

LIVING IN THE LIGHT OF HIS COMING

2 Peter 3:11-14

INTRODUCTION

- Knowledge ought to affect behaviour, but this is not always the case
- When it comes to our knowledge of Biblical doctrine, that knowledge should translate into changed behaviour
- When doctrine is taught there should always be a practical application with it which answers the question – “What now?”
 - ✓ Some emphasise doctrine but diminish practice
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- True doctrine is “the doctrine which is according to godliness” (1 Timothy 6:3) – godliness (*eusebeia*) is holiness and piety
- Sound doctrine can be recognised by its godly fruit, while false doctrine is recognised by its ungodly fruit (2 Peter 2:18-19)
- John the Baptist was a practical preacher (Luke 3:7-14)
- Christ was a practical preacher
- The doctrine of the Lord’s return is eminently practical
- But it is seldom preached in churches today
 - ✓ The liberal theologians don’t believe in Christ’s return

- ✓ The “prosperity preachers” are more concerned with this present world than the world to come
- The Lord Jesus spoke of the spiritual state of professing believers in the last days – “And because iniquity shall abound, the love of many shall wax cold.” (Matthew 24:12)
- The proper state of the Christian in relation to the Second Coming is to “love his appearing” (2 Timothy 4:8)
- In the previous verses (vv.5-10), Peter, in answering the scoffers, showed that just as God had destroyed the world by flood in the past, so he will destroy this world by fire in the future
- Now in these verses (vv.11-14) he makes a personal and practical application of this truth to his readers
- Knowing then that Christ will soon come, and that this present world will be destroyed, what practical effect ought it have on my life?

I. HOLINESS (11)

A. All these things shall be dissolved

1. All that we can see and touch, all material things will be one day destroyed
2. All our prized possessions will be dissolved
3. These things may be necessary to live our lives in this world
4. But should we devote our lives to these things which we must soon be parted from and which will all be burned up?

5. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15-21)
6. Dissolved (*luo*) is literally to be untied, unloosed, broken up, destroyed
7. It describes the dissolution of the old heavens and earth, which is the universe as we know it, purging all sin and corruption, and making way for a new and perfect heavens and earth

B. What manner of persons

1. There are many different manners or sorts of people in this world, but essentially they can be divided into two sorts of people
 - a. Those who live for God and righteousness
 - b. Those who live for the world and unrighteousness
2. The worldling lives for the flesh, walking in ungodliness, living only for the moment
3. But the Christian lives for eternity, hating the world which is passing away (1 John 2:15-17)

C. All holy conversation and godliness

1. "All" describes the highest possible standard of holy living
2. It applies to my thoughts as well as my actions and words

3. Holiness must pervade every area of my life – my friendships, my clothing, my music, my entertainment, my business dealings, etc.
4. Holy conversation refers to actions, while godliness refers to attitude
5. We must foster not merely an outward appearance of holiness as the Pharisees, but an inner spirit of reverence

II. WATCHFULNESS (12-13)

A. Looking

1. “Looking” (*prosdokao*) describes the direction of the mind, looking forward to, waiting for, anticipating, apprehending
2. The Christian is to be continually be looking for and waiting for the coming of the Lord (1 Corinthians 1:7; Philippians 3:20; 1 Thessalonians 1:10; 2 Timothy 4:8; Titus 2:13; Hebrews 9:28)

B. Hasting (*speudo*) – earnestly desiring

1. This describes the Christian whose heart is in heaven and has no love for this world and no desire to remain here (Philippians 1:23-24)
2. Contrast this with Lot’s wife whose heart remained in Sodom and longed after that abominable city (Genesis 19:26)
3. This believer earnestly prays, “Thy kingdom come,” (Matthew 6:10) and cries, “Even so, come, Lord Jesus.” (Revelation 22:20)

C. Unto the coming of the day of God

1. This most likely refers to the “day of the Lord” (v.10) which begins with the Rapture and concludes with the new heavens and earth
2. The thought of all these things being burned up would fill many people with sadness and a sense of loss
3. But for the Christian, we have no such feelings because we do not value these things
4. The things of this world are vanity, they are mere “treasures in Egypt” (Hebrews 11:26), which we forsake for the greater riches of Christ’s reproach
5. We rejoice that these things will be destroyed, we hasten and long for it to happen

D. Look for new heavens and earth

1. It is not merely the destruction of this present cursed creation that fills us with joy, but the new creation that will replace it
2. It is “according to his promise” (see 1:4; 3:4,9)
3. Righteousness “dwelleth” (*katoikei*) there – it literally “has its home” (*oikos*) in the world to come
4. Righteousness is not at home in this present world – it is rather a stranger here, where “the whole world lieth in wickedness” (1 John 5:19)

5. But in the new heaven and earth there will be no trace of sin – righteousness will be all-pervasive (Revelation 21:27)

III. DILIGENCE (14)

A. Be “found of him”

1. Many people live to be seen of men, to receive the praise of men (Matthew 6:2,5,16)
2. The Christian shuns the praise of men (Luke 6:26) and lives to the glory of God alone (1 Corinthians 10:31; Colossians 3:17)
3. The phrase “Coram Deo” literally means “in the sight of God” and describes the Christian life, “lived entirely in the presence of God, under the authority of God, to the glory of God”
4. In reality, all of us, saved or lost, will be “found of Christ” on the day of judgment, some to rewards, some to condemnation (Hebrews 4:13)

B. In peace

1. The only way to have peace with God is through faith in Jesus Christ (Romans 5:1)
2. Knowing that Jesus is coming back in judgment upon the world of the ungodly (v.7) should cause us to make sure that we are sure that we are right with God, that when he comes, we are under his grace and not his wrath (2 Peter 1:10)
3. Christ gives his people peace (John 14:27)

4. In a world filled with fear, anxiety, conflict and despair, the Christian lives in a state of heavenly peace as he looks beyond the trouble of this present world to the joy of the next

C. Without spot and blameless

1. “Without spot” (*aspilos*) is to be without defect or defilement
2. “Blameless” (*amometos*) is to be faultless, unblemished, without reproach
3. In contrast, the ungodly false teachers are spots and blemishes (2 Peter 2:13)
4. This is the work of sanctification in the believer’s life, which requires active diligence on our part, forsaking sin and pursuing holiness
5. Christ’s desire for his church is to “present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Ephesians 5:27)
6. Christianity is far more than a “ticket to heaven”, it is a transformed life, taking a defiled, hell-deserving sinner, and making him into child of God, holy, sanctified and set apart unto God
7. We are to be progressively sanctified as we grow in grace (Proverbs 4:18)
8. In glory, God will present us faultless before the presence of his glory with exceeding joy (Jude 24)

CONCLUSION

1. How foolish it is to invest your life in this world which is passing away, when you could invest in the next world that will abide forever
2. “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” (Matthew 6:33)
3. “This world is all the hell that ever a true Christian is to endure, and it is all the heaven that unbelievers shall ever enjoy.” (Jonathan Edwards)
4. The next world is filled with righteousness – do you hunger and thirst after it? (Matthew 5:6)
5. Too many professing believers spend their days in a relaxed spiritual state, when we are called to be *diligent*
6. “Brethren, we are not here to play away our time, but to win souls for Jesus and eternal bliss.” (Charles Spurgeon)
7. Are you *diligent* in your spiritual life, looking, hastening and preparing for Christ’s coming?