

All Lives Matter

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[0 : 00] Well if we could this evening with the Lord's help and the Lord's enabling, if we could turn back to that portion of scripture that we read in 2 Peter chapter 3, 2 Peter chapter 3 and we're going to look at verses 1 to 10 but if we just read again from verse 8.

2 Peter chapter 3 and we'll read again at verse 8. Where Peter writes, do not overlook this one fact, beloved, that with the Lord one day is a thousand years and a thousand years as one day.

The Lord is not slow to fulfil his promise as some count slowness but his patience towards you, not wishing that any should perish but that all should reach repentance.

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.

Last week we saw the long awaited and much debated restart of the football season in the English premiership. But you know what marked the restart of the football season wasn't just the fact that the matches had to be played behind closed doors and in the silence of a stadium, an empty stadium but there was also the sight of, you'll probably have seen it on the news, the sight of players and match officials bowing their knee for 10 seconds at the start of each game.

[1 : 37] And they bowed their knee in order to show their support and solidarity for the Black Lives Matter movement and they did what many have referred to as taking the knee.

They took the knee before the game started. And you know the influence that football has is such that when the foreign secretary Dominic Rabe, when he was asked if he would take the knee like many of the football players, Dominic Rabe said that he would only take the knee for two people, the Queen and his wife.

Of course the foreign secretary, he received a lot of criticism for his comments especially because football players and politicians and police officers and protesters, they have all continued to take the knee in support of the Black Lives Matter movement.

But you know seeing all these pictures of players, politicians, protesters and police officers, seeing them all take the knee, you know, remind me of what Peter is saying here, of what will happen at the second coming of Jesus Christ.

Because as our Bible assures and affirms to us, it says that we will all take the knee. We will all take the knee because whoever we are, whether we're a player, a politician, a police officer, a protester, whether we're the Prime Minister, a prince or a popper, whoever we are, the Bible says to us, we will all take the knee.

[3 : 14] Because at the name of Jesus we're told that every knee will bow in heaven and on earth and in hell and every tongue will confess that Jesus Christ is Lord to the glory of God the Father.

My friend, whoever we are, we will all take the knee. That's why the Gospel urges us as a church and as a community and even as a country. That's why the Gospel urges us to be ready by repentance.

The Gospel urges us to be ready by repentance. Because as Jesus said, be ready for at an hour when you think not, the Son of Man will come.

And this is what Peter draws our attention to in the last chapter of his last letter. Peter in these verses, verses 1 to 10, Peter issues three things.

He issues a careful reminder, a considered reservation and a call to repentance. Peter issues us three things, a careful reminder, a considered reservation and a call to repentance.

[4 : 28] So we'll look first of all that Peter issues a careful reminder, a careful reminder. We see that in verses 1 to 3. Peter writes, this is now the second letter that I'm writing to you, beloved.

In both of them I am stirring up your sincere mind by way of reminder that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles.

Remembering this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. And so as Peter begins the last chapter of his last letter, he issues another careful reminder to the church.

Because Peter, he also, he gave a careful reminder to the church back in chapter one. You remember that he urged the church to have a growing concern.

Because Peter himself had a growing concern that every Christian would be a growing Christian. And as we saw there in chapter one, Peter gave a careful reminder to the church that every Christian must be a Christian with quantity and a Christian with quality.

[5 : 39] Peter gave a careful reminder to the church that every Christian must make every effort to supplement their faith by seeking and striving to possess and practice all these Christian qualities in their life.

So in chapter one, Peter gave a careful reminder to the church and he sent to the church, as long as I am in this body, I will stir you up by way of a reminder.

And Peter issued a careful reminder because he knew that he wouldn't be able to be with them much longer. He said, I know that I'm putting off my body.

The putting off of my body will be soon, as our Lord Jesus Christ made clear to me. And so Peter issued a careful reminder in chapter one, because Peter had a growing concern that every Christian would be a growing Christian.

But now here in chapter three, Peter again issues a careful reminder. But this time it's because he has a growing concern about a growing corruption in the church.

[6 : 46] And we touched on this last week when we considered chapter two, and we saw there in chapter two the contamination, condemnation and conclusion of corrupt clergy.

Because as Peter said, he said the corrupt clergy, they are enemies of the cross and their end is destruction and they're ultimately leading people to hell with them.

Whereas Peter says in chapter three, just because the problem had been exposed in chapter two, that didn't mean the problem has been eradicated. Which is why here in chapter three, in the last chapter of his last letter, Peter again issues a careful reminder that he had a growing concern about a growing corruption in the church.

And you know, you can see from Peter's language that he has a real concern and care and compassion for the church of Jesus Christ, because he repeatedly regards them as the beloved. He calls them the beloved. He says in verse one, this is now the second letter that I am writing to you, beloved. In both of them, I am stirring up your sincere mind by way of reminder.

[8 : 00] Peter calls the church the beloved. In fact, that's how Peter described the church in his first letter. He called them the beloved. And that's how Peter described the church back in chapter one, where he gave them that initial reminder.

He called them the beloved. But now here in the last chapter of his last letter, Peter calls the church, he calls them the beloved not once, not twice, but five times.

Five times Peter calls the church the beloved, which only emphasizes to us that Peter was certainly aware that these words that he's writing here, they were going to be the last words that he would write to the church of Jesus Christ before he would be martyred for his faith.

And what Peter wanted more than anything else was to give a careful reminder to the beloved that Jesus is coming again.

And as we said before, that's what Second Peter is all about. Peter is urging the church. He's urging these suffering and scattered saints.

[9 : 10] He's urging the beloved and he's urging them to keep praying and to keep persevering and to keep proclaiming the gospel of Jesus Christ.

That's what Peter is saying in these opening verses. He says, this is now the second letter I'm writing to you, beloved, in both of them, I am stirring up your sincere mind by way of reminder that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles.

Knowing this first of all, at scoffers will come in the last days with scoffing, following their own sinful desires. They will say, where is the promise of his coming?

Forever since the fathers fell asleep, all things are continuing as they were from the beginning of creation. My friend, Peter had such a concern, such a care, such a compassion for the church of Jesus Christ that he gave to them and to us this careful reminder that what has been prophesied about the second coming of Jesus Christ will come through.

It will come through. And what Peter is saying to us is, remember what the prophets said. Remember what the apostles said.

[10:30] Remember what Jesus said. Remember what they said about the second coming and the day of the Lord. Because there will be many corrupt clergy who will come through the day of the coming who will contaminate the church with false teaching.

And they will question you just like Peter says they are. They will question you by saying, where is the promise of his coming? Where is Jesus? It's been years since his resurrection and ascension. It's been years since Jesus has gone to the right hand of the Father and he hasn't come back yet. If he promised to come back, then where is he? Where is the promise of his coming?

And Peter says the corrupt clergy will try to cunningly and convincingly claim that there's not going to be a second coming. There's not going to be a day of the Lord. There's not going to be a day of judgment.

There's not going to be a day of wrath. And they'll say to you that Jesus, he's not this exalted King. He's not coming back to judge the world. Therefore you can love God and live as you please.

[11:37] But remember says Peter. Remember that I gave you this careful reminder that what has been prophesied by the prophets and the apostles and by Jesus, what has been prophesied about the second coming will come through.

And you know, my friend, it's good for us to receive a careful reminder about the second coming of Christ.

It's good for us to be reminded that what has been prophesied by the prophets and the apostles and by Jesus about the day of the Lord will come through.

Because you know, far too often, far too often we live life as if Jesus is not coming back. Far too often we get distracted and caught up in the ways of the world.

Far too often we forget that the day of the Lord is near and fast approaching. Far too often, you know, it's not false teachers that are corrupting our mind and leading us astray.

[12:45] But it's just our own sinful hearts and our selfish desires. Far too often we forget that Jesus is coming back.

And that's why Peter is issuing to us a careful reminder that we live our lives in light of the second coming, or to live our lives in light of the second coming.

And you know, when I was first converted, that was the advice an older Christian gave to me, that I should seek and strive to live out my life as a Christian as if Jesus could come at any moment.

And I was told, live your life in light of the second coming. Live your life in light of the second coming. Live out your life as a Christian in such a way that if Jesus were to return suddenly, he wouldn't find you slacking or sleeping or in a situation or doing something that he would ask you, what are you doing?

Live my friend, we're to live out our Christian life in such a way that if Jesus were to return suddenly that he wouldn't find us slacking or sleeping or in a situation or doing something, what he would ask us, what are you doing?

[14:09] My friend, sometimes we need a careful reminder so that we seek and strive to ensure that our Christian character, conduct and conversation is being lived out in light of the second coming.

We need to live our lives in light of the second coming. And so in the last chapter of his last letter, Peter issues a careful reminder, a careful reminder.

But then secondly, he issues a considered reservation, a considered reservation. We'll look at verse four.

Peter says, they will say, where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation.

For they deliberately overlook this fact that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, and that by means of these the world that then existed was deluged with water and perished.

[15 : 17] But by the same word, the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.

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.

The late professor, John L. McKay, who was the professor of Old Testament and Hebrew in the Free Church College for many years, he stated that the day of the Lord is the time at which the Lord will decisively intervene in the affairs of this world in order to achieve his purposes and vindicate his name.

The day of the Lord is the time at which the Lord decisively intervenes in the affairs of this world in order to achieve his purposes and vindicate his name.

But first of all, before Peter comes to the day of the Lord, he says that there have been three occasions in the history of this world in which the Lord has already intervened in the affairs of this world.

[16 : 35] And Peter says the first time the Lord intervened in this world was at the creation. That's when the Lord spoke into the darkness of this world.

And by the word of his power, the Lord brought forth form out of the formlessness and he brought fullness into the emptiness of this world. Because the Lord said, let there be light and there was light.

And the Lord said, let there be land and hills and mountains and rivers and seas and oceans. And the Lord said, let them be filled with trees and plants and animals and mammals and birds and insects.

And we're told that the Lord saw there was all very good. Peter says that the first time the Lord intervened in the history of this world was at the creation.

Then the second time that the Lord intervened was at the flood. And it's interesting that Peter repeatedly mentions Noah and the flood in his letters.

[17 : 32] He mentions Noah and the flood in both letters. Peter mentioned Noah and the flood in his first letter. And Peter mentioned Noah and the flood back in chapter two.

We saw that last week where Peter highlighted that Noah was a preacher of righteousness who faithfully and fervently preached about sin, righteousness and the judgment to come.

And he preached about it for 120 years. And now here in the last chapter of his last letter, Peter once again draws attention to Noah and the flood.

And he says that through the flood, the Lord intervened in the affairs of this world in order to achieve his purposes and vindicate his name.

The Lord revealed his wrath and brought justice and judgment against the sin of mankind through the devastating destruction of the flood.

[18 : 28] And so the first time the Lord intervened in the history of this world was at the creation. The second time was at the flood. And the third time was the incarnation.

Because it was at the incarnation that the Lord humbled himself and he took to himself our nature where he became bone of our bone and flesh of our flesh.

And he did so in order to live the life we should have lived and to die the death we deserved to die. And you know, is that not the glory of the gospel?

That through the incarnation, the Lord intervened in the history of this world. Through the incarnation, the Lord was wounded for our transgressions and bruised for our iniquities.

Through the incarnation, the Lord intervened in order to act as the sacrificial saviour and substitute for our sin.

[19 : 27] The Lord intervened through the incarnation. And so what Peter's saying to the church, what Peter's saying to us is that if the Lord has already intervened at different points throughout the history of this world, if the Lord has already intervened at the creation and then at the flood and then again at the incarnation, then he says the day of the Lord is the time at which the Lord will decisively intervene in the affairs of this world in order to achieve his purposes and vindicate his name.

And as Peter said, the prophets and apostles, they have all spoken about this day, the day of the Lord. The day on which the Lord will definitively and decisively intervene in the affairs of this world. The day on which the Lord will reveal his wrath and bring justice and judgment against sin. It's the day of the Lord. And you know, the prophet Isaiah, he prophesied that the Lord has appointed this

day, this day on which the arrogance of man will be brought low and the pride of men will be humbled.

Isaiah said, well, well for the day of the Lord is near. The destruction from the Almighty will come. The prophet Ezekiel said, the day is near.

The day of the Lord is near, it will be a day of clouds, a time of doom for the nations. The prophet Joel, he said, the day of the Lord is near.

[21 : 06] And as destruction from the Almighty it comes below a trumpet, sound an alarm on my holy mountain, let all the inhabitants of the land tremble for the day of the Lord is coming.

It is near for the day of the Lord is great and very awesome. And who can endure it? Joel says, the sun shall return to darkness and the moon to blood before the great and awesome day of the Lord comes.

Multitudes he says, multitudes are in the valley of decision for the day of the Lord is near in the valley of decision. The prophet Obadiah, another prophet, he said, the day of the Lord is near upon them nations.

As you have done, it shall be done to you. Your deeds shall return on your own head. Judgment has come, he's saying. The prophet Zephaniah, another prophet, he said, be silent before the Lord God for the day of the Lord is near.

The prophet Amos, he also said, woe to you who desire the day of the Lord. Why would you have the day of the Lord?

[22 : 09] It is darkness and not light. But you know, it's not only the prophets who spoke about the day of the Lord. Peter reminds us that the apostles have also spoke about the day of the Lord.

Peter himself, he stood up on the day of Pentecost and he quoted from the prophet Joel. And he said that the sun shall be turned to darkness, the moon shall be turned to blood before the great and awesome day of the Lord comes.

When Paul wrote to the church in Thessalonica, they were a church that wondered if the day of the Lord would ever come. But Paul affirmed the teaching of Jesus that the day of the Lord will come like a thief in the night.

And that's just what Peter says in verse 10, the day of the Lord will come like a thief in the night. But more than that, the New Testament in different places, the New Testament describes the day of the Lord as a day of wrath, a day of visitation.

It's been described as the great day of God Almighty. My friend, the day of the Lord is the day of judgment, the day on which everyone will stand before the judgment seat of Christ and give an account.

[23 : 23] It's a day on which everyone will take the knee before Jesus Christ. It's a day on which every knee will bow and every tongue will confess that Jesus Christ is Lord.

It's a day on which everyone will have to stand before the judgment seat of Christ and give an account of their life in this world to King Jesus.

My friend, the day of the Lord is the day on which you will be asked, what did you do with Jesus?

The day of the Lord is the day on which you will be asked, what did you do with Jesus?

And you know, my friend, Peter had such a concern, care and compassion for the church that he says to us that the day of the Lord is a considered reservation.

The day of the Lord is a considered reservation, meaning that the day of the Lord is an appointed time. It's an appointed time which we will keep.

[24 : 28] It's an appointed time which we will not miss. It's an appointed time that we will not be late for. We might be late for other things, but we will not be late for this appointed time because it's an appointed time that God the Father has set.

It's an appointed time at which the Lord will decisively and definitively intervene in the affairs of this world. It's an appointed time at which the Lord will reveal His wrath and bring justice and judgment against sin.

And as the prophets and the apostles repeatedly reaffirmed, the day of the Lord is near. The day of the Lord is near.

But you know as the corrupt clergy claimed and as many others since have claimed, they've all said that the prophets and the apostles, they've been saying that the day of the Lord is near.

They've been saying it for centuries. They've said that the day of the Lord is near for hundreds of years. In fact, they would say that the prophets said that the day of the Lord is near 3,000 years

ago.

[25 : 42] The apostles said that the day of the Lord is near 2,000 years ago. And so these corrupt clergy, these false teachers, they would say, how can the day of the Lord possibly be near when nothing has happened for thousands of years?

How is the day of the Lord near? And you know Peter, he responds to any claim which seeks to unsteady or undermine the teaching that the day of the Lord is near.

And he responds by saying in worship, remember, remember this one fact. 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. And what Peter is saying is that it doesn't matter if it's been 1,000, 2,000 or 3,000 or even maybe it might be 4,000 years since the prophets and apostles proclaimed the day of the Lord is near. Peter says the Lord is in govern by time. He's not working according to our schedule. He's not working according to our calendar.

[26 : 56] He's not fitting in with our appointments. No, he has a considered reservation. He has an appointed time at which he will decisively and definitively intervene in the affairs of this world and bring it all to an end.

And when that will be, no one knows. No one knows. As Jesus said, no one knows the day nor the hour, not even the angels of heaven nor the sun, but the father only.

No one knows the day nor the hour, but our responsibility is not to work out when he's coming. Our responsibility, my friend, is to make sure that we're ready when he comes.

Our responsibility is not to work out when he's coming. Our responsibility is to make sure that we're ready when he comes.

That's why Peter issues, finally, a call to repentance. A call to repentance. Because you know, in the last chapter of his last letter, Peter draws attention to three things.

[28 : 04] He gives to us a careful reminder, a considered reservation, and a call to repentance. A call to repentance.

He says in verse nine, the Lord is not slow to fulfill his promise as some count slowness, but as patient to warn you, not wishing that any should perish, but that all should reach repentance. 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 in it will be exposed.

God willing, and if the Lord doesn't come before then, we will consider more of the consummation and the conclusion of the world next Lord's day as we come to the end of this letter.

But in these verses, in verses nine and ten, Peter addresses those who are in the church. He addresses those who attend church, those who know about church, those who are in the regular in church, but are not yet committed to Jesus Christ.

[29 : 16] Peter addresses you, my unconverted friend. Peter addresses you, and he issues you here in some of his last words.

He issues you a call to repentance. The last thing Peter wants to issue to you is a call to repentance, and Peter, he pleads with you.

His dying words are that he's pleading with you to turn away from your sin and turn to the Savior Jesus Christ.

And you know, Peter's urgency and reasoning for you to seek the Lord tonight is because the Lord will fulfill his promise.

That's what Peter is saying. Peter is saying it may be 2,000 years since the Christ ascended to heaven, and it may seem that the Lord is slow when it comes to his second coming.

[30 : 13] But you know, my unconverted friend, the reason for this, the reason the Lord seems to be slow is because the Lord is being patient with you.

The Lord is being patient, and the Lord doesn't want you to perish in your sin because the Lord wants you to come to repentance.

He's not willing that any should perish, but that all should come to repentance. You know, my unconverted friend, the Lord is being patient with you tonight.

He has been patient with you for many years, and you know that to be true. But the Lord has been patient with you up until now, and he's patient with you tonight because he wants you to turn from your sin and turn to the Savior.

But the thing is, and this is what Peter is getting at, Peter is saying, the Lord may be long suffering. The Lord may be patient. The Lord may be long suffering, but he's not all suffering.

[31 : 20] The Lord may be long suffering, but he's not all suffering because you know, my unconverted friend, the day of the Lord will come.

And it will come whether you are ready or not. And it will come like a thief in the night, and it will come at an hour you do not expect.

That's why Peter is saying to us tonight, be ready, be watching, be waiting, make sure you are in Christ. But you know, how am I to be ready?

You might be asking that, how am I to be ready tonight? How am I to make sure that I'm ready and watching and waiting? My friend, repent and believe in the gospel.

Turn from your sin and turn to Jesus Christ in repentance. Turn seeking the Lord with all your heart, asking Him to save you and forgive you and cleanse you and wash you and make you His.

[32 : 23] repent and believe in the gospel because you can only be made ready through repentance. You can only be made ready through repentance.

And the thing is, we need to be ready. We need to be ready because as we said earlier, whoever we are, we will all take the knee.

You look at those football players and those politicians and police officers and protesters all taking the knee. My friend, we will all take the knee before King Jesus.

It doesn't matter who we are, whether a prince or a popper, we will all take the knee because the day of the Lord will be a day of wrath, a day of visitation, a day of judgment, where every knee will bow and every tongue will confess.

My friend, we will all take the knee before King Jesus at the judgment seat of Christ and give an account. We will all take the knee where we will all bow.

[33 : 23] Every knee will bow in heaven and on earth and in hell and every tongue will confess that He is Lord to the glory of God the Father. My friend, whoever we are, we will all take the knee.

That's why the gospel urges us as a church and as a community and as a country, the gospel urges us to be ready. To be ready through repentance, by turning from our sin and turning to the Savior. We need to be ready because as Jesus said, be ready, be ready for at an hour when you think not, the Son of Man will come.

Be ready, my friend, be ready. You know there's an old hymn that I heard years ago which emphasizes this call to repentance and with this I'll close because it's a hymn which retells the story of a conversation between a minister and an elderly woman who is on her deathbed and she's dying without Christ.

It's a very solemn hymn and I'll just read you the lyrics. It was in a country cottage and the sun was sinking low as I stood beside the pillow of one who soon must go and as the sunbeams lingered around the dying bed she turned her eyes upon me and this is what she said, he's coming soon to call me, he's coming by and by but oh I am not ready, his coming droth nigh.

[35 : 06] And I spoke to her of Jesus and of his power to save and as I said there was still mercy although she neared the grave but she did not seem to hear me for her thoughts were all astray and as I strained to listen I could only hear her say, he is coming soon to call me, he is coming by and by but oh I am not ready for his coming droth nigh.

Where she told me all her story, how in strength and health I knew she had lived for pleasure only and her words were words of truth but now beside the river in fear of doubt she stood too weak to trust in Jesus and once again she said, he is coming soon to call me, he's coming by and by but oh I am not ready, his coming droth nigh.

It's a day or two she lingered and then the summons came, her spirit fled and parted, never to return again. But you know then there's the closing verse of the hymn and it's addressed to you my unconverted friend, it's addressed to you as the hymn writer pleads, he says, oh sinner heed the warning and seek the narrow way, eternity is coming and you must pass that way, he's coming soon to call you, he's coming by and by, can you say today you're ready for his coming droth nigh, can you say today you're ready for his coming droth nigh.

And that's a question I want to leave you with this evening. My unconverted friend, can you say today you're ready for his coming droth nigh.

Well may the Lord bless these thoughts to us and let us pray. O Lord our gracious God, we give thanks to thee for the warnings of scripture where scripture warns us so solemnly that King Jesus

will come and he will come in the glory of his Father with his holy angels, he will come in all power and all splendour and all authority that has been given to him in heaven and on earth and he will call all to stand before the judgment seat and give an account.

[37 : 42] And Lord we pray that we would be ready for that day, that we would be ready for the day if he comes even tonight, that we might be ready for the day when he calls us out of the scene of time into eternity.

Or we do not know at what day or hour our Lord will come but Lord help us to be ready because Lord the hymn is reminding us there that his coming droth nigh.

Or can we say today we're ready for his coming droth nigh. Lord bless us we pray, bless thy truth to us we ask and help us to seek thee while they were to be found and call upon thee while they were near.

Or do us good than we pray, take away our iniquity and lead us into this week that whatever is before us help us to know Lord the word one who goes before us behind us and beside us keeping us on the way ever looking to Jesus the author and the finisher of our faith.

Cleanse us and we ask for we ask it in Jesus name and for his sake. Amen. Well we're going to bring our service to a conclusion by singing the words of Psalm 95.

[39 : 02] Psalm 95 in the Scottish Salter and we're singing from the beginning down to the verse Mark 5. And Psalm 95 it's a Psalm which invites us to come or to come before the Lord with singing and praising the Lord but we're also to come on our knees or to come and take the knee before King Jesus and acknowledge that he is Lord and that's what we all need to do.

We all need to come and take the knee before the Lord. Psalm 95 begins, O come let us sing to the Lord, come let us everyone, a joyful noise make to the rock of our salvation and then down to verse 6, O come and let us worship him, let us bow down with all and on our knees before the Lord, our maker, let us fall.

O come let us sing to the Lord, come let us everyone, a joyful noise make to the rock of our salvation, let us be home with presence come, with great and thankful voice, let us in sound to live with grace and with a joyful noise.

O come let us sing to the Lord, come let us everyone, a joyful noise make to the rock of our salvation, let us sing to the Lord, come let us everyone, a joyful noise make to the rock of our salvation, let us sing to the Lord, come let us everyone, a joyful noise make to the rock of our salvation, let us all sing to the Lord, come let us all, our knees before the Lord, our maker, let us fall.