Let’s reflect on the Scriptures carefully.

2 Peter 3:3-7 (NIV):

> *“First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. They will say, ‘Where is this coming He promised? Ever since our ancestors died, everything goes on as it has since the beginning of creation.’ But they deliberately forget that long ago by God’s word the heavens came into being and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed. By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of the ungodly.”*

Reflection on Noah’s Time and the Last Days:

Peter writes about a time of scoffing and mockery in the last days, much like the days of Noah, where people would ignore God’s warning, live in sin, and mock the promise of Christ’s return. In Noah’s day, people lived their lives as though judgment was impossible. They were so caught up in their own desires that

they could not see the coming flood (Genesis 6:5-7).

In 2 Peter 3:5-7, the apostle Peter points out the incredible irony: while the scoffers mock God’s judgment, they deliberately forget how God’s Word created the heavens and the earth (Genesis 1:1), and how the world was once destroyed by water (the Great Flood). This is a crucial theological point: God’s Word holds all power to create, sustain, and destroy. The very power that made the world will also bring judgment upon it.

The Promise of Christ’s Return:

The return of Christ is central to the Christian faith. Jesus Himself said,

> *“I am coming soon” (Revelation 22:12).*

Theologically, the Second Coming of Christ is tied to God’s plan of redemption and final judgment. In

2 Peter 3:9 (NIV), Peter affirms,

> *“The Lord is not slow in keeping His promise, as some understand slowness. Instead, He is patient with you, not wanting anyone to perish, but everyone to come to repentance.”*

Christ’s delay in returning is not due to a lack of power or promise, but because God is giving people more time to repent. This patience underscores the grace of God: He desires that no one should perish but that all should come to repentance (2 Peter 3:9). This is not a delay but an act of divine mercy.

The Judgment and Destruction:

2 Peter 3:7 (NIV) explains that,

> *“By the same word, the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of the ungodly.”*

This indicates that while the flood destroyed the world in Noah’s

time, the future judgment will come through fire. In Revelation 20:11-15, we see the great white throne judgment, where the dead are judged according to what they have done. Theologically, this refers to the final judgment at the end of time, where Christ will separate the righteous from the wicked (Matthew 25:31-46).

The Deception of Human Pride:

Why do people ignore God’s warnings? The theological issue is rooted in human pride and the fallenness of humanity. In John 3:19 (NIV), Jesus says,

> *“This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil.”*

This speaks to the inherent sinfulness of mankind our natural inclination is to reject God’s light and choose darkness. Theologians call this “total depravity,” the idea that every part of human nature is corrupted by sin, leading to a rejection of God’s truth (Romans 3:10-18).

Pride, in particular, blinds people to their need for salvation. They dismiss God’s warnings because they are spiritually blind, thinking they can live without Him. Matthew 13:15 (NIV) states,

> *“For this people’s heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise, they might see with their eyes, hear with their ears, understand with their hearts, and turn, and I would heal them.”*

Jesus quotes Isaiah 6:9-10 here, showing that the hardness of heart and spiritual blindness are not just an external obstacle, but a deeply ingrained spiritual problem. Theologically, this speaks to the need for God’s intervention. Without the work of the Holy Spirit, we cannot open our eyes to the truth.

The Call to Repentance and Salvation:

2 Peter 3:8-9 (NIV) continues:

> *“But do not forget this one thing, dear friends: With the Lord*

> *a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping His promise, as some understand slowness. Instead, He is patient with you, not wanting anyone to perish, but everyone to come to repentance.”*

This passage affirms God’s heart for all to be saved. Theologically, it highlights the concept of God’s eternal nature: He exists outside of time, so what seems like a delay to us is simply God’s perfect timing.

This delay in Christ’s return is an opportunity for us to come to repentance. Salvation is offered freely, but it must be received. Revelation 22:12-14 (NIV) says,

> *“Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.”*

This passage calls believers to prepare for Christ’s return by living holy lives. Theologically, this speaks to the doctrine of sanctification, where Christians are called to live out the salvation they have received, in anticipation of Christ’s return.

Conclusion:

Theologically, we are living in a time of grace, where God is offering mercy and calling people to repentance. Christ’s return is assured, and His judgment will be just. But the door of salvation is still open. If you have not yet received Jesus Christ, today is the day to accept His offer of salvation.

As we await Christ’s return, remember these words from Revelation 22:12-14. The Lord is coming soon, and we must be ready. Maranatha (Come, Lord Jesus)!

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