

2Peter 11-11-04b

Let's pick up our study now in 2 Peter chapter 2 and we're looking at verses 10 and 11, the conclusion of this interesting section about God's judgment and about God's deliverance. We don't really, as believers in the Lord Jesus Christ, we do not need deliverance from judgment because we're not in line for judgment. What we do need is deliverance from temptation.

Do you remember the example prayer that the Lord Jesus gave the disciples? Can you say it with me? Most of you probably know it in the King James. When I pray, pray this way. Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven.

Give us this day our daily bread and as we forgive those who trespass against us, lead us not into temptation, but deliver us from evil. By the way, the last part, thine is the kingdom, is somebody's embellishment. I don't think the Lord Jesus ever said it.

By the way, I was thinking about this the other day and this is a good time as any before I forget it. In the Lord's prayer, I ask you, Jesus says when you pray, pray this way. Our Father who art in heaven, hallowed be thy name.

Now, is God's name holy and is it going to continue to be holy? So the first request that Jesus makes when he says, or his expression of praise, he says, holy be your name. Hallowed means holy, right? All hallows eve, you know, Halloween, etc. Holy be your name.

Well, God's name is holy, right? Then what does he say? Thy kingdom come. Sounds like a request, doesn't it? May your kingdom come. May your will be done on earth as it is in heaven.

Now, is God's kingdom going to come? Is God's will going to be done on earth as it is in heaven? Even when there is sin and evil and even when there's the need for judgment and so on, all of this is by God's will, is it not? Nothing happens that is outside the will of God. I didn't want that to happen. I mean that God permits it, God allows it, God causes it, whatever it may be, but it's in the will of God.

Give us this day our daily bread. What is the promise of God? Take no thought for what you will eat or what you will wear. Your Heavenly Father knows you have need of these, right? Here's my point.

If you look at the example prayer that Jesus gives, every single line in it is the claiming of a truth or a promise that is already certain. It is a rehearsal. It is going down a list of things I know.

I know God's name is holy. I know his kingdom is going to come. I know that everything that happens in heaven and on earth is according to his will.

I know that he is going to give me my daily bread. I know that he will forgive me as I forgive those

who trespass against me. If I do not forgive others, I myself would not be forgiven.

It's an ironclad principle of Scripture. Lead me not into temptation. What does James say? God doesn't lead anybody into temptation.

We're drawn aside by our own lusts, right? Deliver us from evil. Does God know how to deliver the godly out of evil and out of temptations? That's what we're studying right now. But if you look at the example prayer that Jesus gave the disciples, what is he telling them? Take what you know and put it into your prayer.

Express back to God your confidence in his known promises, in the certitude of his will and purpose and provision. Remind God that you know what he has taught you. That's what prayer is.

Prayer isn't asking God to invent something or to come up with something or to do something that he isn't already doing and creating and bringing to pass. It is our way of expressing to God that we know what he has told us is a certainty. Every single line in the Lord's prayer, if you look at it, is something that's going to happen whether you pray it or not.

God's will is going to be done. He is going to provide. He is going to forgive, right? So why pray it? Because we're not giving God ideas on what to do.

We are letting God know that we have the idea of what he is going to do. And it is an expression of our faith and our confidence in what God has said, what God has promised, and what God has provided. Prayer is an expression of confidence in the will and purpose and provision of God.

That's what it is. So that's my three minutes on the Lord's Prayer. But, lead us not into temptation, but deliver us from judgment, deliver us from evil.

And lead us not into is the same thing as please remove us from temptation. We have a hard enough time dealing with the temptations within without people on the outside pulling at us also. People and powers.

So when you get down to verses 10 and 11, Peter says the Lord knows how to deliver the godly and to reserve the unjust, especially those who walk according to the flesh in the lust of uncleanness. This is illicit, immoral, ungodly desires. Now, what is an illicit, ungodly, immoral desire? What is an unclean lust? We can think of all kinds of gross perversions that people want to do.

Pedophiles and, you know, all these unthinkable, unmentionable things. We say, well, that's an unclean lust. Well, how about self-centeredness? What about bitterness? And the desire to get back at somebody at whom we have become bitter.

I want to hurt them. I want to punish them. I want to make them pay.

I want to assassinate their character in the eyes of others. I want to tear them down. I want others to know what a rascal they are, so I'm going to spread it.

I want this illicit thing. It doesn't have to be a sexual perversion. It doesn't have to be a criminal intent.

If it is an unclean desire, it's basically anything that is outside the plan and purpose of God. I really, really want to be the tennis champion of Collin County. I don't, but let's say I did.

I just can't get enough of tennis, and I want to be recognized for it. I'm going to play tennis day and night. I'm going to turn on the lights.

I'm going to ignore my family. I'm going to stay away from my job. I'm going to just take my tennis racket and these tennis balls, and I'm going to become the best tennis player in the county, possibly the state of Texas.

I may even go national, because I love tennis. I crave it, and I just have this compulsion to be the best. Would that be an unclean desire? You look uncertain.

Yes, of course. I wouldn't give it as an example if it wasn't. Yes, it's an unclean desire.

Why? It's all about me, myself, and I. I want to be recognized. I want to be satisfied. I want to be fulfilled.

I really like it a lot, and it has nothing whatsoever. I've never once entered into my calculations anything related to God. Is there any part of this in which God can be glorified? By the way, nothing wrong with tennis, but where is my spiritual component of thinking? Where is my view of this as an integral part of my life before God? Can I play tennis as under the Lord? Can I ignore my family and stay away from my job and do nothing but tennis, eat, sleep, drink tennis all month long to the glory of God? Is there any part of this that reflects a healthy spiritual life and a growing intimate relationship with God and the people of God? Probably not.

That makes it an unclean desire. It does not have to be a perversion. It does not have to be criminal intent.

Anything that falls outside our life as children of God, as believers in the Lord Jesus Christ, saved by grace, body and bride of Christ, that he might present it to himself a glorious church without spot or wrinkle or any such thing, but that it should be holy and without blemish. If it cannot be worked into that fabric in some way, it is an unclean desire. It could be nothing more than trying to win the Lawn of the Neighborhood Award, or growing the best petunia for the State Fair, or getting the best grade in the class, or being recognized and promoted by your employer.

Anything where we want it, I want it for me. I need this. This is what's going to make me happy.

We have no thought and no recognition of any part of it having to do with our spiritual life. Now, can you be the best at what you do as under the Lord? I will be the best Marine. I will be the best killer of the enemy.

I will be the best doctor or nurse. I will be the best clerk typist. I will be the best commissary supply guy.

I will be the best radio man. I will be the best artilleryman. I will be the best whatever it is, because I believe in doing what I do as under the Lord, and I know it will please God if I do this just as though I was doing it for Him.

Now, this is not a self-centered desire. I'm not doing it to please myself. I'm doing it because I want to please my Heavenly Father, and I think He will be more pleased if I am diligent and faithful and work hard than if I am indolent and lazy and careless and indifferent and apathetic and just waiting for the stroke of three so I can hop in my car and go someplace and do something else.

That's the difference. Do I do what I do because I am aware that my Heavenly Father is watching me, and He wants to be proud of me. He wants to bless me.

He wants to reflect His glory off of me. If you cannot say that about this desire and this goal and this pursuit, it is in this category. It is a lust of uncleanness, because holiness and righteousness only comes from God.

So, those who walk according to the flesh, these are going to be reserved for judgment. Now, let's flip that around. Let's say that I haven't really been paying much attention, and I've got three or four or five or six or a dozen of these unwholesome, unclean desires floating around in my operation, and I've also got some good ones.

I go to Bible class. I listen to a pastor on the radio or something, and I kind of keep my hand in. I say, Grace, before I eat.

I'm doing what they used to call the nod to God. I'm giving Him at least lip service and overt recognition, but I've got a lot of this stuff that's just for me. This is my real infatuation and what I like to think about and daydream about and imagine and plan ahead for and reserve time for.

I'm sure if I jockey things around just right, I can be sure and get in this whatever it may be. Well, not only can we say and classify it as an unclean desire, but what does Peter say? God knows how to reserve the unjust under punishment for this kind of thing. God knows how to reserve me for punishment for that.

I am going to get in trouble. When I was a little kid, that's what we used to say. You're going to get in trouble.

In fact, they would shorten it. When dad gets home, you're going to get it. You're going to get it when mom finds out.

When mom finds out, it's going to be curtains for you. Wait till your father gets home. By the way, I heard just a snippet on the news that somebody's in big trouble because I guess a judge is going to lose his judgeship because he spanked his daughter with a belt.

The entire population of the United States would have lost their jobs if that was the criteria, you know, a few decades ago. I'm sure you can do that in a wrong way. I just thought, you've got to be kidding me.

But anyway, I digress. Not only do we need to recognize these unclean things and try to eliminate them, the motivation is God will reserve us for judgment when we cultivate them, when we harbor them, when we continue in them. We don't like to think, we like to think I'm saved by grace, I'm in the body and bride of Christ, holy without blemish, blood of Jesus Christ cleanses us from all sin, I'm delivered, I don't have to worry anymore about judgment.

Au contraire, mon frere. We do have to worry about judgment. That's why it's called the judgment seat of Christ.

That's why there is wood, hay, and stubble that is going to be burned. That's why Paul exhorts people to be diligent and have patience and continue to grow, that ye be not ashamed at his coming. Being ashamed is this is what happens when your father or mother gets home and finds out that you disobeyed, you ran in the house, you wrestled in the house when you weren't supposed to, you knocked over the vase that was a present from grandma who's visiting next week, and now she's not going to see it proudly sitting there where your mother just placed it after having carefully preserved it in the closet waiting for grandma's arrival.

She set it out, you wrestled in the house, you kicked it over, it broke. By the way, I have no idea how this could possibly happen. I'm just making it up.

But you know, you're in trouble. You broke the rules, there are consequences, and there is a judgment. You, young man, will save up your hard-earned mowing money or whatever and buy another one before grandma gets here, or you will recompense, you will repay.

You were careless, you're playing ball in the yard when you're not supposed to and you knocked it through the window. You are going to pay for the window. You, if you don't have cash, you will do yardwork, you will make it up.

There is a judgment, there's a consequence. Peter is not just talking because he's an apostle and he's got to say something. He is telling us this for a reason.

How did he start out? Remember the context in this letter? There is truth and there's error. He says you should know the difference. I am NOT giving you error, I'm giving you truth.

There are plenty of false prophets who are going to tell you other things. So what about this idea that you ought to be allowed to be the me generation? I'm the Pepsi generation. It's all about me, myself, and I. I need to be fulfilled.

Climb every mountain, ford every stream, follow every rainbow till I find my dream. I don't care about your dream. The mountains and streams are your dream.

I will trample them, I will climb over them, I will leave cleat marks in them because I want my dream. My dream. Look, if everybody's pursuing their dream, nobody's going to get everywhere because everybody's going to be climbing all over themselves.

It's going to be riots and chaos. The whole principle of godly human civilization is subordination to goals greater than yourself. There is a goal greater than me.

There is a purpose greater than me. Not today. In our society, it's just the opposite.

I want to read you something because, remember I asked a question in the first session, do you see any signs of being presumptuous and self-willed and not afraid to speak evil of authorities? And of course, we see it everywhere, particularly in our upcoming generations. We have encouraged it. We have fostered it.

We've carefully molded and encouraged it. We've watered it and fertilized it and helped it to grow. Why? Here's why.

Let me read you something I looked up here. You remember how whenever something goes wrong, the best way to excuse yourself from blame is to give it a name and say that it's a disease, right? So, if you don't want to concentrate and you'd rather daydream and look out the window, well, we're going to, and I'm not saying in all cases, but in most cases, ADD is not attention deficit disorder. There's something wrong with me.

It's impossible for me to concentrate. It is adult discipline disorder. You are not being made to obey.

You are not being held to a standard and you are not being held accountable when you fail to meet that standard. You are being allowed to do whatever you feel like doing and your little soul grows up like a giant dandelion weed. And instead of the fruit and flour and grain and wholesome nutritious contribution that you should make to society, you're a weed and all you produce are dandelions that blow and produce other dandelions and the entire yard is now nothing but dandelions and this is our culture.

Well, here's the latest. The American Psychiatric Association Diagnostic and Statistical Manual of Mental Disorders, 4th edition, defines oppositional defiant disorder. Oppositional defiant disorder.

What's the acronym? Everybody say it out loud. ODD. How do you say it? Odd.

Well, it's not odd. It's commonplace. ODD.

Oppositional defiant disorder. If a child is oppositional and defiant, there's something wrong with them. They've got a disorder.

This is a recurrent pattern of negativistic, defiant, disobedient, and hostile behavior toward authority figures that persists for six months or more. Behaviors included in the definition are losing one's temper, arguing with adults, actively defying requests, refusing to follow rules, deliberately annoying other people, blaming others for one's own mistakes or misbehavior. Come on, I want all the ODD people here to keep paying attention now.

Blaming others for one's own mistakes or misbehavior, being touchy, easily annoyed or angered, resentful, spiteful, or vindictive. ODD is usually diagnosed when a child has a persistent or consistent pattern of disobedience and hostility toward parents, teachers, or other adults, i.e. dignitaries, authorities. So what should we do about this? Well, here is the treatment for oppositional defiant disorder.

Learning more effective parenting skills is essential for treatment of this disorder. Children with oppositional defiant disorder need to be assessed for the presence of ADHD and learning disorders given the high comorbidity. You know what comorbidity means? They happen together.

But it sounds more medical and scientific. You know what morbidity is? Morbid? You know what morbidity is, right? What's morbidity? Exactly. With death.

Say no more. Comorbidity. When their ability to pay attention dies, so does their ability to obey and not be defiant.

But what they're saying here is that they're correlated. There's a correlation. If you have an ADHD child, ADD child, you got an ODD child.

So the two are found together. Why would that be? I wonder. So when you find this, if ADHD is present, guanfacine or stimulants may be very useful in helping the child contain his or her behavior and reversing the vicious cycle the child and parents have gotten into.

Give them guanfacine, whatever that is. It's a stimulant. Give them a stimulant.

You've got a rebellious, attention-wandering, defiant child, so give them a Coke or guanfacine, which is a stimulant. To reverse this vicious cycle the child and parents have gotten into, parent guidance as well as therapy for the child is needed. Parent management training, PMT, consists of procedures in which parents are trained to change their own behaviors and thereby alter their child's problem behavior in the home.

So if you've got an ADHD, ODD child, you need to change. You change your behavior. Here's my question.

Let's go forward one generation. All the ADHD, ODD children have grown up and are parents and have little children of bad seed themselves, and their children are just running, you know, twofold amok as they did, and so they go and they say this child is totally unmanageable, he's defiant, he's disobedient, his attention wanders. What do I do? Well, you need to control your behavior.

Well, sorry, I was never taught how to control my behavior. Whenever I needed to control my behavior, I took drugs. Well, drugs for you, drugs for your child, money for us.

I mean, this is how it works. Drugs for you, drugs for you, money for us. Come back in two weeks and we'll assess.

That'll be more money for us. Anyway, these patterns develop when parents inadvertently reinforce disruptive and deviant behaviors in a child. It's the parents' fault because it is reinforced.

Now, I will grant you that it may be the parents' fault, but not in the way they think. Reinforce disruptive and deviant behaviors in a child by giving those behaviors a significant amount of negative attention. Now, I'm not going to read you the rest of this.

You can look it up. You know the kind of double-speak stuff that psychiatry throws at child training, child behavior. Here's the remedy.

Come back and see me again, you know. But research that all you want. Think about it all you want.

Here's the point. Does God do this? Does God look down from heaven and say, you poor ADHD, ODD people, let me change my behavior and try to be softer and less confrontational and try to not create the situations in which you tend to rebel and defy me and speak evil of my plan and purpose and my son. This cross thing is a little bit too controversial.

Let me water that down a little bit. This judgment and bloodshed and without the shedding of blood there's no... that's really harsh and I can see where that would set you off and put you into a state. So, let me rain down from heaven drugs into your drinking water that will calm you down and I will change my confrontational behavior so that you can do better.

Is this anything remotely like what God does? No. No. What does God say? Be ye holy for I am holy.

Maintain standards because I maintain standards. Require behavior. What's that? Yeah, turn ye at my reproof.

Whom the Lord loves, he chasteneth and drudgeth every son whom he receiveth. Whom the Lord

loveth, he chasteneth and giveth a timeout to every son whom he receiveth. Whom the Lord loveth, he reduceth the privileges thereof and reinforceth their positive behavior.

No, none of this. What does God do? Now, granted, I would never tell any parent, a specific parent with specific children, what to do with their children. The reason they are your kids and not my kids is it's your job to figure out what to do with them.

All I am doing is pointing out the example and the pattern that God himself sets and everybody can look at that and act accordingly. There are indeed people who have got problems beyond the normal. There are indeed people who should not try to follow God's pattern because they don't do it in other areas of their life.

You cannot only follow God's pattern in child training and nowhere else in your life because you are inconsistent, you are when to quit, you don't know when to execute mercy and when to execute judgment. This is a pattern for those who love God, who are the called according to his purpose, and who are trying to follow God in every area of life. This would be one of many areas of example and obedience.

But if you look at somebody and say, boy, their kids are just growing up like weeds, they really ought to spank. No, they probably should not because they are not equipped to do it right. And doing a right thing in a wrong way is no different than doing a wrong thing.

So this is not a component unto itself, it isn't a cure-all. This is one component of a consistent across the board life of faith and obedience before God. When you are a growing believer and when you are a parent and you are trying to raise your children in the nurture and admonition of the Lord, you will be able to do this fairly, unemotionally, effectively, and it will be a blessing for the child and it will be a blessing for you and it will be a blessing for everybody that ever comes in contact with your child for the entire rest of their life because they are productive, they have self-control, and they understand authority.

They understand that they cannot pursue their own desires to an unlimited extent and that they must respect authority. Look at what Peter says, presumptuous and self-willed, they speak evil of authorities. And of course speaking evil means they certainly aren't going to obey them or respect them.

All they do is badmouth them. And he says, look at the angels, and he goes full circle back to what he began with. If God did not spare the angels who sinned.

Now what have the angels learned from this? God made an example of the angels. Remember when he says that God made an example of Sodom and Gomorrah so that people would learn not to live ungodly? Well look at the angels. Look at the outside of this bracket.

God did not spare the angels who sinned. These are disobedient angels. They're not Satan and

his demons.

These are angels who did not observe God's authoritative commandment for their mission and what they were supposed to do on the earth in Genesis 6. They went off mission. They went off grid. They went off the reservation.

They went off the plan and purpose. And they have been now reserved for judgment. So what do the rest of the angels learn from this? The rest of the angels do not even speak evil of the demons or anybody else before the Lord.

They are very circumspect. They are very self-controlled. They do not let their emotions, if angels have such a thing, run away with them.

They might be angry. They might be bitter or be tempted to be against these opponents, these enemies. You know the Prince of Persia, I was fighting with him, Gabriel and the other angels, Michael and them are contesting with the nation angels and they get delayed and held up.

You can imagine this would be frustrating. They might want to say all kinds of bad things. They do not do so.

Remember in Jude he says they do not bring a reviling accusation. Michael the archangel, Jude 9, in contending with the devil himself. Now you think anybody that you would have a license to bad mouth, disputing about the body of Moses, dared not bring against him a reviling accusation, but said may the Lord rebuke you.

I put you, if there's any rebuke, I'll let the Lord do it. There are areas of life where people think that the rules have been suspended. This man does abortions.

He's an abortion doctor. Well the gloves are off. I can stand outside his house with a bullhorn.

I can slash his tires. I can shoot him with a rifle. No restrictions because this is so evil that anything that opposes it is good.

This president is so evil. They used to do this during President Bush's administration a few years ago. He is such a bad man.

There's nothing I can say about him that isn't valid. I can disparage him. I can insult him.

I can impugn his motives. I can revile him. I can say the nastiest, most awful things.

I can mock him unmercifully. I can mock his family. They did this with President Clinton.

They do it now with President Obama. Listen, these men are in authority by the will of God. Whatever else they may be, you can revile their policies.

You can be upset at their decisions. But if you start attacking the man, you're out of line. Just because somebody is doing evil, and I mean the Ahmad Pajamabad guy, or Saddam Hussein, or any evil dignitary anywhere, look at the example of the angels.

Don't start going down that road. Don't think, well, because they're evil, I can say things I wouldn't ordinarily say. It wears off.

It's like the sear in a weapon. It's like the trigger mechanism in a weapon. If you fire it, and fire it, and fire it, there are people who want to have a hair trigger, and so they will file down the sear.

They'll file down the mechanism so that just the tiniest little pressure will set the weapon off. Well, in your conscience and in your mind, if we do these sorts of things, and we think, well, it's okay here. I can get away with it here.

We wear down our conscience. We sear our conscience with a hot iron, and it becomes more and more difficult to exercise self-control in other areas. The Bible says don't do it.

Self-control and respect for authority are two sides of the same coin, and we must cultivate self-control in every area of life. This means reining in these selfish desires, these unclean desires. We need to find them, and we need to wilt them.

We need to suppress them. We need to cut them down, put them in a box, lock them in, and keep them there. And respect for authority is the other side of that same coin.

We need to be careful, and we need to encourage those around us through our conversation, through our silence, through whatever it takes, not to tolerate the evil speaking and defiance and rebellion and mockery of authority. There are legitimate concerns. There are legitimate complaints.

There are legitimate criticisms that we can make, but we need to be careful. It is good practice in self-control to err on the side of caution. If you're standing there in front of Satan himself, what do you think would not be a valid criticism and a valid insult and a valid defiant saying to throw at him? Michael didn't say a thing.

Even the angels, with all of their knowledge and all of their power, standing right in front of Satan, do not enter into this. Don't even take the first step down that road. So this is our application.

All of us encounter authority, whether it is parental, whether it is teachers, whether it's employers. Some of us have to exercise authority, and many are in both. You have authority above you.

You're like the centurion. I have certain soldiers who say come. I say come, and they come.

I say go, and they go. And I am a man under authority myself. Most of us are in this situation.

We need to be careful to cultivate before God, as under the Lord, self-control and respect for any and all authorities. It is a dangerous, incendiary practice. It is taking fire into your bosom to allow unrestricted vituperation to go in the direction of any authority, any authority.

Angels who are greater in power and might do not bring reviling accusations against them before the Lord. This is Peter's point. He says, look, there are false teachers.

What's the context here? There were false prophets among the people, and there will be false teachers among you. But when you encounter them, be careful what you say. Don't mock and deride and get this arrogance cycle started over them.

Be cautious. Be careful. This is what we do when we encounter falsehood, when we encounter evil in the world.

Lot shouldn't be walking around bad-mouthing everybody in Sodom. Noah shouldn't be walking around bad-mouthing everybody in the ungodly world. We have our hands full, because look at that, look at that that can spring up within us even when the evil is removed, and there's nothing to talk about.

Noah gets drunk, Lot gets drunk, bad things happen. We've got to concentrate on keeping that evil within us in its place. That's the point.

That's one of the major applications from this section of 2nd Peter. Well, we'll pick up in verse 12. What does it mean when it says, these are like natural brute beasts made to be caught and destroyed? Is that what natural brute beasts, you know, animal lovers, pedo be all over us if we say, you know, these animals are out there to be caught and destroyed.

Catch what you can and destroy it. That's what they're there for. What does this mean? This is what we'll pick up next time.

Father, thank you for this portion of your Word and the truth that it contains, the meaning that it has for us. We pray that God, the Holy Spirit, will enliven it and enable us to see its application and its pertinence in our lives, in our circumstances, so that we can be more closely conformed to the example of the Lord Jesus Christ, who in his selflessness and love for us offered himself on our behalf. That greatest of loves that lays down his life for others, that we will be self-sacrificial, that we will be able to see those ways in which we can serve and to perform even our daily tasks heartily as before you.

We pray these things in Jesus' name, amen.