

A Study of The Epistle of 2nd Peter
Theme: “Grow in Grace and Knowledge”

Trinity Lutheran Church - Norman, OK.

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Lesson: 20 Chapter 3:8-13 Date: 12-12-21



BIBLE TEXT and STUDY NOTES

(8) But do not overlook this one fact, beloved, that with **the Lord** one day is as a thousand years, and a thousand years as one day.

(Ex 3:1-6, 13-15; Ps 39:5; 90:4; Heb 1:8-12; Rev 1:5-8)

(9) **The Lord** is not slow to fulfill **his promise** as some count slowness, but is **patient** toward you, **not wishing** that any should perish, but that all should reach repentance.

(Hab 2:3; Eccl 8:11; Is 30:18; Ezek 18:23-33; Lk 18:7; Rom 2:4; 1 Tim 2:4; Heb 10:37; Rev 2:21)

(10) But **the day of the Lord** will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.

(Is 2:11-20; 24:19; 34:4; Mic 1:4; Nah 1:5; Amos 5:18; Mt 13:36; 24:35,36,43; Lk 12:39; 21:33,34; 1 Thess 5:2,23; 2 Thess 1:7; Heb 1:10-12; 12:27; Rev 3:3; 6:14; 16:15; 20:11; 21:1)

(11) Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness,

(Mt 25:13; 1 Thess 5:6-11)

(12) waiting for and hastening **the coming of the day of God**, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn!

(Ps 50:3; Mt 6:10; Lk 12:36; Ac 3:19,20; 17:31; 1 Cor 1:7; Titus 2:13; 1 Th 1:10; Jude 21; Rev 16:14; 22:20)

(13) But according to **his promise** we are waiting for **new heavens and a new earth** in which **righteousness** dwells.

(Is 11:4,5; 45:8; 60:21; 65:17; 66:22; Dan 9:24; Rom 8:19-22; Rev 21:1,27)

LUTHER’S WORKS – VOLUME 30

“With these words St. Peter confronts those about whom he has just spoken and who say: “The apostles have stated repeatedly that **the Last Day** will come soon. Yet everything is as it was before, even though such a long time has now elapsed.” St. Peter took this verse from Ps. 90:4, where Moses says: “For a thousand years in Thy sight are but as yesterday when it is past.” This comes about in the following way: There are two ways of looking at things: **God’s way** and the way of the world.

Thus this life and the life to come are of two kinds. This life cannot be the same as the life to come, since no one can enter the life to come except through death, that is, through the cessation of this life. Now this life amounts to eating, drinking, sleeping, digesting, begetting children, etc. Here everything goes by number: hours, days, and years in succession. Now when you want to look at the life to come, you must erase the course of this life from your mind. You dare not think that you can measure it as this life is measured. There everything will be one day, one hour, one moment.

Now since before **God** there is no reckoning of time, **before Him** a thousand years must be as one day. Therefore Adam, the first man, is just as close to Him as the man who will be born last before **the Last Day**. For **God** does not see time longitudinally; He sees it transversely, as if you were looking transversely at a tall tree lying before you. Then you can see both ends at the same time. This you cannot do if you look at it longitudinally. With our reason we cannot look at time in any other way than longitudinally. Beginning with Adam, we must count one year after the other until **the Last Day**.

But in **God's sight** everything is in one heap. What is long for us is short for Him and vice versa. Here there is neither measure nor number. Thus man dies. His body is interred and decays. It lies in the ground and knows nothing. But when the first man arises on **the Last Day**, he will think that he has been lying there barely an hour. Then he will look about and discover that many people were born before him and came after him. About this he knew nothing. Now, therefore, St. Peter declares here that **the Lord** is not slow about His promise, as some scoffers think, but that He is long-suffering.

Therefore you should be prepared for **the Last Day**, for it will come soon enough for everyone after his death. Then he will say: "Behold, I died only a short time ago!" But **this Day** will come all too quickly for the world. When people say: "There is peace, and all is well," **the Day** will break and come upon them, as St. Paul says in 1 Thess. 5:3. And, like a mighty thunderstorm, **the Day** will burst forth with such a great crash that everything will have to be consumed in one moment.

Since you know that everything must pass away, both heaven and earth, consider how completely you must be prepared with a saintly and godly life and conduct to meet **this Day**. Thus St. Peter describes **this Day** as imminent, in order that they may be ready for it, hope for it with joy, and hasten to meet it as **the Day** which delivers us from sin, death, and hell.

Through the prophets **God** promised again and again that He would create new heavens and a new earth. Thus He says in Is. 65:17: "Behold, I create new heavens and a new earth," in which you shall be happy, rejoice, and leap. Likewise in Is. 30:26: "The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of seven days." And in Matt. 13:43 **Christ says**: "Then the righteous will shine like the sun in **the kingdom of their Father**." How this will take place we do not know, except that it is promised that there will be the kind of heaven and earth in which there will be no sin, but that only righteousness and **God's** children will dwell there, just as St. Paul also says in Rom. 8 that there will be nothing but love, nothing but joy and pleasure, and nothing but **the kingdom of God**.

Here one may be concerned about whether the blessed will live in heaven or on earth. Here the text gives the impression that they will dwell on earth, so that all heaven and earth will be a **new Paradise**, in which **God** resides. For **God** dwells not only in heaven but everywhere. Therefore the elect will be where He is.

Since you have escaped such misfortune and are coming to such great joys, he says, you should let this induce you willingly to despise everything on earth and gladly to suffer what you must. Therefore the elect will be **where He is**."

LIFE APPLICATION

“The Lord is **patient** toward you, **not wishing** that any should perish,
but that all should reach repentance.”

What does this truth tell you about the nature of God in his heart of hearts?