verb

Transliteration: boulomai

Phonetic Spelling: (boo'-lom-ahee)

Cognate: **1014** *boúlomai* – to plan with *full resolve* (determination). [See 1012](#) (*boulē*).

1014 /*boúlomai* ("resolutely plan") is a strong term that underlines the predetermined (and determined) intention driving the planning (wishing, resolving). In contrast, [2309](#)

(*thélō*) focuses on the *desire* ("wishfulness") behind making an *offer* (cf. *TDNT*, 1, 629).

[While God's "*thelō*-offers" can be rejected (see 2309 / *thélō*), His 1014 /*boúloomai* ("planning") always works out His purpose, especially in conjunction with presetting the physical scenes of history.]

should perish

622 *apóllymi* (from 575 /*apó*, "away from," which intensifies *ollymi*, "to destroy") – properly, *fully* destroy, cutting *off entirely* (note the force of the prefix, 575 /*apó*).

622 /*apóllymi* ("violently/completely perish") implies *permanent* (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and *destruction*" (*L & N*, 1, 23.106); cause to be *lost* (*utterly* perish) by experiencing a miserable end.

but that all should come to repentance.

but

235 *allá* (typically a strong adversative conjunction) – *but* (*but instead*), *nevertheless*, *on the contrary*. 235 (*allá*), the neuter plural of 243 /*állos* ("other"), literally means "*otherwise*" or "*on the other hand*" (*Abbott-Smith*).

that all should come to

should come

chóreoó: to make room, advance, hold

Original Word: χωρέω

Part of Speech: Verb

Transliteration: chóreó

Phonetic Spelling: (kho-reh'-o)

Short Definition: I make room, go, receive

Definition: (lit: I make room, hence) (a) I have room for, receive, contain, (b) I make room for by departing, go, make progress, turn myself.

5562 *xōréō* – properly, make space (place, room); (figuratively) to live with an *open* heart – i.e. with "*available* space" that embraces the "*more important*" . . . not just the "urgent"!

repentance.

Cognate: 3341 *metánoia* – literally, "a change of mind" ("*after-thought*"); *repentance*. See 3340 /*metanoēō* ("repent").

To come (5562) (**choreo**) means to "make room for something" and so to give place to or receive it.

In context **choreo** means **to make room for** (receive) repentance in one's heart by putting away stubborn pride and welcoming the Word of God which "births" forth a brand new life (1Pe 1:23, 24, 25-note).

Repentance is the gift of God as shown by the following passages

"Well then, God has granted to the Gentiles also the **repentance** that leads to life" = Acts 11:18, 16:14;

"God may grant them **repentance** leading to the knowledge of the truth" = (2Ti 2:25-note)

"the kindness of God leads you to **repentance**"= (Ro 2:4-note)

[Aramaic Bible in Plain English](#)

THE LORD JEHOVAH does not delay his promises as people consider delay, but he is patient for your sakes, and because he is not willing that any person would perish, but that every person would come to conversion.

This verse is not a expression of the desire for the universal salvation of all mankind

Rather, it is an affirmation, that God has a plan, and is willing to delay the advent of his wrath on sinners, so that he can see the whole Body of Christ Saved.

He is delaying his coming to complete the plan of Redemption

John 6:37–39 (NKJV)

³⁷ All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. ³⁸ For I have come down from heaven, not to do My own will, but the will of Him who sent Me. ³⁹ This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

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John 6:44–45 (NKJV)

⁴⁴ No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. ⁴⁵ It is written in the prophets, *‘And they shall all be taught by God.’* Therefore everyone who has heard and learned from the Father comes to Me.

This does not deny that God has a heart, and a real desire for sinners to repent. This verse is not the one that teaches it. Others do.

Matthew 23:37 (NKJV)

Jesus Laments Over Jerusalem

³⁷ “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing!

Zechariah 1:4 (NKJV)

⁴ “Do not be like your fathers, to whom the former prophets preached, saying, ‘Thus says the Lord of hosts: “Turn now from your evil ways and your evil deeds.” ’ But they did not hear nor heed Me,” says the Lord.

God's heart on this issue is clearly revealed by the prophet Ezekiel who quoted Jehovah as follows:

'As I live!' declares the Lord GOD, 'I take no pleasure in the death of the wicked, **BUT RATHER** that the wicked

turn from his way and live. Turn back, turn back from your evil ways!" ([Ezekiel 33:11](#) see also [Ezekiel 18:23](#))

Ezekiel 18:23 (NKJV)

²³ Do I have any pleasure at all that the wicked should die?" says the Lord God, "*and* not that he should turn from his ways and live?"

Ezekiel 18:32 (NKJV)

³² For I have no pleasure in the death of one who dies," says the Lord God. "Therefore turn and live!"

1 Timothy 2:3–4 (NKJV)

³ For this *is* good and acceptable in the sight of God our Savior, ⁴ who desires all men to be saved and to come to the knowledge of the truth.

IV. Peter Describes it

10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

V. Behavior is changed by it

- 11 Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness,
- 12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?
- 13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.