

The Suddenness of the Last Day

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 25 October 2026

Preacher: William Philip

[0:00] Which of course is what we're going to do now. So please do pick up your Bibles. Turn to the New Testament to 2 Peter. Especially on verse 10 this evening. But let's read from verses 1 to 13. 2 Peter 3 beginning at verse 1.

Hear the word of the Lord. 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 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, that scoffers will come in the last days with scoffing, following their own sinful desires.

And 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.

[1:46] And that by means of these, the world that then existed was deluged with water, and perished. 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 Lord is not slow to fulfill His promise, as some count slowness, but is patient 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. Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God?

[3:16] Because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn. But according to His promise, we are waiting for new heavens and a new earth in which righteousness dwells.

Amen. And may God bless to us His words. Amen. Well, do turn with me, if you would, to 2 Peter chapter 3 once again.

And we've been for some weeks in this second letter of Peter. We've got another couple of weeks, I think. We'll move to Sunday morning, next Sunday morning, and the one after to finish off this chapter.

But it's a letter that, as the very first verse of the letter makes very clear, is written to ordinary Christians. Not to church leaders, but to the whole church.

To people living in very difficult days. Not just because there's a hostile world outside, there is. But also because they live with the threat of destabilizing influences within the churches.

[4:27] Obviously, there were influential figures, there were leaders, there were preachers, there were, I suppose you would say, the podcasters, the influencers of their day.

Who were not, in fact, true to the Lord Jesus. But actually were secretly bringing in destructive heresies under the guise of their so-called knowledge, their theological insights.

And these heresies, and Peter calls them that very plainly in chapter 2, verse 1, destructive heresies, they were having a serious effect. Look at the end of chapter 3 here, towards the end, verse 16.

It tells you what they were doing. They're twisting the scriptures. And the result is what he speaks about there in verse 17. People were being led away into lawless error.

Losing their stability. Notice what the language is that he uses. Very plain, very stark, isn't it? He doesn't talk about new and different perspectives on the Bible.

[5:31] He talks about lawless error. He's very blunt. And these influencers, he tells us very plainly, back in chapter 3, verse 3, they are motivated by what?

By their own sinful desires. That's what really is shaping their teaching and their beliefs. They're motivated more by their glands than by their godliness.

And these are the people that Peter calls the scoffers. The scoffers who, he says, will invariably infiltrate the church in the last days. And that's why we're all to be alert for them.

And characteristically, we recognize them because they always have a two-fold emphasis. We saw this last time. Look at verse 4. They play down. They deny the authority of God's word.

Where is this promise of his coming? God's word can't be trusted. The Bible must be set aside. We can't make it our soul rule, our soul guide for life.

[6:33] I mean, it was written long ago, wasn't it? By people who don't know any of the things that we know today. So they play down the authority of God's word. And we still see that today, of course.

But also, if you look at verses 5 and 6, they deliberately play down and deny the reality of something else. Of God's wrath, God's judgment. They deliberately overlook the fact, says Peter, that God is a God who judges sin.

That he has judged the world in the past, many times. And that he will undoubtedly judge the world in absolute finality one day. Look at verse 7.

And by the same word, the heavens and the earth that now exist are stored up for fire. Being kept until the day of judgment and the destruction of the ungodly.

But the scoffer, you see, thrusts all of that aside. And instead of that, tells people exactly what they want to hear. That there's no such day of judgment coming. That the world will just go on merrily as it always has.

[7:39] Moving forward. Evolving from one thing to the next. And we can always live as we please. There's no God who's going to judge. And so we can define our own morality. We can live as we want to live.

And we're the only judges of our lives. We're the only judges of what's right for us. And the way that we are going to live. Imagine a teacher running a class like that.

It's all right, boys and girls. You be the judges of what you want to know. There's no exam coming.

There's no test at the end of the term. There's no need to graduate to the next year. You just decide. Well, I suppose perhaps that is what's happening a bit too much in our schools these days.

But of course, these false teachers then are going to be very popular, aren't they, with the world outside? Because they only have a message of affirmation. Live as you see fit.

And we in the church will affirm whatever you want to do. However you want to be. We accept you just as you are. And that's very familiar, isn't it?

[8:44] That's exactly what we see going on all around us today. Church of England in the midst of celebrating all the things the Church of Scotland celebrates as well. Affirming the kind of lifestyle that people want to lead.

And particularly in regards to matters of sexuality and so on. Being proud of it. Flaunting it. Flying in the face of absolutely everything that the Bible teaches. About the sanctity of marriage relationships.

About the expression of sexual relationship. Within the lifelong relationship of marriage and nowhere else. That's just one expression of the sort of thing that Peter is talking about right here in our chapter.

Leaders in the Christian church. Following their own sinful desires. Not resisting them. Ignorantly twisting scriptures.

But he says to their own destruction. And the result of it. Verse 17. Leading others into instability. Carrying them away. Into terrible error. Deliberately suppressing the truth of God.

[9:50] About the coming day of judgment. And that is what lies at so much of the heart of this. So what is the Apostle Peter's message then? For the men and women in the pew.

In the church today. For all of us living in these last days. With all of these influences that he says will inevitably come. Well it's there in verse 8. Don't overlook the facts. Don't suppress the truth. Don't be carried away. By ignorance and error. Don't you be destabilized in your faith. That will lead only to your own destruction. But rather. Remember. Remember the truth. Verse 2. Remember the word of the Lord Jesus Christ himself.

His commands. Through your apostles. And if you do that. You will see just how foolish. Such scoffing really is. Now we saw last time.

[10:46] How verses 8 and 9. Answer the question. That's given in verse 4. About the apparent slowness of Christ's promised coming. And Peter's answer is. It's not that God is powerless. It's not that God cannot judge. But it's that God is patient. His power is being manifested now. In a great day of salvation. Because God desires not that people should perish. But he wants to save them. He wants to bring them to repentance. Verse 9. He's not slow. He's patient towards you. Wishing that none should perish. So don't underestimate the extraordinary love.

The mercy of God. He offers salvation through repentance. That is what God wants. That's why he's so patient. But at the same time. You must never either underestimate the judgment of God. Because one day. Because one day. Despite this extraordinarily merciful patience. One day.

[11:48] His just and righteous judgment on sin and evil will be revealed. And when that day comes. There will be no escape. None at all. Verse 10.

The day of the Lord will come. My friends. If that is true. And I have to tell you. That there is no more certain truth. That the Bible teaches from beginning to end. If that is true. Then at one stroke. That fact. Demolishes all the pretense. All the self-delusion. Of every scoffer. Of every skeptic. Of every revisionist. Theologian. And churchman. Who wants to promote a gospel of love without judgment. And of mercy without righteousness. And this takes us to the very very heart. Of what actually is the Christian gospel.

Because what Peter says here. Is straight from the mouth of our Lord Jesus Christ. So if this is wrong. Then everything. But everything about the Christian faith. Is wrong and false. But if this is true.

[12:51] Then it is perhaps the most important warning. That we will ever receive. From the mouth of God himself. So we better take it seriously. Hadn't we? Look at verse 10. The day of the Lord will come.

And it will be a day. He tells us. Marked above all. By the blazing fire. Of judgment. Now I want to look at this verse. Verse 10.

And what it tells us. Around two questions. First. What will the day of the Lord mean. Then. When it comes. What will it mean then? And the answer that Peter gives is. It will mean ultimate. Revelation. It's a day when all. Will be revealed. He says. Look at the second half of verse 10. The heavens will pass away with a roar. The heavenly bodies will be burned up and dissolved. And the earth. And the works that are done on it. Will be. Exposed. The overwhelming image is that of fire.

[13:53] Verse 6. Remember. Says that the heavens. And the earth. Are stored up for fire. And here's now a picture of that roaring fire. Dissolving everything. The whole earth.

And everything in it. Think of those pictures that we sometimes see. Of these. Terrible bushfires. And sometimes people are looking at them. Aren't they? From a distance. From their houses. And. They're quite a long way away. And suddenly. Just like that. There's a change in the wind. And the fire comes roaring. And people are. Engulfed in it.

And their whole properties. Everything. Lose everything. And it's a terrifying picture. That is the picture that. Peter. Is giving us here. It's meant to be terrifying. But his imagery is lifted from the prophets.

Who use that kind of language all the time. When they describe what they call the day of the Lord. The great finale of the universe. It's pictorial language. Of course. It's apocalyptic. Has to be.

[14:50] Because. Just like the story of the creation of the world. So the. The recreation of the new heavens and earth. It's something that's beyond our. Our comprehension. It requires imagery.

To. To. To. To convey something of the reality of that. But that does not for one moment. Mean that it's not real. It's very real. And Peter is describing something here.

Well he's describing the end of the whole world. As we know it. No amount of. Cutting carbon dioxide. And putting up wind farms. Or whatever the latest.

Money making scam is. Will do anything to stop this. Let me be absolutely clear. Clear about that. This is the destruction. Of the whole cosmos. And the recreation.

Of a whole new word. World order. Look at verse 13. A new heavens. And a new earth. Not just the earth. But the heavens. In other words.

[15:47] He's talking about the spiritual realm. He's not talking about the sun and the moon. He's talking about the spiritual realm. The heavenly realms. It's hard to translate that word. Heavenly bodies. In verse 2.

But I think he very probably means. The fallen angelic beings. Paul uses the same terms. In Colossians chapter 2. To refer to the spiritual beings. Evil beings. Peter's been talking about those in chapter 2.

Talking about their destruction. Jesus teaches. Doesn't he. About the lake of fire. That is reserved for the devil. And his angels. These spiritual bodies. But don't get hung up on the details.

Of the exact mechanism. Of the destruction. And the rebirth of the cosmos. Don't get hung up on the details. So that we miss Peter's great big point. What he's saying is. All of this is going to happen.

In order. That God may expose. The whole world. Of human existence. To an absolute. And final judgment. The earth.

[16:45] And its works. Will be exposed. Verse 10. The footnote says. Found. Laid bare. Is the NIV translation. Laid open.

To total. And complete. Scrutiny. Under God's just judgment. That's Peter's point. And if God. Can literally lay bare.

And expose. The whole creation. Will he not lay bare. The truth. About every single human being. Who's ever lived. And the works that they have done.

Of course he will. That's what he's saying. He will be literally. Moving heaven and earth. To expose the truth. About human beings. All he says.

Will be exposed. That is a fact. This will be the very opposite. Of a government inquiry.

[17:41] Which is designed. To hush things up. And keep them hidden forever. Remember those series. In yes minister. And yes prime minister. What are we going to do about this. Sir Humphrey. Oh well. We'll set up an inquiry. Prime minister. That guarantees.

We'll bury it forever. But this is not that. This is the opposite of that. The absolute antithesis of that. Everything will be exposed. By fire. Think of that.

The terrible thing isn't it. To be exposed. Imagine if we were sitting here. And up on these screens just now. Came a video. Of every one of your thoughts.

And your deeds. For just this last week. That's a terrible thought. Isn't it? Certainly is for me. Just the last week. Everything.

Will be exposed. By fire. And fire. All through the scripture. Is. The symbol of God's judgment. And nobody ever talked more about that.

[18:40] Than about Jesus himself. In fact. If you read through the gospels. If you listen to what the Lord Jesus. Really did say. And really did teach. You will find that no one else. In the whole Bible. Old Testament. Or New Testament.

Talks more often. Or more solemnly. About judgment. And about hell. Than the Lord Jesus. People sometimes say things. Oh. Jesus talked all the time.

About unconditional love. About not judging people. Jesus is all about love. And acceptance. Of everyone. Jesus never rejected anyone. Anyone. Well friends.

That is just not so. When you actually open the gospels. When you actually read what's there. Not what you might think is there. Or what you would prefer to be there. You'll find that Jesus.

Who in almost every section. Of his teaching. He speaks with great earnestness. About judgment to come. And urges his hearers to repent. So that they will be prepared. For that judgment.

[19:37] Just take Matthew's gospel. For one example. Because. Well we've been looking at that. Haven't we? In the mornings. In the Lord's prayer. But it contains Jesus teaching. At greater length. Than in any of the other gospels. And it's in a very organized way. But right from the very start. Of Matthew's gospel. John the Baptist states very clearly. Doesn't he? What Jesus came to do. In Matthew chapter 3. I baptize you with water for repentance. But he. Jesus. Will baptize you with fire. His winnowing fork is in his hand. And he'll gather his wheat into the barn. But the chaff he will burn. With unquenchable fire. We might say. Oh that's just John the Baptist. He was very fiery. Jesus was different. Was he?

Very next chapter. Jesus summarizes his gospel message. Like this. From the very start. Jesus began to preach. Saying. Repent. Why? Because the kingdom of heaven is at hand. In other words. [20:31] The day of the Lord is at hand. The day of judgment is coming. That the prophets long promised. But what about the Sermon on the Mount? Isn't that all about love?

Well yes it is. Of course. It's about showing your true love to God. By loving his true righteousness. Loving even enemies. Yes. Loving mercy. But not loving sin. Not listening to those who tell you to sin.

But we're false prophets. Says Jesus in the Sermon on the Mount. They'll come to you in sheep's clothing. But inwardly. They're venomous wolves. And you'll know them by their fruits. And so will I. Says Jesus. And every tree that does not bear good fruit. Will be cut down and thrown into the fire. And the very climax of his sermon.

Ends as you know. With those stories about building the house. On the rock and on the sand. And judgment. And what it will mean. Separation. Depart from me you workers of iniquity.

[21:30] I never knew you. And he talks about the total collapse. On that day of judgment. Of those who haven't built their life. On the rock. Of hearing and obeying God's words.

And they'll be found as fools. Says Jesus. Who built their whole life. Their whole future. On the sands of falsity and sin. And then it's Jesus.

In Matthew chapter 8. Who declares that many of the very. Presumptuously religious. Will in fact. Find. That their refusal to bow the knee to Jesus. Will leave them excluded from his kingdom. And thrown into the outer darkness. Jesus says. And in that place. There will be weeping and gnashing of teeth. That's pretty awful isn't it. And then in Matthew chapter 10.

It's Jesus. Who clearly says. That for those who don't listen to the words. Of his apostles. Notice. It'll be less bearable for them. On the day of judgment. Than it was for Sodom and Gomorrah.

[22:30] The archetypal cities of wickedness. He says exactly the same again. In Matthew chapter 11. Of the unrepentant towns and cities. The societies.

That had known the great privilege of God's presence. The great privilege of God's word. But actually had rejected his authority. And they says Jesus. Will be brought down to Hades. It's Jesus. In Matthew chapter 12. Who says that. Whoever speaks against the authority. Of Christ's Holy Spirit. The Spirit who breathes out. All scripture. But they will never be forgiven.

Not in this world. Or in the world to come. Just read Jesus' parables of the kingdom. In Matthew chapter 13. About the separation of the weeds from the wheat.

The wheat into the barn. The weeds into the fire. And Jesus gives us absolute clarity. In interpreting that. Just in case we could be in any doubt whatsoever.

[23:30] He says this. The Son of Man will send his angels. And they will gather out of the kingdom. All causes of sin. And all lawbreakers. And throw them into the fiery furnace.

And in that place. There will be weeping. And gnashing of teeth. And that's why in his teaching. On how we're to live as the church. Now in this age.

In Matthew chapter 18. That Jesus warns us to take sin so seriously. If your hand or foot causes you to sin. Says Jesus. Cut it off. Because it's better to enter life crippled.

And with two hands and two feet. To be thrown into the eternal fire. Or if your eye causes you to sin. Pull it out. Because it's better to enter life with one eye. Than be thrown into the hell of fire.

Fire. Fire. That's Jesus talking all the time. Not me. That's Jesus. Jesus. Or when you come to his explicit teaching. On his second coming. As Phil read from us at the beginning.

[24:29] Matthew 24 and 25. Again. He climaxes with words of terrifying severity. But absolute clarity. He will come.

He says. In the glory of the angels. To sit on his throne. To judge. And to separate. The sheep. To whom he'll say. Come inherit.

The kingdom prepared for you. From the world's foundation. But to the goats. He'll say. Depart. You cursed. Into the eternal fire. And despite this.

Perhaps being the most. Abused. Of Jesus sayings. Jesus is quite plain. About the criteria. For judgment. On that day. That separation. Will be based. Clearly and plainly.

On whether the people of this world. Have loved and responded. To none other than Jesus himself. The person of Christ. And they'll show that response.

[25 : 25] To the person of Christ. By showing love and care and concern. For even the least of his brethren. His brothers and sisters. Who Jesus himself tells us. Explicitly.

Are those who hear his words. And do the will. Of his father in heaven. That's his brothers. And sisters. And mothers. And it's these.

And these alone. Jesus says. Who will find eternal life. And not eternal punishment. On that day. These are Jesus words friends. The real Jesus. Not the imaginary Jesus.

Not the made up Jesus. That people want to think about sometimes. And that is just what Peter has passed on here. It's the word. The command of our Lord and Savior.

Through his apostle. Nothing is covered. That will not be revealed. And nothing is hidden. That will not be made known.

[26 : 22] Said Jesus. In Matthew chapter 10. And that's just what Peter is saying here. In verse 10. The day of the Lord will come. And the earth. And the works done on it. Will be exposed.

Exposed. What will the day of the Lord mean then. On that day. It will mean ultimate revelation. The total exposure of every human life.

To the judging fire of God. Fire that. Remember in his first letter. Peter says fire tests the genuineness of your faith.

And Paul says to the Corinthians. In 1 Corinthians 3. That fire will test every man's work. The day will disclose it. He says.

The truth about whether they've obeyed. The real truth of the real gospel. Or not. Or if we've been self-deceived. If at heart. Actually. You're a scoffer.

[27 : 22] You're lawless. You're an enemy of Christ. That's what the fire does. It separates the pure metal. From the dross. I'll never forget. When I was 11 years old.

1978. The great year of Scotland's disaster. At the World Cup in Argentina. I remember going to Zambia. With my family. To visit our family there in Africa. And I was proudly wearing my Scotland shirt.

It's always indelibly. Imprinted on my mind. That's what I did in that holiday. But we went to visit some friends. Who were teaching in a Bible college.

In the Copper Belt. In Zambia. In Kitwe. And when we were visiting with them. We went to visit one of these vast. Open cast copper mines. And then we went to see the copper smelter. And this huge furnace.

Where all this copper ore. Was being tipped into and crushed. And out of that extraordinary heat. Of that fiery furnace. Came pouring the molten.

[28 : 17] In pure copper metal. And then the waste rock. The ore that had nothing in it.

Was just tipped out. On to vast. Slag heaps. Work worthless. And dumped. And that's what Peter's speaking about here. It will be a day of fire.

A furnace. A furnace. That tries. And tests. Divides. And shows what is true. Exposing everything. A day of ultimate revelation. A day when all will be revealed.

Well if that's what the day of the Lord that he's speaking about will mean then. When it comes. The second question is. Well what is the certainty of that day mean for us now?

And Peter is equally clear. It means there must be urgent readiness. It's a day for which we must all be ready now and always. Because again look at verse 10.

[29 : 19] The day will come like a thief. Now he doesn't mean there that it will come silently or secretly. He means it will come suddenly. That's very plain in 1 Thessalonians 5.

Where Paul uses the exact same phrase. The day of the Lord will come like a thief in the night. When people are saying oh peace and security. Then sudden destruction will come upon them. Sudden.

And again Peter and Paul are both just passing on Jesus' own words about this. In Matthew chapter 24. Jesus says if the master of the house had known. In what part of the night the thief was coming.

He would have stayed awake. And not had his house broken into. Therefore you also must be ready. For the son of man is coming at an hour. You do not expect. Suddenly. And so it's a day to be ready for.

Always. Every day. That's Peter's message here. He's saying don't think that you will ever. Anyone. Escape that exposure. That will be impossible.

[30 : 18] Jesus is coming to judge the world. So you've got to be ready. Do not ignore that fact. Don't think that you can just live as you please. And it will never happen to you.

When I moved to Glasgow. Twenty. Something years ago. I never thought we'd be burgled. But we weren't here three months.

Before a thief had come suddenly in the night. And burgled us. Never dreamt it would happen. Hadn't got to know Glaswegians yet. That's probably why. But anyway. But we took some precautions.

We put some various things in place. Had some alarms. All that sort of thing. And we thought. Well that won't happen again. Three months later. It happened again. We weren't ready enough. Modest precautions.

Are not enough. When the thief comes suddenly. I'm ready now by the way. So if anybody thinks. They might try it. You come and see. I'm not telling you.

[31 : 15] I'm not telling you what you'll find. But I'm ready. But you need to be ready. You need to be ready. That's Peter's message.

Because it's Jesus' message. Isn't it? And he's saying. How many warnings do we need? God's not slow. God is patient. He desires all to be saved.

Through our knowledge of the truth. He desires you to come to repentance. But. For all his patience. That day will come. Nothing is more certain.

Says Peter. So get ready. Now. Make sure you reach that repentance in time. That's the message. For the fact of that day.

And what it means for us today. So let me just finish with three clear implications. For what that means for us today. First. That the church's chief task.

[32 : 12] Is to prepare itself. And to prepare others. For that day. For that great day of exposure. To divine judgment. That is what we are here for.

That is the gospel. That Jesus charged his church. To preach. Peter tells us that himself. In Acts chapter 10. Verse 42. When he is in the house of Cornelius. Cornelius says to him.

What did Jesus tell you? To go and preach. And Peter says. Jesus commanded us. To preach and testify. What? That he is the one. Appointed by God. To be the judge.

Of the living. And the dead. If you want to know. What the New Testament gospel is. There it is. From the mouth of Peter. As he received it. From the Lord Jesus. To proclaim to people.

That the judge is coming. And his name is Jesus Christ. Christ. And. He goes on. That everyone who believes in him. Receives forgiveness of sins. Through his name.

[33 : 06] That is how you become ready. For that day. And that is our number one task. Just as the teacher's number one task. Is to prepare the students. For the day of reckoning.

That is coming. In those final exams. There will be all sorts of other useful things. To do and so on. But if you fail there. And fall there. All is lost. Your driving instructor. Father. It is lovely to drive around the roads.

And chat to him. And do three point turns. And all the rest of it. But what is the point of it? Passing the test. On the day when the judgment is made. That is the church's task.

And if we forget that task. Then everything is lost. Isn't it? The church must not be sidetracked. Down all sorts of blind alleys. And bypass meadows. Into a host of all sorts of other things.

Our focus is on. A far more urgent priority. Than any other thing. That is facing this world. The infinite fearsome fire. Of the judgment of Jesus Christ.

[34 : 06] That will expose. Both the earth. And the heavenly realms. Second. The church must also never forget. That Jesus has promised.

That just as God has judged. In the past in history. There will be many foreshadowings. Again in history. Of that last judgment to come. And therefore the church. Can never be presumptuous. And we must always be ready. Because we do not know. When the day of judgment. May come upon us. Jesus does. And Jesus will. Judge slumbering churches. And churches that become scoffing churches.

Read the warnings. That he gives himself. To the seven churches. Of Asia Minor. In the beginning of. John's revelation. In Revelation chapter 2 and 3. He warns them. Not to scoff. He warns them. Not to ignore. The true gospel. Not to abandon. The true way of holiness. Or. He will snuff them out. Listen to Jesus' words.

[35 : 03] To the church in Sardis. If you will not wake up. I will come against you. As a thief. And you will not know.

At what time. I will come against you. That's a fearsome warning. Isn't it? All the more fearsome. When you realize. That every single one. Of those seven churches. That those letters were written to.

Did not survive. Every single one of them. Disappeared. Exposed. And destroyed. Then that should surely.

Be a warning to churches today. Shouldn't it? It's a tragedy. To see our national church. In this country. Disappearing rapidly. Exponentially. And soon it will be completely gone.

Likewise many others. It's time for judgment. To begin. At the house of God. Says Peter in his first letter. And we too need to be humble.

[36 : 02] And listen to these things. Don't we? Because. We can never be presumptuous. If we begin to drift away. To twist the scriptures. To believe things that we want to believe.

Because it. Allows us to behave. The way that we want to behave. Finally of course. It's a warning. To each and every one.

Each and every individual. In this whole world. Isn't it? To be ready for that last day. Because. If the Lord Jesus delays. His great coming. Then there will be a coming.

For each one of us. Won't there? Like a thief in the night. Perhaps. Hebrews chapter 9. Tells us very plainly. We shall all die. Once.

And after that. Comes judgment. Well will you be ready for that? Will you be ready for that judgment? That's the question. For every single one of us.

[37 : 01] And the Lord. Is wooing us. Through his spirit. By giving these warnings. I ended last week. With a poem. Here's another one. That my father.

Often used to quote. The spirit came in childhood. And pleaded. Let me in. But no. The door was bolted.

By heedlessness. And sin. Though I'm too young. The child said. My heart is closed today. Sadly. The spirit listened. And turned. And went away. Again.

He came. And pleaded. In youth's bright. Happy hour. He called. But found no answer. Forfettered by sin's power. The youth lay idly dreaming. Go spirit. Not today. Wait till I've tried.

Life's pleasures. Once more. He went away. Once more. He came. In mercy. In manhood's vigorous prime. He knocked. But find no entrance.

[37 : 57] The merchant had no time. No time. For true repentance. No time. To think. Or pray. And so repulsed. And saddened again. He turned away. Yet once again.

He pleaded. The man was old. And ill. He hardly heard the whisper. His heart was seer. And chill. Go leave me.

When I want thee. I'll send for thee. He cried. And turning. On his pillow. Without a hope. He died. Bishop J.C. Ryle says this. It's not. A vowed. Dislike of the gospel. Which is to be feared. It's that. Procrastinating.

Excuse making spirit. Which is always ready. With a reason. Why Christ cannot be served today. Infidelity. And immorality. No doubt. Slay their thousands. But decent.

[38 : 59] Plausible. Smooth. Spoken excuses. Slay their tens of thousands. That's true. Isn't it? That's true.

Friends. The risen. Glorious. Lord. Jesus Christ. The judge of all. Says this. In Revelation. Chapter 16. Behold. I am coming. Like a thief.

Blessed is the one. Who keeps awake. Keeping his garments on. That he may not. Go about naked. And be seen exposed. 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. Friends. That is the Bible's. Message. That is its gospel. That is its announcement. About the certainty. Of that day. Of judgment.

