

The Right Side of History and Eschatology: A Contrast (2 Peter 2:4–10a)
GCC, Morning Worship, 8/16/20

- I. The Inordinate Desire to Be on the ‘Right Side of History’
- II. For Christians, the Right Side of History is Found in Eschatology
 - A. Christians have always anchored their hope in the end, i.e., the *eschaton*, rather than the now time (cf. Heb 11:8–10, 16)
- III. Why Eschatology Permeates the Christian’s Hope
 - A. Because Protology is Eschatologically Charged (Gen 2:17, 3:24; Rom 5:18, 19; Gen 2:9, 3:22, 2:34; Rev 2:7, 22:2, 22:14, 22:19)
 - B. Because a Robust Redemption Involves more than Individual Salvation (Tit 3:5; Matt 19:28; 2 Cor 5:17)
- IV. Peter’s Exhortation, to Believers and Unbelievers, is Geared Toward the *Eschaton*
 - A. The Gospel and Eschatology are Intricately Intertwined (cf. Jude 4)
 - B. Fighting Temptation with Eschatological Motivation (2 Peter 2:9)

Questions for Application and Discussion

- 1. What does it mean to be on the ‘right side of history?’
- 2. Why would an unbeliever want to be on the ‘right side of history?’
- 3. Why might a professing Christian want to be on the ‘right side of history?’
- 4. Were Noah and Lot on the ‘right side of history?’
- 5. Why do Christians find their vindication and hope in the eschaton (i.e., the end) rather in the here and now?
- 6. How does finding our hope in the eschaton keep us from despair?
- 7. “Protology is eschatologically charged.” What does this mean?
- 8. How is our view of redemption, or salvation, sometimes less than what it should be?
- 9. What is a full orb ed view of redemption? How does this full orb ed view of redemption help us to properly assess any movement that promises a utopia in the now time?
- 10. How are the gospel and the eschatological judgment intricately intertwined?
- 11. How can we fight temptation with eschatological motivation? (See 2 Peter 2:9)