

12,8,22 2 Pet. 3:14-18, Peter's Final Instructions

We're going to begin this last study in 2 Peter with a prophetic update.

Even though there are what feels like a million moving parts bringing everything together, in some ways things are getting much simpler and easier to follow. So, I may not be sharing information that's totally new to many of you, but at least for me, there's a perspective in all this that's becoming clearer the closer we get to the end of this Age.

Three ultimate pillars of the Beast kingdom must take place for that system to be finalized – world government, world religion, and a global cashless economy. As you know, this is detailed for us in Rev. 13 where we see a world under the governance of the beast out of the sea, a world religion mandated by the beast out of the earth, and a universal, cashless economy in which all transactions are done through a mark on the right hand or forehead -instead of out of our wallets.

No matter what 'moving part' you look at this time in history, if you keep the end goal in mind, you can usually see how that individual part contributes to Satan's ultimate plan.

Because of how close we are and how fast everything is moving, literally everything that's happening is finalizing the Age of the Church and putting the infrastructure in place for the reign of the Antichrist.

I don't want to take a lot of time on this update, because I want most of our time to be in 2 Peter, so, I'll just give a few examples to show what I mean, and under each example I'll put several links to websites that discuss them in case you want to look further into any of these.

World Government: In 2010 an 82-page document was presented to the National Intelligence Counselor of the United States and the European Union Institute of Security Studies.

This is the introduction in the document's preface;

"The United States' National Intelligence Council (NIC) and the European Union's Institute for Security Studies (EUISS) have joined forces to produce this assessment of the long-term prospects for global governance frameworks. This exercise builds on the experience of the two institutions in identifying the key trends shaping the future international system. Since the mid-1990s, the NIC has produced four editions of its landmark Global Trends

report. The most recent one, Global Trends 2025: A Transformed World, published in late 2008, noted that momentous change was ahead, with the gap between increasing disorder and weakening governance structures widening.”

https://www.dni.gov/files/documents/Global%20Trends_2025%20Global%20Governance.pdf

In March of 2022 the World Government Summit convened in Dubai. Their stated purpose was;

“... to bring thought leaders, global experts and decision makers from around the globe to share and contribute to the development of tools, policies, and models that are essential in shaping future governments.”

<https://www.worldgovernmentsummit.org/events/annual-gathering-2022>

And of course, we are all familiar with how the World Economic Forum has become the spearhead to finalize this project. <https://www.weforum.org/>

World Religion: A recent Interfaith Summit event with this theme was held from Nov. 6th – 18th in the Sinai Peninsula titled, “A Prophetic Call for Climate Justice and Ceremony of Repentance”. It’s occurring in cooperation with “COP-27” (explanation and descriptions below);

<https://interfaithsustain.com/returning-to-mt-sinai/>

<https://www.timesofisrael.com/activists-smash-tablets-atop-mount-sinai-to-launch-faith-based-climate-push>

<https://www.prnewswire.com/news-releases/global-religious-leaders-promote-climate-action-during-un-climate-conference-cop-27-301677245.html>

<https://www.unep.org/events/conference/faith-based-engagement-cop27>

This is only the most recent event like this that Pope Francis and hundreds of other religious leaders around the world have hosted with the goal of global religious unity – this time under the banner of Climate Change (saving mother earth).

Global Cashless Economy: The best definition I found of what this will look like was this:

“‘Digital economy’ refers to the use of information technology to create or adapt, market, or consume goods and services. Digital novelties include

digital banking, e-commerce, virtual education, smartphone apps and collaboration platforms.”

As you probably already know, Biden’s Executive Order 14067, officially titled Ensuring Responsible Development of Digital Assets, was signed on March 9, 2022. The purpose of the order was to “develop digital assets in a responsible manner”.

This is the world of Central Bank Digital Currencies. The behind-the-scenes plan with the implementation of CBDC’s is to have the digital currency be programmable by Central Banks that oversee them. What that means is simply that the Banks (under the authority of the government) decide whether the digital assets we have in our personal account are being spent in a way that is acceptable. If not, our accounts could be reduced or frozen. It’s obvious how this ties into the “can’t buy or sell” system of Rev. 13.

I’m going to send several links to articles and government sites about this because this whole concept of CBDC’s is what I’m most concerned about right now. If this goes into effect globally, those who plan to rule our planet will have everything they need to do so.

And side-by-side with the roll out of the CBDC’s is the plan recently solidified at the G20 summit that in 2023 all nations are to require a global health passport. Proof of vaccine would be required for all international travel – which is the globalists attempt to control the world’s population through this as well as through the CBDC’s. They are being synchronized to enter the world stage together.

<https://www.gi-de.com/en/spotlight/payment/benefits-of-programmability-to-cbdc#:~:text=Programmable%20money%20is%20money%20with,for%20certain%20goods%2C%20for%20example>. (Scroll to “Programmable money versus programmable payments” and read the first sentence of the second paragraph)

<https://cointelegraph.com/news/programmable-money-should-terrify-you-layah-heilpern>

<https://thehill.com/opinion/finance/599768-biden-is-planning-a-new-digital-currency-heres-why-you-should-be-very-worried/>

<https://www.federalreserve.gov/central-bank-digital-currency.htm>

<https://www.presidency.ucsb.edu/documents/executive-order-14067-ensuring-responsible-development-digital-assets>

<https://unherd.com/2022/11/a-biostate-wont-cure-the-west/>

<https://sociable.co/government-and-policy/g20-who-vaccine-passports-digital-identity-b20/>

<https://www.spectator.com.au/2022/11/g20-leaders-declare-global-digital-health-network/>

I have had people tell me they are skeptical about all of these things being an indicator that the return of the Lord is near, because things like this have been happening throughout history.

They have been happening in bits and pieces, but never at this level of success or technology, but the primary difference between what's happening now and what has happened in the past is that now it's global and it's complete. Here's what I mean.

When Christ was asked by his disciples about the timing of His return, He gave them a number of definitive indicators of His coming. Below are some of the specifics of what He said would happen (the verses for each will be in the notes);

- Global deception (Matthew 24:4,5,11,24)
- Wars and rumors of wars (Matthew 24:6; Daniel 9:27)
- Famines, earthquakes and pestilences/pandemics (Matthew 24:7)
- Betrayal and hatred between races ("ethnos" in the Greek New Testament, from which we get our word "ethnic"); also, growing persecution of Christians (Matthew 24:7,9)
- False prophets and teachers (like the 'prosperity and healing' false teachers on TV) (Matthew 24:11; 2 Peter 2:1; Jude)
- Increase of lawlessness in the streets and the deadening of natural affection (Matthew 24:12; 2 Timothy 3:1-5)
- Rebirth of Israel (Isa. 66:7-9; Ezek. 37)
- Mocking of those who claim we are in the final generation (2 Peter 3:3)
- Push for global government, one-world religion, and an international cashless economic system (Revelation chapters 13 & 17)

It's not that many of these things haven't been going on for centuries in one form or another, the Lord's warning was not that He would return when we see *some* of

these events happening, but that we would know His coming is close when we see *all* of them *converging* in a single generation (Matthew 24:33-34).

Luke's account of this is even more direct in narrowing down the time than Matthews. Luke adds the word "*begin*" - this is Luke 21:28, 32;

"When these things *begin* to happen, look up and lift up your heads, because your redemption draws near. . . Assuredly, I say to you, this generation will by no means pass away till all things take place."

And that is exactly what's happening. Only those who are either unaware of world events or ignorant of Biblical prophecy could remain skeptical of where we are in history.

There are layers of deception, or another way to put it is, the enemy has different plans for each target audience he is attempting to deceive.

Layer one; Doctrinal aberrations within the Church; "doctrines of demons" from places like Bethel, the New Apostolic Reformation and Hillsong.

Layer two; Less obvious aberrations that require a higher level of discernment to detect, like the Great Awakening which is the light side of the Hegelian Dialectic as opposed to the dark side which is the Great Reset – both are under Lucifer's control and leadership.

Layer three; The subtle removal of the true purpose of God for the Church from the pulpits of our nation; the absence of instruction concerning the apostle Paul's main themes related to the mystery doctrines of the Church Age; the work of the Cross in the life of a believer; and ignoring or minimizing our time in history.

The world stage is being prepared for the arrival of the Beast. Middle Eastern alliances have come together matching the prophecies of Ezek. 37-38. The leaders of the main religions of the world under the guidance of Pope Francis have also formed alliances, looking forward to their savior to arrive. He will be Islam's 12th. Imam; Judaism's Messiah and apostate Christendom's Christ. In him all the hopes and dreams of the religious world will be realized.

And the technology needed for universal surveillance and forced compliance is now fully developed.

There will be push back, but that's designed to cause chaos. As we've seen in our discussion of the Hegelian Dialectic, global crises coupled with global push back to

the New World Order's solution to the crises they've created is needed to bring in a synthesis, a solution. That solution will be the work of the Beast, and the Lord will harden the world in their deception just as He did pharaoh's heart.

The final crisis, which will lead to the *greatest* chaos, will be the removal of the Church. That will trigger and significantly enhance the world's fear and will result in a global, desperate call for a savior, which the Beast will claim to be.

So, everything is ready to go. The primary convergence of all that has been prophesied of the coming Tribulation in terms of world governance, global economy and world religion is in place. The stage is set, and the players outlined in Biblical prophecy are in position, waiting for the arrival of the rider on the white horse to bring all of this to completion.

The key indicator to our time in history is technology. You can't have the global government described in Rev. 13 without the technology to do it. That's never been in existence until now; it's the one thing that brings everything else together.

There may be more wars, famines, pandemics, kill shot vaccines, and a thousand other events and processes in action behind the scenes, but none of them would have been able to succeed in first conditioning, then deceiving the masses, and finally making a way to rule globally, without the technology we now have.

Seeing literally every prophecy described in the Bible regarding the end times simultaneously moving into place, coupled with the technology capable of creating an effective global tyranny under one man, all of these things confirm our place in history as being at the end of the terminal generation.

As we saw in Luke 21:28, "When these things *begin* to happen, stand up and lift up your heads, because your redemption is drawing near."

As for wrapping up the Church Age, we looked at the prerequisites for the rapture in our study last week, so, I won't go into that now, except to point out that two of these preconditions of the rapture have taken the forefront of, I guess what we could call, observable prophetic fulfillment;

- The apostasy of the Church (2 Tim. 3:4,7; 4:3; 2 Pet. 3:3-4)

(2 Thess. 2:3) "Let no one deceive you by any means; for that Day will not come unless the falling away comes first . . ."

(1 Tim. 4:1-2) "Now the Spirit expressly says that in latter times some will depart from the faith. . . "

- The purification of the remnant (Heb. 12:26-27)

(1 Pet. 1:6-7) “In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ.”

(1 Pet. 4:12-13) “Beloved, do not think it strange concerning the fiery trial, which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy.”

The Church is resolving into two groups; the majority, who are asleep and unaware of the time we are living in and its dangers; and the minority, who are being purified and prepared to reign with Christ in His kingdom.

So, as we see all these separate, seemingly unrelated world events happening around us, just remember that all of these things are part of a plan that moves the world toward the global configuration we see in Rev. 13; the three pillars of the final world empire – government, religion and economy, all under one head. Different people focus on different details, and that’s fine, as long as we don’t lose sight of the forest by becoming obsessed with one or more of the trees.

Now, let’s move into our passage in 2 Pet.3 and we’ll start with vs. 14;

“Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless.”

Peter says we are to be found “*by Him*” without spot and blameless. This is very similar to Paul’s statement in 1 Thess. 5:23;

“Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.”

And John’s angle on this is in 1 Jn. 2:28;

“And now little children abide in Him so that when He appears we may have confidence and not shrink away from Him in shame at His coming.”

When the Lord returns, He's going to "find us" in a specific spiritual and moral condition.

So, we aren't talking about positional peace with God or moral blamelessness based on forgiveness because all believers possess that the instant they are saved.

Webster actually does a good job of defining experiential "peace". I don't know if he was a believer or not, but his definition matches what several of the lexicons say. He defines peace as;

"... a state of tranquility or quiet, freedom from disquieting or oppressive thoughts or emotions, harmony in personal relations, a pact or agreement to end hostilities between those who have been at war or in a state of enmity, state of repose in contrast with or following strife or turmoil."

His last sentence is what leads to the experience of the first sentence. We were enemies of God, but through the sacrifice of Christ, that enmity was removed, and we now are at peace with Him.

As related to Peter's admonition, Hiebert wrote;

"To be *found* in peace in that day implies that they have put out of their lives those things which displeases Christ, and which evoke His criticism."

Except for Smyrna and Philadelphia, each of the seven letters in Rev. 2 & 3 cite those kinds of things and the Lord warned those churches to "put them away".

These principles also relate to "without spot and blameless". Without spot is without moral defect and blameless is being in a condition in which there is no cause for rebuke.

I found this explanation in a commentary that ties all of these things together;

"The reference is not to our position or standing in Christ as those justified by faith, but rather refers to our moral character (our progressive sanctification) in that coming day. The words *without spot* and *blameless* in this verse are also found in reverse order in (1Pe 1:19) where he described Jesus as a Lamb "unblemished and spotless". There we see Christ as our ideal of personal purity, a vision believers should ever hold before their gaze in anticipation of Christ's return, the example for (us) to follow in His steps (1 Pe 2:21). Don't follow the example of the false teachers who are "spots and blemishes" (2Pe 2:13)."

The reason I used this is because he brought the principle of Heb. 12:2 into play; “Looking unto Jesus, the author and finisher of our faith.”

It’s extremely important that we remember that the only way we can make progress in our sanctification is to “look away” from ourselves unto Jesus, because we will be conformed to the image of whoever or whatever we are obsessed with.

If introspection is our obsession, we will simply perpetuate the image of ourselves we already see – which is always discouraging. But if we walk in transparency and repentance before the Lord, focused on *His* moral excellence rather than our moral failings, then over time, He will work Who He is into us.

(1 Cor. 1:30-31) “But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—that, as it is written, ‘He who glories, let him glory in the Lord.’”

(2 Cor. 3:18) “We all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.”

The Holy Spirit conforms us to Christ as we “learn of Him” – not superficially, but as deeply and thoroughly as possible.

This idea of transparency leading to inward peace and progressive conformity to Christ assumes that we believe in God’s willingness to forgive us every time we ask Him to.

Listen to the way David Wilkerson explains this need we have;

“As Christians, we are quick to offer the grace of our Lord to the world, but we often parcel it out meagerly to ourselves. To me, this is the most difficult part of forgiveness.

Consider King David, who committed adultery and then murdered the husband to cover up his offense. When his sin was exposed, David repented, and the Lord sent the prophet Nathan to tell him, ‘Your sin has been pardoned.’ Even though David knew he was forgiven, he had lost his joy. He prayed, ‘Make me hear joy and gladness, that the bones you have broken may rejoice. ...Restore to me the joy of your salvation and uphold me by your generous Spirit’ (Psalm 51:8,12).

Why was David so disturbed? This man had been justified before the Lord, and he had peace through God’s promise of forgiveness. It’s possible to have

your sins blotted out of God's ledgers but not out of your conscience. David wrote this psalm because he wanted his conscience to stop condemning him for his sins. David couldn't forgive himself. Now he was enduring the penalty for holding onto unforgiveness, an unforgiveness directed toward himself, and that was a loss of joy. The joy of the Lord comes to us as a fruit of accepting his forgiveness.

I have been greatly impacted by the biography of Hudson Taylor. Taylor was one of the most effective missionaries in history, a godly man of prayer who established churches throughout China's vast interior. Despite this, he ministered for years without joy. He was downcast over his struggles, agonizing over secret longings and thoughts of unbelief.

In 1869, Taylor experienced a revolutionary change. He saw that Christ had all he needed, yet none of his own tears or repenting could release those blessings in him. Taylor recognized there was only one way to Christ's fullness: faith. Every promise God had made with man required faith. Taylor became determined to stir up his faith, yet even that effort proved vain. Finally, in his darkest hour, the Holy Spirit gave him a revelation that faith comes not by striving but by resting on the promises of God. That is the secret of tapping into all of Christ's blessings.

Taylor forgave himself for the sins that Christ had said were already cast into the sea. Because he rested on God's promises, he was able to become a joyous servant, continually casting all his cares on the Lord."

Now, in vs. 15 Peter writes, "Consider that the longsuffering of our Lord is salvation".

The Lord waits patiently as He watches the unbeliever in his rebellion and the believer in his carnality; because, as one author put it, He waits so that He may be gracious.

For the unbeliever, the patience and goodness of God leads him to repentance and eternal life. For the Christian, the Lord convicts us in order to restore us.

Peter's next statement is a beautiful expression of his own humility (vs. 15-16);

"As also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and

unstable people twist to their own destruction, as they do also the rest of the Scriptures.

I've always loved this passage because this is Peter's humility in action. He admits for all to read, that God has shown Paul things that were difficult to understand.

Humility is both a safeguard and also an example of a person with nothing to hide; no pretense to keep up. Pride always comes before the fall. So, Peter adds in 17;

"You, therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked."

There is nothing that will take us down faster than pride – and when pride gets a foothold, we will be "led away" into error.

But Peter also shows the way of escape in vs. 18; "Grow in the grace and knowledge of our Lord and Savior Jesus Christ".

This is literally our only defense against being "led away". The enemy knows this, so he has made the "knowledge of our Lord and Savior" an extremely low priority in many of our churches.

He will allow a superficial knowledge of Christ, because he knows that a surface understanding will not be the sure foundation we need in the darkest hours of our lives.

Here's a good illustration of what this might look like. It's some comments I found by Watchman Nee on Psalm. 42:11 which says, "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the help of my countenance, and my God." Here's what he wrote;

"Many Christians live too much by feeling. If they feel joyful and happy today, they will say God has truly blessed them. If, however, they feel cold and discouraged today they will almost be heard to say, 'how can I know where God even is?' Thus, many Christians lean upon their feeling; and as soon as their feeling is missing, they waver. How the children of God need to be brought by the Lord to the place where feeling cold or warm, flat or stirred, presents no problem because they have known God with a knowledge which is deeper than any feeling. In spite of varied sensations

outwardly—whether of joy or pain—they inwardly know. Such persons as these can stand against all shakings.”

In (2 Pet. 1:3) Peter informed us that “(God’s) divine power has given us everything we need for life and godliness *through our knowledge of him* who called us by his own glory and goodness.”

I am certain that all around this planet there are believers who realize the supreme importance of knowing Christ through His Word; and it will be *those* believers who know God in ways others can’t understand.

God has made provision for us, for everything we need. So, with Peter we can say what he wrote in vs. 18; “To Him be the glory both now and forever. Amen.”

I’m going to change directions because there are a few things I want to include in our study of what Peter has given us before we move into Jude next week.

As I’ve mentioned before, the deception that is most likely to capture the growing believer isn’t Kenneth Copeland or Anthony Fauci, it’s the deception that presents a perfect external picture of Christian reality but is hiding the substance of what’s really there.

So, there is a final mode of deception I want to touch on as we wrap up 2 Peter’s discussion of this topic.

You can read a book or listen to a message, or walk into a church and see nothing out of place, nothing off doctrinally, and no evidence of a lack of unity, but your Spidey senses are vibrating because, unlike the world or the believer operating from the soul, you are seeing something in the spirit they can’t see. This is how Watchman Nee explained it;

“Sugar and salt look alike. They are both white and fine. But wait until they come to your mouth, and then you know which is sugar and which is salt. To know sugar and salt externally with the eyes is far inferior to knowing internally by tasting them with the tongue. So too is the knowledge of God. The knowledge that comes to us from outside is only ordinary knowledge; the inward knowledge is the sure one.”

As we’ve seen before, our tendency is to use our five senses, especially our eyes and ears, to gather into our minds everything that’s happening so we can make a reasoned decision about whether what we are experiencing is spiritual or whether any or all of it is coming from the flesh – from the creativity, intelligence and

commitment of the natural man. This is our tendency because we've used our mind and emotions to make all our personal decisions from the time we were born.

So, to be told that the soul is unreliable when it comes to anything spiritual, is to immediately put us at a disadvantage when it comes to seeing through the kind of deception and imitation that meets all the expectations of the soul; but not of the spirit.

Also, we rarely look at deception or temptation as warfare, but that's the battle the scriptures tell us we are in.

(1 Tim. 1:18) "This charge I commit unto you, my child Timothy, according to the prophecies which went before on you, that by them you may war a good warfare."

(1 Tim. 6:12) "Fight the good fight of the faith."

(2 Tim. 2:3-4) "Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangles himself in the affairs of this life; that he may please him who enrolled him as a soldier."

In one form or another, both deception and temptation are designed to 'entangle' us in the affairs of this life. Jesus knew He wasn't from here and He had no desire to establish a life here, so there was nothing Satan could offer Him that He was interested in.

Listen to these comments by Sparks on the idea of this life being a war;

"It is not necessary to inform you that the Christian life is a warfare, but it is a matter concerning which we need to have a realization. There is a great deal of difference between knowing a thing by way of information and realizing what that thing really means. It is a matter, therefore, for our remembrance *and* for our realization, that the Christian life is a warfare. Moreover, the New Testament makes it perfectly clear that this warfare is an age-long thing; it goes right on to the end of the age. It is shown right through the New Testament to be such, and the New Testament points on to the very end of this age and shows that it is characterized by spiritual warfare all the way through.

Now, the enemy, with whom we must contend, has a very elaborate and comprehensive and detailed tactical plan for getting his advantage. And one

of the major tactics of the enemy is to eliminate from Christians the very element of warfare itself. That is, to make Christians non-warring people; really to take the element of warfare out of them, or in some way to bring them to a state where that is eliminated. There are far more spiritual casualties by *not* fighting than there are by fighting. There are many who get bruised and wounded, and knocked down temporarily in the fight, and they may be casualties for the time being, but they get up and fight again. But the land is strewn with casualties who are casualties because they didn't fight; and I say there are many more of that category."

We know from the Bible and our own experience that we are at war and that temptation and deception are the ammunition of the enemy.

Ok, we have finished Peter's letters and next time we'll look at Jude. But because there has been a great deal of exhortation, warfare and warnings in these letters, I want to close our study with something Rebekah sent me by Wilkerson that may help balance things a bit and remind us that we are but dust, vessels of clay at best;

When did David do this crying out we see in Psalm 34? It probably happened when he was feigning madness in Gath and couldn't pray audibly in the Philistines' presence. This brings us to a great truth regarding God's deliverance. Sometimes the loudest cry is made without an audible voice.

I know what this kind of inner 'crying out' is like. Many of my most important, heart-wrenching, deepest cries have been made in total silence.

At times, I've been so numbed by circumstances that I couldn't speak, overwhelmed by situations so beyond me that I couldn't think clearly enough to pray. On occasion, I've sat alone in my study baffled that I was unable to say anything to the Lord at all. The whole time, though, my heart was crying out, "God, help me! I don't know how to pray just now, so hear the cry of my heart. Deliver me from this situation."

Have you ever been there? Have you ever thought, "I don't know what this is all about. I'm so overwhelmed by my circumstance and flooded by deep pain that I can't explain it. Lord, I don't even know what to say to you. What is going on?"

I believe this is exactly what David went through when he was living among the Philistines. When he wrote Psalm 34, he was admitting, "I was in a

situation so overwhelming that I played the part of a fool. Inside I wondered, 'What is going on with me? How has this happened? Lord, help!'" It seems like David was saying, "This poor man cried out from within, not knowing what or how to pray. The Lord heard me and delivered me." It was a deep cry from the heart, and the Lord is faithful to hear every whimper, no matter how faint. The Lord listens, when all we can do is whimper.