

## **221016-1 2Pe 3, 10-18, In View of Christ's Coming & the End of the World How Should We Live—CThurman**

After warning the saints of God, the baptized believing church-related disciples of Jesus Christ in chapter 2 that false teachers should come among them, and that many would follow their destructive ways, Peter tells them that the Lord knows how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished. These words should have compelled the saints of God to draw more closely to Christ. In chapter 3 Peter follows that up by telling them scoffers would light upon the last days mocking them for believing in the promise of the second coming of Jesus Christ. And to contradict this blessed hope they say that all things have continued as they were since the beginning of the creation. However Peter, by the word of God proves that all things have *not* continued as they *were* since then and that all things will not continue as they *are*. As judgment fell then so judgment will fall when Christ returns. As the ungodly of that old world were destroyed by a flood of water then, so the *ungodly* of the world that now is shall be destroyed with fire. (vs.7) When Jesus Christ returns to this earth He will come in *flaming fire*.

*2Th.1.7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*

*8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*

*9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*

*10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*

It does not appear that Peter is referring to the time of the end of the heavens and the earth. The topic to verse 9 has been the second coming of Jesus Christ. The end of the heavens and the earth, in an absolute sense is in vss. 10-12. Peter presents in this 3<sup>rd</sup> chapter a synopsis of time from the second coming of Christ to the eternal age.

Brethren, if we believed the word of God as we ought we would reject the false doctrines of this antichrist world system, such as evolution, climate

change, and globalism (banks, politics, borders, society, and religion). Get clear of these things. These doctrines should find no lodging in the minds of the people of God, and no Christian confession of faith should be in support of them.

Brethren, as we consider the end of the this world in the following verses, the worries of the world should not concern us. The lost deceived by the spirit of darkness to think that if mankind doesn't do something he will destroy this globe. Let me put your minds to rest on this matter. Man simply is not that big. Believe the Bible on this point: God alone brought from nothing everything that exists, and He alone will take everything that exists bring it back to absolutely nothingness. This is what Peter says in this text. By the way, for what it's worth, I agree.

**10 But the day of the Lord will come as a thief in the night;**

*will come*, ἔξει, 3s. fut. ind. of the verb ἔκω, always tss. tss. with the English *to come*, and so *to present*.

*in the which*                      1.                      **the heavens shall pass away with a great noise,**  
[day]                                      go by, go away

*shall pass away*, παρελεύσονται, 3pl. fut. ind. of the verb παρέρχομαι, tss. *to pass. to pass by, to pass over, to come forth, to transgress, to pass away.* (very same verb form in Mt.24.35, see below)

*with a great noise*, ροιζηδόν, adv. only this once in the NT; Liddell & Scott, '*with a rushing noise or motion*'; LXXE, Song.4.15, is tss.*gurgling* of a fountain of water; B-D-A-G Lexicon, of ancient literature says it means, '*with a hissing sound, w. a roar, w. great suddenness*'.

2.

**and the elements shall melt with fervent heat,**  
dissolve burning, intense  
**vss. 11, 12** – being set on fire – (Wigram)

*elements*, στοιχεῖα, nom. pl. of the noun στοιχείον, also tss. *rudiments, principles*; the verb of this is στοιχέω, *to walk orderly, to walk*, and refers to an order. The order of this world melts, which requires more than only a principle done away, but a physical order melting with fervent heat.

*shall melt*, λυθήσονται, 3pl. fut. ind. pass. of the verb λύω, *so to be loosed, to be broken, to be put off, to be melted, to be dissolved* (v.11), *to be destroyed*; **v.11, 12.**

*with fervent heat*, καυσούμενα, nom. pl. neut. part. pres. of the verb καυσόμαι or καυσώ, is twice in the NT & tss. *with fervent heat* (2); the root verb καίω, is tss. *to burn, to light*; the noun καῦσις, *be burned*; the noun κάυων, *heat, burning heat*; **v.12**

3.

**the earth also and the works that are therein shall be burned up.**  
with utterly burned.

*shall be burned up*, κατακαήσεται, 3s. fut. pass. of the verb κατακαίω, κατά down + καίω, (see above); κατακαίω, tss. *to burn, to burn up, to utterly burn.*

**the day of the Lord** – There is no question that no one knows when the day of the LORD shall be. In light of this it is a call to watchfulness. The children of God are to live in a state of preparation or readiness in view of this day BECAUSE it comes as a thief would come, in a time unexpected. Scriptures tell us we cannot know either the day of Christ's coming or the day when we come to that eternal day, the new heavens and the new earth.

*Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

*Mk.13.28 ¶ Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:  
29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.*

*30 Verily I say unto you, that this generation shall not pass, till all these things be done.*

...

*34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*

*35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:*

*36 Lest coming suddenly he find you sleeping.*

*37 And what I say unto you I say unto all, Watch. (Live so that it doesn't matter when He returns, always be prepared.)*

*Lk.12.35 Let your loins be girded about, and your lights burning;*

*36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.*

*37 Blessed are those servants ('as men that wait for their lord to return from the wedding'), whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.*

*38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.*

*39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.*

*40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*

Now, where this phrase, *the day of the Lord*, is found is almost without exception with reference to a time when notable judgment falls.

*Isa 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. (judgment against Babylon)*

*Eze 30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen. (judgment against Egypt by Babylon)*

*Joe 1:15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come. (a judgment of locusts against Israel)*

*Joe 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it? (cont. the judgment of locusts against Israel)*

*Joe 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. (the future judgment against the armies of the Gentiles that come against a regathered Israel; vss. 9-21, a millennial blessing)*

*Am 5:18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. (judgment against Israel to remove them from Canaan; But 9.11-15 is the nation's millennial blessing.)*

*Ob 1:15 For the day of the LORD is near upon all the heathen (Gentiles): as thou (Edom) hast done, it shall be done unto thee: thy reward shall return upon thine own head. (judgment upon Edom and the Gentiles in the land; Israel shall take possession of the whole land of Canaan, a millennial blessing for Israel.)*

*Zep 1:7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he*

*hath bid his guests. (judgment to utterly consume Israel, the northern kingdom and the threat against Judah.)*

**Is.34.1 ¶** *Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.*

*2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.*

*3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.*

*4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.*

*... (Why this judgment?)*

*8 For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion. (The 35<sup>th</sup> chapter is a millennial chapter ... read vss. 1, 2, 9, 10)*

**Zec.14.1-4**, The day of the LORD includes the judgment of the armies of the Gentiles which come up against Israel and the second coming of Jesus Christ; and then the text considers the millennial kingdom, vss.8-11, 12-15 describes the awful destruction of the Gentile armies; 16-21, again the millennial blessing.

Peter applies the term, *the day of the Lord*, to the end of the world, but it by other texts it might be applied to the second coming of Jesus Christ. In other words, the day of the Lord is a time when both the judgment of the Lord begins to fall upon the nations just prior to Christ's coming and to the end of our present universe. Paul applies it like this. In 1Th.4.16-18 the day of the Lord concerns the time of Christ's second coming and the first resurrection.

*1Th 4.16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:*

17 *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

18 *Wherefore comfort one another with these words. (So, Paul wrote to encourage the saints not to be overcome of sorrow at the death of our dear brethren.)*

5:1 ¶ *But of the times and the seasons (respecting the second coming of Jesus Christ, 4.16), brethren, ye have no need that I write unto you.*

2 *For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*

The Scriptures speak of the dissolution of heaven and earth.

*Mt 24:35 Heaven and earth shall pass away (παρελεύσονται), but my words shall not pass away. (Mark and Luke each record precisely the same.)*

*Re 21:1 And I saw a new heaven and a new earth (Why?): for the first heaven and the first earth were passed away; and there was no more sea.*

*were passed away, παρήλθεν, 3s. aor. ind. of the verb παρέρχομαι, (see above).*

*Is.65.17 ¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.*

18 **But** (... allows for the millennial kingdom first!) *be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.*

19 *And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.*

20 *There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.*

*21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.*

*22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.*

*23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.*

*24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.*

*25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.*

The same can be said of Is.66.22-24. There is understood the millennial kingdom prior to the removing of this universe.

*Is.66.22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.*

*23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.*

*24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.*

There should be no question in the mind of the child of God that this present universe was created by God with an expiration date on it. God has in a sense stamped upon this creation a 'best by' date. It was created with a date in which it shall be disposed. When it has served its purpose God, and only God, shall put it all away. As easily as the LORD spoke the original creation into existence, something from nothing, He shall dissolve it, once again taking into an absolute state of nothingness. That's the power of God.

*Ps.102.25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.*

*26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:*

*27 But thou art the same, and thy years shall have no end.*

Note: Don't be deceived by the world. The world is not improving. It is not evolving, it is devolving. Frankly, if it were not for the fact that the LORD made the worlds and is upholding it all things by the word of His power everything would fall apart, the earth would run out of 'steam.' But He holds it all together until the time He has determined to put it away. Not a man can do a thing about it either. Listen, don't get involved in this climate change lie. It is the way of this world. This is what Christless think and do. The whole notion is a direct contradict to the the revealed will of God in the Bible. If we truly believed the word of God we would not get tangled up in this mess. We cannot possibly preserve what the LORD has determined to destroy.

10 Ἦξει δὲ ἡ ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ ἐν ἣ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται

**11 ¶ [Seeing] then that all these things shall be dissolved, melted (v.10, 12)**

**Seeing then** – Peter wrote to encourage us to be fixed in our faith so that we can withstand the deceptions of false teachers and bear up under the ridicule of lying scoffers. But he's leading us to something more. He wrote these things so that we might understand the importance of living for Christ in view of His return and to remind us that everything that has to do with this world will pass away. Only what we built upon the foundation of Christ will last. The houses, the cars, the jobs, the families, the friends, the vacations, the toys, etc., must not draw us away from our service to Christ.

δεῖ 1.

**what manner of persons ought ye to be in all holy conversation and godliness,**

*what manner of*, ποταπούς, acc. pl. masc. of the adj. ποταπός, and always tss. with the English phrase *what manner of*.

*to be*, ὑπάρχειν, pres. infin. of the verb ὑπάρχω, *to live, to be, to have*.

Are we holy? Are we conforming to Christ. Are our thoughts being changed to be His thoughts? Are we committed to Christ? Are we truly in the fellowship of the brethren? Are we interested in the lives of this fellowship? What are we doing to help build up this fellowship? Do we know the brethren of this church? Are we committed to this church? To support it with my presence, my strength, and my resources? Are we convicted about the doctrine of this congregation?

11 τούτων οὖν πάντων λυομένων ποταπούς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις

*what manner of persons ought ye to be*, and 2.

**12 Looking for and hasting unto the coming of the day of God,**

waiting, tarrying,                      hastening                      presence  
being in expectation              laboring, endeavoring              appearance

**(in vss. 12-14)**

*looking for*, προσδοκῶντας, acc. pl. masc. part. pres. of the verb προσδοκάω, πρὸς toward, unto, at, to + δοκέω, *to suppose, to think*; προσδοκάω, tss. *to look for, to expect, to tarry, to wait for*; **vss. 12, 13, 14.**

*hasting*, σπεύδοντας, acc. pl. masc. part. pres. of the verb of the verb σπεύδω, always tss. with the English *to haste* (6); the noun σπουδή, is tss. *haste, diligent (2Pe.1.5), business, carefulness, care, forwardness, earnest care*; another verb, σπουδάζω, tss. *to be forward, to endeavor (2Pe.1.15), to study, to be diligent (2Pe.1.1; 3.14), to labor*.



12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται

**13 Nevertheless we, according to his promise, look for**  
wait, tarry  
are in expectation

*looking for*, προσδοκῶντας, acc. pl. masc. part. pres. of the verb προσδοκάω, πρὸς toward, unto, at, to + δοκέω, to suppose, to think; προσδοκάω, tss. to look for, to expect, to tarry, to wait for; vss. 12, 13, 14.

***new heavens and a new earth, wherein dwelleth righteousness.***

*new*, tss. from the adj. καινός, and always tss. *new* (42), i.e., *new bottles, new testament, new tomb, new tongues, new garment, new doctrine, new man, new song, new Jerusalem.*

We are in anticipation of eternal things.

*2Co.4.17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;  
18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*

This is what marks out the child of God from the world. His life is based on things unseen, that which is promised by God, which extends beyond this sphere of time.

*Heb.11.16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.*

Clearly the promises of God go beyond this earth. They do not end here. Some are fulfilled here, but the saints of the OT saw beyond to the eternal things in Christ.

13 καινούς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ  
προσδοκῶμεν ἐν οἷς δικαιοσύνη κατοικεῖ

**14 Wherefore, beloved, seeing that ye look for such things,**  
wait, tarry  
are in expectation

**be diligent that ye may be found of him in peace, without spot, and blameless.**  
forward  
give haste

*be diligent, σπουδάσατε, 2pl. aor. imper. of the verb σπεύδω, tss. to haste (2Pe.3.12); the noun σπουδή, is tss. haste, diligent (2Pe.1.5), business, carefulness, care, forwardness, earnest care; also see the verb σπουδάζω, tss. to be forward, to endeavor (2Pe.1.15), to study, to be diligent (2Pe.1.1; 3.14), to labor;*

+

*give diligence, σπουδάσατε, 2pl. aor. imper. of the verb σπουδάζω, is tss. to be forward, to endeavor, to study, to be diligent (2Pe.1.10, 15; 3.14), to labor; the Gr. noun σπουδή, tss. haste, diligence (2Pe.1.5), business, carefulness, care, forwardness, earnest care.*

Certainly the things of the world should not disturb our peace, but if we are not living for Christ it could be that the precious promises of God to us we find disturbing because we have sense of great loss coming. But the child of God that walks with Christ has nothing to fear either concerning some of the dreadful things that shall come to pass just before and during the second coming of Jesus Christ, and we have nothing to fear of the coming dissolution the heavens and the earth.

14 Διὸ ἀγαπητοὶ ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι  
αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ

**15 And account that the longsuffering of our Lord is salvation;**  
long waiting

**even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;**

God has set the timetable based on the salvation of the last of them that He gave to Christ in the covenant of redemption, and that was before the foundation of the world.

15 καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἠγεῖσθε καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν

**16 As also in all his epistles, speaking in them of these things;**

*damnable*, ἀπωλείας, gen. sing. of the noun ἀπώλεια, tss.  
*destruction, waste, die, damnable, pernicious ways, perdition;*  
**2Pe.2.1 (twice, damnable, destruction), 2, pernicious ways, 3, damnation, 3.7, perdition, 3.16, destruction.**

**in all his epistles** – are words that indicate that Peter was aware of the fact that Paul had suffered martyrdom; that there will be no more letters from Paul.

**in which are some things hard to be understood, which they that**

**are unlearned and unstable wrest,**  
untaught                      unestablished, unfixed                      pervert, distort

*unlearned*, ἀμαθεῖς, nom. pl. masc. of the noun ἀμαθής, ἀ negative particle + μαθάνω is *to learn, to understand* & the noun μαθητής, is tss. *disciple*; ἀμαθής, is only this once in the NT.

*unstable*, ἀστήρικτος, ἀ negative particle + στηρίζω *to be stedfast, fixed, strengthened, established, stablished*; this adj. only used by Peter and tss. *unstable*, **2Pe.2.14; 3.16.**

wrest, the verb στρεβλόω, which is only this once in the NT, but in the LXXE, tss. *perverse* (in Ps. 18.26, which the KJV translates there, *froward*), and *crooked*.

**as they do also the other scriptures, unto their own destruction.**  
rest

*other*, λοιπὰς, acc. pl. fem. of the adj. λοιπός, tss. *remnant*, *rest*, *residue*.

16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων ἐν οἷς ἐστὶν δυσονήτὰ τινα ἃ οἱ ἁμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν

**17 Ye therefore, beloved, seeing ye know these things before,**

Peter writes that, seeing you are intimately acquainted with these things that are written in the word of God, eschatological things ...

**beware lest ye also, being led away with the error of the wicked,**  
be guard in order that ye carried delusion unregulated  
guard yourselves without rule or rite

*beware*, φυλάσσεσθε, 2pl. pres. **imper.** mid. of the verb φυλάσσω, tss. *to keep*, *to observe*, *to beware*, *to be ware*, *to save*.

*being led away with*, συναπαχθέντες, nom. pl. masc. part. aor. pass. of συναπάγω, σύν with + ἀπό from + ἄγω, to lead; συναπάγω, is tss. *to condescend* (Ro.12.16), *to be carried away with*, as Barnabas was with Peter's hypocrisy (Gal.2.13), *to be led away with* the error of the wicked (2Pe.3.17).

*error*, πλάνη, dat. sing. of the noun πλάνη, also tss. *to deceive* (as noun, 'deception'), *delusion* (2Th.2.11).

wicked, ἀθέσμων, gen. pl. of the noun ἄθεσμος, ἄ negative particle + θεσμός, LXXE, rule, rite (cf. Pv.1.8; or the apocryphal book of Wisdom 14.23, 'wisdom').

**fall from your own steadfastness.**  
should

*fall*, ἐκπέσητε, 2pl. aor. subj. of the verb ἐκπίπτω, ἐκ out + πίπτω to fall; ἐκπίπτω, tss. *to fall, to fall off, to cast, to take no effect, to fall from, to fall away, to fall from* and lit. 'to fall out.'

*steadfastness*, στηριγμοῦ, gen. sing. of the noun στηριγμός, which is this once in the NT; the verb στηρίζω, is tss. *steadfastly set, fixed, strengthen, established (2Pe.1.12), to stablish.*

Be diligent to keep yourselves in a watchful standing so that we do not get entangled with the error that leads away them that have not the word of God to regulate their lives.

17 Ὑμεῖς οὖν ἀγαπητοὶ προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῆ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ

**18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.**

*knowledge*, γνῶσιν, acc. sing. of the noun γνῶσις, tss. *knowledge (28), science (1); 1Pe.3.7; 2Pe.1.5, 6; 3.18.*

Grace is first to knowledge. Grace directs the heart and mind, the behavior. Knowledge is worth little if there is no Christlikeness. Some men justify their carnal behavior, harshness, anger, condescension, name-calling under the banner of zeal for the truth of God. Good doctrine ought to come from those that can show by from an honest behavior that they've truly been with Jesus.

**To him be glory both now and for ever. Amen.**  
our Lord and Saviour Jesus Christ

What is the Holy Spirit communicating to the children of God? We are not to be moved away from the promise of God concerning the second coming of His Son, that seeing we expect that the present heavens and earth to be dissolved, and all the works of men in them there is coming a new heaven and a new earth. Knowing this we must guard yourselves so as not to be led away with the error of the wicked.

Listen, if we are warned against being led away with the error of the wicked, especially as it pertains to eschatology, a most vulnerable point of the Christian's doctrine, then isn't it possible that some otherwise good men can be overcome by the errors of men like Origen and Augustine with their spiritualizing hermeneutic? It is possible or else Peter's warning is without warrant. Peter is clear. His letters maintain that all things will not continue as they have from the beginning.

*1Pe 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.*

Things as they have been will not continue. Big changes are on the horizon. He maintains that there is coming a kingdom that shall never end. (cf. 2Pe.1.11) He maintains that the glory of Christ shall be revealed. (cf. 1Pe.4.13) By the other Scriptures we know that it is a millennial kingdom which has its beginning on this earth. He maintains after this the heavens and the earth that is now shall be dissolved. Then all of the children of God shall come to the new heavens and a new earth in which is nothing but righteousness. But these are things that even good men are denying today. Guard yourselves. It contributes to careless living because it tarnishes the hope that we have in Christ. There is a first resurrection and there is a last resurrection. I want you to understand. It does matter how we live. It does matter what we believe. We are to be watchful, diligent, and fixed in the faith of Christ immovable.

Are we moving away from plain, clear teachings of the word of God?

Are we lukewarm in our commitment to Christ and His church. Listen, most of the men, *and their wives* (by the way), in this church know what it is to marry, raise children, work a full-time job, while building houses and

outbuildings, clearing land, cutting survey lines, putting in gardens, and putting up firewood. And to the man, to their credit, glory be to God, it was an exception to the rule if any man ever missed a service when it was time to meet with the saints of God. That shows what these men thought, some have since come into the presence of the Lord, and think of the Lord and His church. Through thick and thin, through hard, hard labor, through strife and debate they kept Christ first. To these men, you might not think so but these are valiant men, men of strength, men of strong faith. To them nothing was worth putting Christ on the lower rung of priorities. Some of you are struggling with this. Stop struggling. Stop fight against the Lord and put Him first in everything and He will help you. Spiritually you're putting things in pockets with holes in it. The Lord will stop up those holes if you'll put Him first. The other side of this is, one long, never-ending struggle. You'll put out one fire and another will pop up over there. I saw in my peers, my equals, and my older brothers and sisters in Christ uncompromising commitment.

Several of us were under the gun to get our houses built about 23 yrs. ago. Bro. King has bought a load of spruce logs and in trade (we didn't have any money), Mark & Kathy, me and Luanne worked on a sawmill in the church parsonage parking lot cutting lumber after work and on Saturdays. After we finished that, after work I remember Luanne and I would load a trailer the night before then haul it up to the property. Back and forth, back and forth. We totaled the truck one night and what a set back that was. But as we got to building the house I got the mind to stay up there and work one Sunday. We NEVER did that again. It was the grace of God that the whole thing wasn't destroyed. I strapped a tree to cut it because it was too close to the house. At that time the basement was up with the first floor, and we had framed walls around. I think the first I did was make the wall upside down. Anyway, as I cut the tree it began to fall as I had hoped, but all of sudden the strap fell and the tree hesitated and then turned and came crashing through the wall. It's a miracle it didn't destroy the whole house, but it didn't. By the time it was over I was fit to be tied. I closed up the access to the basement, covered it well with a tarp and said, 'I just can't do it.' And quit. I'm not sure how long it was that I pouted, but after probably a week we were back up and trying again. But I can assure you we didn't cut out meeting with the saints again.

Look, I know we get tired. I know driving up from Wasilla for the mid-week service is a lot. Some of you do that. But what I'm referring to what appears to be a habit of unfaithfulness. Other things are taking precedence over the house of God.

18 αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ  
Χριστοῦ αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος ἀμήν