



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

2 Peter 2:4-10

Lesson 5

Spring 2020

"Doom and Destruction"

TRANSCRIPT

Thank you, Seth, and good morning to all of you. We are studying the book of 2 Peter and our passage this week is chapter 2, verses 4 - 10. We began chapter 2 last week by looking at verses 1 through 3 and Peter's instruction about false teachers, the heresies they introduce, and the judgment that they will experience. He speaks of that in verse 3 and says, regarding this judgment, that "their destruction is not asleep." It's 'alert', as it were. Now Peter continues with an explanation,

"For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; and *if* He condemned the cities of Sodom and Gomorrah to destruction by reducing *them* to ashes, having made them an example to those who would live ungodly *lives* thereafter; and *if* He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men (for by what he saw and heard *that* righteous man, while living among them, felt *his* righteous soul tormented day after day by *their* lawless deeds), *then* the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, and especially those who indulge the flesh in *its* corrupt desires and despise authority."

2 Peter 2: 4-10

May the Lord bless this reading of His Word and bless our time of studying it together. Let's bow together now in a word of prayer.

Father, we do thank You for this time together, even though we are scattered throughout the city and the metroplex and the state, and maybe even beyond that. We do thank You that, in this way, we can at least join together, and we can have this time of study, and then worship together. And so, Lord, we thank You for it. We need it. Your people survive, as it were, on the nourishment of Your Word. We must constantly be in it, and this is what You have ordained that we do on the first day of the week, on Sunday, which commemorates the resurrection. It's the time when we come together for study and worship. And so we pray You bless our time of study together in this text, which is a difficult text. It's not a pleasant passage to read. It's a passage about judgment, about doom, but also about deliverance. And we have that in here as well.

And so we are reminded, as we study this, that You are a God who's in absolute control. You're sovereign over the affairs of life. You have a plan and purpose for this world. You're working that out, and You deal with the ungodly and You deal with the godly. And we have an example of that that Peter explains for us in this text. Bless us as we consider it. May You be exalted. May we have, properly, the fear of God within us as a result of this time of study. And may it bring conviction where conviction needs to be brought and encouragement where it needs to be brought. So we pray Your blessing upon us. Build us up in the faith.

And we do pray for our circumstances in life today. They're difficult, they're uncertain. And while it may seem like a trope to say it, while it's uncertain to us, it's not uncertain to You. You are on Your throne. Nevertheless that's true. And that's a very important fact for us to grasp and consider, that we pray, Lord, for our circumstances. I pray for the health of everyone in attendance at Believers Chapel, every member of Believers Chapel, but really for your people throughout the city and throughout the state and the country and across the globe. Bless Your people. Protect them. We think

of ourselves, though, in particular, and I pray that You would bless those who have potential difficulty. We pray that You'd protect them and give them continued recovery.

You know our needs. You know who is facing surgery, perhaps, and difficulty. Bless them. Protect them. Protect all of us, Lord, and give us guidance and wisdom as this country begins to open up, and people go back to work. I pray that You'd protect them. And I pray particularly for those who are employed today. I pray for their businesses. Some are business owners, but others have jobs in companies that are going through difficulties. I pray that You'd bless them, bless our members' jobs and businesses. Protect them. See them through this difficulty. Give men wisdom, and may they see Your hand of blessing, and may we come through this and be able to rejoice greatly. For You're in control of all things, Lord. We know that. We're to rest in that. Help us to do that.

And so, Lord, bless us, and bless us as elders at this church as we consider when we're going to open up, and how to do that, and what's best. So Lord, we look to You to bless us. Bless our leaders, the President, Vice President, the Congress, all of those around them. Give them wisdom in making the decisions that will impact all of us at some point.

Well Lord, we do rejoice that regardless of the circumstances, You are on Your throne, You are in control. We're reminded of that through our text this morning. Bless us as we study it. We look to You to bless now, pray these things in Christ's name. Amen.

The Lord told a story about a master who put his servant in charge of his estate and he went on a long journey. While he was gone, the servant took advantage of his master's absence. He ate the master's food, got drunk on the master's wine, and beat the other servants. He lived for the moment. He lived as though there were no tomorrow. Then suddenly tomorrow came. The master returned, caught the bad servant in his wicked deeds, and put him in a place where "there is weeping and gnashing of teeth." (Matt 24:51).

It's people like that Peter described in 2 Peter, chapter 2, verse 3. False teachers, who enter churches, introduce heresies, and live for their appetites. Sensual men, whose judgment Peter said, "is not idle." In other words, "it's coming". The false teachers didn't think so. For them, tomorrow never comes. And the Christians may have wondered if God would ever act. After all, these heretics were thriving. So Peter assures them, assures everyone, God will act. He is patient with rebels but His patience should never be interpreted as indifference—Judgment will come.

Peter gives three historical examples to prove it. The first is the judgment on the fallen angels. The next is the judgment on the fallen world. And third is judgment on the wicked cities. It's been said these three show the height, breadth, and depth of God's justice. It reaches as high as the angels; it is as wide as earth; and it goes as deep as Sodom. Yet in all of this, we also read of God preserving and delivering His people. There is a way of escape. There is mercy. It's a sobering text, a reminder that God is a "consuming fire". But we should know that His great work is creation, not destruction, and more so salvation, not judgment.

But judgment is the main subject; it is the warning of the passage. And Peter begins the alarm with the case of the fallen angels. Peter says that God did not spare them when they sinned. Now he doesn't tell us when they sinned. And so we might naturally think that it was when Satan fell. In Revelation 12, verses 3 through 9, John describes war in heaven, in which Michael prevails over the dragon and casts him out of heaven. And he says his tail swept away a third of the stars, meaning he took with him angels. Some have interpreted that of Lucifer's fall in the beginning. It's not. Revelation 12 is about a future event that marks the beginning of the end for Satan.

But it does indicate that the devil had a host of angels join him in his original revolt, and who fell when he fell, and have been in league with him ever since. They are the demons. And they are presently at work to frustrate God's purpose, and attack His people. They are very much active today. Paul tells us that in Ephesians, chapter 6, which is proof that Peter is referring to something else. Those angels, those demons are presently working in the world.

But what Peter is describing is a group that are in a kind of jail, not the world. He writes that God "...cast them into hell, and committed them to pits of darkness, reserved for judgment." And so they are in that place. They are reserved somewhere for judgment. So this is referring to a different rebellion. And since Peter, in the other examples in our passage, is drawing on the book of Genesis, that probably is where we are to find this event, and most likely in Genesis, chapter 6. That's where Moses describes events that led to the flood. Genesis, chapter 6, verses 1 through 3. I'll read the text,

"Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years."

Well this is a controversial passage, but I think "the sons of God" is a reference to angels. The phrase is used elsewhere in the Old Testament only in the book of Job, (I think it's used three times there), and it's always used of angels. So Moses is describing angels in some way cohabiting with women. We're not told how it happened, but in doing it they crossed a line. They sinned.

It's a strange text, an unusual interpretation, I know, so we want some support for it, if that's going to be what we take as the meaning of Peter's statement here. And we have that in other passages. Jude 6 and 7 parallels what Peter says here. Jude writes of angels who "abandoned their proper abode." Then comparing the angels' sin to the Sodomites says, "...just as Sodom and Gomorrah since they in the same way as these indulged in gross immorality." In other words, the angels and the men of Sodom indulged in the same kind of sin—immorality.

Which fits 2 Peter because the false teachers were sensualists. They were immoral men. In fact, that is an emphasis here. This is how they are described in verse 2. "Many will follow their sensuality." And then again in verse 10. "Those who indulge the

flesh in *its* corrupt desires." It's clear from the context that that is the link between the sin of the angels and the sin of the false teachers, and the cause of judgment.

Also, 1 Peter, chapter 3, verses 19 and 20. In that text we're told that after the resurrection, the Lord "made proclamation to the spirits *now* in prison, who once were disobedient...in the days of Noah." The expression "spirits", just the word 'spirits', without a qualifier, (as in "spirits of men"), never refers to men. So there in 1 Peter 3, also, Peter is speaking of angels who sinned in the days of Noah. However, we are not told how this angelic invasion and sin might have occurred—if it was by possession of men or if it was some kind of an incarnation.

We do read of angels taking bodily form in the book of Genesis. In Genesis 18, for example. Abraham is sitting in the opening of his tent and he looks up and there are three men, (*that's how they are identified*), standing before him. But we know one of them is the Lord, a preincarnate appearance of Him. And the other two are angels that would later go on to Sodom and rescue Lot. But there, Abraham prepares a meal for them, and they have that meal. So they are angelic individuals; one is the Lord, two are angels who have bodily form and are able to take in food and nourishment. So that would lend support to that kind of thing happening—however it happened, (And the Bible doesn't always give us the details that we want).

However it happened, it did happen. And the outcome of their disobedience is given: God "cast them into hell". Now that's an unusual expression, "cast into hell", because it occurs only once in the Bible—and that's here. The word translated "hell" is an unusual word for the New Testament, but not for Greek literature. It's the word "Tartarus" which is found throughout ancient Greek literature. Tartarus was the place of punishment for the wicked, departed spirits. This may be what the legion of demons was afraid of in Matthew, chapter 8. You remember in that chapter, Jesus and His disciples cross over the Sea of Galilee to the region known as the Gergesenes, or the Gadarenes, and there, no sooner do they reach the shore and this man, a wild individual, comes out at them. He's a violent individual. He dwells among the tombs, and he's possessed of a demon, but not just one, a whole legion of demons, which

means thousands. And they ask Jesus if He had come to torment them before their time. They may have feared being cast out of the man and into the abyss. It's where the rebellious angels are presently kept in prison until the final judgment.

Now if God judged the angels, He will certainly judge men, the false teachers, who are lower than the angels. That's the point that Peter is making in all of this, the certainty of the judgment of these false teachers. So we would expect him to say that. But before he does, he thinks of another example to add to it, the flood—which was to some degree precipitated by this angelic invasion. Verse 5, "...and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly..." A striking thing about this is the contrast between the vast numbers that perished in the flood, and the small number that were saved. It is as if Peter were saying, "If He, if God did not spare the entire world due to their sin, will he spare the false teachers for theirs? Certainly not."

What was the sin that brought judgment on the ancient world? Well, according to Genesis 6:5, men were severely and universally corrupt. Moses wrote, "...that every intent of the thoughts of *man's* heart was only evil continually." They were sensual men; they were violent men who had totally rejected the truth of God—not unlike the false teachers of Peter's day. And because of that, God destroyed the world in justice—in righteousness.

But out of that mass of doomed humanity, God did display His mercy and grace. He preserved Noah with seven others: his wife, his three sons, and their wives. Noah is described here as "a preacher of righteousness." We're not told where and when, or precisely what he preached, but you can imagine how this might have happened, and what he would have said. During the many years he and his sons were building the ark, people would have noticed; they would have probably walked by the construction site, and they would have wondered, naturally, what was going on, and would have asked him about that. And he would have explained it, "Judgment is coming."

And we do have a sermon from that age. Enoch, who preceded Noah was a preacher of righteousness. Jude tells us what he preached in Jude 14 and 15. Enoch

preached that the Lord is coming with "His holy ones", (with His angels). And He will come "to execute judgment upon all, and to convict all the ungodly of their ungodly deeds, which they have done in an ungodly way...and have spoken against Him." — spoken against the Lord. Enoch preached to the men of his day against their sin, and about the consequences of that sin, about eternal damnation. It's never been a popular sermon for a preacher to preach. And it wasn't popular then anymore than it is today. But that is patriarchal preaching.

And that is apostolic preaching. Paul did that. Luke writes in Acts 24 that he spoke to the Roman governor Felix about faith in Jesus Christ, about the need for it. Luke writes in verse 25, as Paul "was discussing righteousness, self-control, and the judgment to come," he adds, "Felix became frightened." The King James version has, "Felix trembled." But he didn't believe. I suppose there were many in Noah's day who heard him preach about righteousness, and they, too, trembled; but they didn't believe.

And we can't make that happen. We can't make people believe. But we can be witnesses. And that's what God requires of us. That's really all that He requires of us, to be faithful witnesses in this world.

This must have encouraged those to whom Peter wrote, at least the faithful ones to whom he wrote. They had a hard audience. They had a hard life. To live the life they were living, a life of righteousness, and to preach it was difficult. Pagans rejected them, and they had these false teachers contradicting them. They might have wanted to quit. But Noah didn't quit; he continued to be faithful. He preached, and he built, until the day that God told him to enter the ark. When he did, the Lord shut the door. And when He shut that door, it was all over for the ancient world. We're to do the same.

It's easy to get discouraged, but we're to continue to give the truth, regardless of man's response. We're to continue to live a life of obedience, and one that brings glory to God, and reflects the kind of people that He's made us to be—new creatures in Christ. We're to be a witness. And we are to work as unto the Lord until the work ends. This does remind us, while the subject is judgment, it reminds us of God's grace.

All during this time, He had a witness. Those who perished in the flood could not say they'd never been warned. They heard. They had opportunity.

And that was also true in the most notorious cities of the Bible, Sodom and Gomorrah, Peter's next example of judgment. In verse 6 Peter goes from water to fire: Fire and brimstone. We read in verse 6, "and *if* He condemned the cities of Sodom and Gomorrah to destruction by reducing *them* to ashes, having made them an example to those who would live ungodly *lives* thereafter." "If He did that", Peter is saying, "then of course He'll do that with these false teachers."

Peter's description of the event is graphic. "Reducing them to ashes." Same expression was used by the Roman historian Dio Cassius, of Pompeii, when Vesuvius erupted and covered it with ash. Some of you will remember the eruption of Mt. St. Helens in 1980, and the vast destruction it caused. How the force of it flattened whole forests like matchsticks. That was the force that destroyed the cities of the plain. The intensity of God's wrath is indicated in the Greek word that Peter used and is translated "destruction". is the word *katastrophe*. We get our word in English, catastrophe from it. The word that he used for "the flood" in verse 5, *kataklusmos*, is the word, we get our word cataclysm from it. Now those English words don't define the Greek words, but what those English words show is how violent those Greek words were, how expressive they are of the power of God. Now God is longsuffering. He's patient with this world. But when His wrath comes ... and it does come, that's Peter's point ... when it does it is devastating. It brings about complete ruin.

The purpose of this, though, was not only to wipe out a wicked city, but to make an example of it to all of those other cities. That's what Peter says, "...having made them an example to those who would live ungodly *lives*..." So there's a bit of grace in that. Here's the example of what's coming. Here's the warning. And this story is an example to us as well.

But also the place where this event occurred is an example. These cities were located in the Jordan valley, where the Dead Sea is now. In Abraham's day, it was lush

and green - a beautiful valley. Now it's a barren waste. It's a desert. That's what sin produces. That is the end. The false teachers won't escape. That's the warning.

But there's also an encouragement here. Out of the judgment of Sodom and Gomorrah, Lot was rescued. God is just. He is just. But He's also merciful. Verse 7, "...and *if* He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men (for by what he saw and heard, *that* righteous man, while living among them, felt *his* righteous soul tormented day after day by *their* lawless deeds), *then* the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment."

Now that's instructive. And what I mean by that is we're not surprised that Noah would be called a preacher of righteousness, but it is surprising that Lot would be called righteous. In fact, that word is used repeatedly of him in this passage. We find very little righteousness in the account of Lot. In fact, his story is all sad. He was a man who lived by his wits, and for his ambition. When he and Abraham separated from one another, you remember Abraham recognized, "There's conflict between your herdsmen and mine, this area is not wide enough for us, so we need to separate, and I'll let you choose." It was a gracious act on his part, "You go to the left, I'll go to the right. You go to the right, I'll go to the left." But he let Lot make the choice. And Lot chose the lush, green valley where those cities were located.

It is described in Genesis 13, verse 11, this Jordan Valley, as being like "the garden of the LORD", like the garden of Eden. It was a Highland Park. It was where everybody wants to live, where the lawns are lush, and the houses are big. Financially it was a smart choice for Lot. But spiritually it was catastrophic. He made the decision without any regard for Abraham, without any regard for the LORD, without any regard really for his soul. It was all for self. "He lifted up his eyes", Moses said, "and he saw the valley." Now that is the story, right there: He lived by sight, not by faith. That's always disastrous. He got what he wanted.

Genesis 19, when the angels come to warn him of the judgment, they found him "sitting in the gate." He wasn't there with the welcoming committee or the hospitality

committee. Sitting in the gate showed that he was a man of prominence. That's where the judges sat. That's where court was held. So Lot, at this point, has a position of prominence in the city of Sodom. So evidently he flourished there and became a leading citizen through compromise, (but at a cost).

His witness was affected, so that he was no preacher of righteousness. In fact, when he tried to preach, when he told his sons-in-law that, "Judgment was about to come, it was immanent, it was about to fall on the city, they need to flee.", they thought he was joking. In fact, I can just imagine the more intense he got, and the more he pressed them, the funnier he looked to them. They couldn't take him seriously about spiritual things.

Through years of conformity he had lost any influence he might have had for good. Even when it came time to leave the city, he hesitated. The angel had to seize his hand and force him to leave. And even when he is out and he is safe, the last scene of Lot's life is truly pathetic. It's one of drunkenness and incest. It's been said, "They got Lot out of Sodom, but not Sodom out of Lot."

Yet, Peter calls him "righteous Lot". How is he righteous? Not morally, but forensically, meaning judicially. He was justified just as Abraham was, by faith. He came out of Ur when Abraham did. He believed what Abraham believed. Justification is all about *imputed* righteousness—not *infused* righteousness. It's not about being made good. That's sanctification, not justification. Justification is about being declared righteous. It's about the status of righteousness that we have before God. It is about being accepted with God. That's His verdict on us as believers. As Judge, He declares us innocent of the broken Law. And not just innocent, but righteous, as having kept the Law fully. And He makes this declaration on us because of what Christ did in our place. And it's received through faith alone.

Paul speaks of it in Romans, chapter 4, verse 5, when he says that "God justifies the ungodly." He doesn't justify those who are improving, or trying, or the morally pure— but those who believe. They have new status. It's what Paul describes in Philippians, chapter 3, in verse 9, about, "not having a righteousness of his own from the

Law, (which is impossible). The Law was not given to make us righteous, it was given to expose our lack of righteousness, our sin. But the righteousness that Paul has is the righteousness that comes from God through faith in Christ. Through faith we join ourselves to Christ, we join ourselves to His life, to His death, and to His ministry. And in so doing we receive from the Lord God, the gift of His righteousness. It's based on what Christ did, not on what we do.

Now that's what happened to Lot, and that's why he's described as righteous. He was forgiven. He had the imputed righteousness that comes through faith. And there is evidence of his saving faith. He overcame his hesitation, and he did flee the city without looking back, (as he had been instructed, "Not to look back."). And while he was in the city, Peter describes the circumstances of his life, how it troubled him by the sin that he saw. He "felt *his* righteous soul tormented day after day by *their* lawless deeds."

We can't always see the fruit that must be in the redeemed person's life. Sometimes it's there and we don't see it. Christians can be carnal. The Corinthians were that. Paul says that in 1 Corinthians 3, verse 1. He begins the book in chapter 1, verse 2, by addressing them as "saints". And then, in chapter 3 he calls them "carnal". They behaved, he said, as "men of flesh". Christians can, saints can be worldly; they can be fleshly; they can be fools. We're all in danger of becoming that, of being that; because the justified saint, as the reformers used to say, are "righteous sinners." Justified, declared righteous, but still we have that "law of sin" within us, as Paul puts it. We still struggle, the flesh and the spirit, and that will be the case to the day we die, until the day we go to be with the Lord. So saved people can fall into sin and worldliness.

Now that's not an option for us. That's not an alternate life to choose as a Christian. Living like Lot is not living the Christian life. And it brings discipline. It's not the Christian life to live like Lot. And why would we want to? He was miserable and he lost everything. But he is a proof of God's grace, which is unconditional, and God delivered him. That's the point that Peter is making here in verse 9. "The Lord knows how to rescue the godly from temptation." That's His great work. The Lord knows how to save

His people. After all, if He could save Lot, who wasn't all that sure he wanted to be saved, then He certainly can save you. And He will.

The rescue here is from the temptation, (or test), in verse 9. It's singular. And the great temptation here, in this context, is to fall into unbelief and judgment. The Lord won't let that happen. He delivered Noah and He delivered Lot from that. They lived among mockers and unbelievers, but the Lord delivered them from the flood and the fire. And He will deliver us, He will preserve us. So we should never despair. The Lord won't lose one of His people. He knows how to rescue us out of the great temptations, out of the great tests, so that He can certainly rescue us from the lesser ones as well.

Conversely, He knows how to judge the ungodly, to keep the unrighteous under punishment for the day of judgment. And He will. Those who have rejected Christ and died in their sins, are presently being punished, while at the same time they are being preserved. They are being kept for the great day of judgment in the future, the lake of fire.

Peter adds in verse 10 that this has particular reference to "those who indulge the flesh." And that brings things full circle, back to the false teachers. God will punish with special severity those guilty of immorality, and especially those false teachers who eat the sheep. The shepherds who don't shepherd them, but destroy them, who use their respected position to prey upon the naive and the unsuspecting, Peter said their judgment "is not idle, and their destruction is not asleep." (vs3). And he's given three examples from history to prove it. That's a warning for the false teachers. As Jesus said in His parable, the master will come when the wicked servant isn't expecting him: And he may meet his judge, either in death or at the Lord's return. But it will happen.

But this also is for us if we have ever been troubled, as Asaph was in Psalm 73, with the prosperity of the wicked and wondered why God allows it. Well, He won't allow it for long. God is able to end the reign of the wicked and will someday do it, finally and completely, because He is sovereign. He rules this universe, and He rules this world. He rules time and events.

That, too, is one of the lessons of this passage. And it is the reason for complete confidence in the Lord, to do what He has promised to do, judge the wicked. He's sovereign over all of life. And because He is, He can and will deliver us. He knows how. That's what Peter tells us.

Paul experienced that many times in His life; God's rescue. There are numerous examples that we can give. But the one that comes to my mind is in Acts 23, because it's an unusual moment of deliverance, one of amazing providence. He was delivered from assassination in Jerusalem when his nephew overheard the plot of some Jewish zealots, told the Roman commander, who quickly ordered horsemen to take Paul to safety in Caesarea.

Very interesting, Paul could do nothing for himself. He didn't even know about this scheme to take his life. He was under a Roman guard. He'd been arrested. But somehow his nephew, of all people, overheard this plot, this scheme. Was he walking under the window when he heard it? Somehow it became known to him, of all the people in Jerusalem. And he made it known to the Roman commander, and Paul was rescued.

Nothing is hidden from the Lord. He can deliver us from harm. He can deliver us from temptation. He can deliver us from sin, and a failure of faith. He can make us to stand in any situation. He is sovereign over all circumstances. So we are to trust Him. He's all wise and all powerful, and completely reliable. Proverbs 18:10, "The name of the LORD is a strong tower; The righteous runs into it and is safe." To not do that in this world that is condemned and doomed is insanity. Lot did, weak as his faith was. He listened to the angels, fled the city of destruction, and was delivered from it.

The basic lesson from Lot is, God delivers the righteous. And a person becomes righteous through faith, the faith of Abraham, the faith that he had in the simple gospel of salvation through the Redeemer. Noah preached righteousness to his generation. No one listened. No one believed and no one survived but Noah and seven souls, the eight that God put into the ark.

Judgment's coming. Peter assures us of that. The Lord told the story in His parable. It will come unexpectedly when the unbeliever isn't ready, isn't looking for it, isn't expecting it. That's the lesson of the Bible, and the lesson of history. And those who won't remember the past are doomed to repeat it.

If you're here or you're watching without Christ, don't fall victim to that, to ignoring the message of Peter and the Bible. Don't be like the men of Noah's day, and scoff. Judgment is coming. It is eternal. Don't ignore the warning. It can come at any moment. It can come in the next hour. It can come in the night; at the time you aren't expecting. You may be taken out of this world in a moment. As the psalmist said, (Ps95:7), "Today, if you hear His voice, Do not harden your hearts." Believe. Trust in Christ. He receives all who do at that moment. Be saved. Be counted by God as righteous and acceptable to Him. May God help you to do that. Let's bow together in prayer.

Father, thank You for Your goodness to us, and thank You for the revelation here that Peter gives us. It's disturbing. It should be. It's sobering. Help us to learn the lessons of it. And the lesson that should stand out for us as Your people, as believers in Jesus Christ is, "You rescue us." We have been delivered from the wrath to come by Your Son's death, Your grace, and Your mercy. You chose us, You purchased us, You called us out of this world. We give You praise and thanks for that.

Bless us as we now turn our attention to remembering Your Son and remembering Your grace and all that we have in Him. We thank you for this time together in Christ's name. Amen.

(End of Audio)