

II Peter 3: 8



SUBJECT: The Time
On God's Clock

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II Peter 3:9

THE TIME ON GOD'S CLOCK

Three ways of interpreting the text

(1) Spiritualizing. (imparts a spiritual, not a literal, meaning)
q. Foothill sermons. A 1000 years a day. meaning less. Unchanged.

In our offering, ^{esoteric} ^{meaning less. Unchanged.} ^{geological ages. Sameness}
then - . → the day a 1000 years. In bygones changed ^{with} ^{but} ^{the} ^{cross, was (a month, 1000)}
^{as man, land, mountain, sea, day,} ^{white}
^{as man.}

(2) Theorizing. Speculatively. Setting a date for the coming of Christ.

q. do Hoer. Hosea 6:1, 2. When shall violence? "third" -

Gen. 2:1-3 The Sabbath, millennial rest on 7th day.

Exodus 4:4, 9 This is the last Sabbath of the present

4000 year B.C., 2006 A.D. This is the last Sabbath of the present

But the chronology of the past so obscure difficult to tell when began.
Our currency rather tantalized than profitable. We cannot ascertain the
time or the second the Father keeps in His own will and purpose. We do
not know when or where judgment will be necessarily brought there.
It comes of very God. No man knoweth, not even the angels it seems.
We are not to question where the Father's judgment is. We
are not to question what He has prepared beside
for what - has prepared beside

(3) Practically, prophetically.

The purpose, meaning of the passage. What cause leads to wait.

The word written for a two-fold purpose.

1. To meet the arguments of scoffers who said "where is the promise?"
"all things continue as they were..." No. Since intervention as
in the judgment, the flood. Waited they many years, waiting now

2. To comfort, strengthen believers. Even to the faithful the foretold
comes and becomes long, full its suspense over this fulfillment.

q. Thessalonians to Paul about this belated dead.

The clarity of the 2nd day is long to be desired; distinctly going
away in nothingness in waiting. Ready to cast down that

comes, leave the ungodly.

He meets the scoffers and answers to scoffers by the word, the truth.
you do not answer like you say when spread, length of time -
God's clock not ours. Our watch not the right one, certainly it is ours.

Great importance is to be attached to what he has to say: "Be not
Spart ... 3:5 - some willfully ignorant. Close their eyes.
- some idly ignorant. Will not study, need softening.
y. Daniel, scarcely to 30 years, 70 years.

I. Time With God.

1. All time is equally present with God.
To us - if now, close now. If a 1000 years hence, in our grave, far off
not in with God, all things equally near, present. A 1000 yrs it was..
With God neither past, ^{nor} future, but just now! "2 AM."
not "I was" as though erased to be. Attributes never change always.
not "I shall be" - but now as it stands to shall be.
no delusion in God. All in all. To day's history there is yesterday,
yesterday, tomorrow. But to stand by old Today. He is the "I am" - the past
as we say he is evergreen, or we say he is always "I am" - future.
cf. Rev. 11:4 = Dan. 7:9

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2. All history is equally present with God.
of. down stream or their river in winter October. Round bank. But to
us as a high mountain, see it all. See by stream, river, river of
to me. All past before his. See by years gone, the 1000 years yet
to come. End first begins, first & last.

cf. in Soliloquy Station. Take Dog park McKinley Ave. Coney is up
at a time. bank, bridge, etc. Park high up, see white columns.

so events in history - those seen then all together.
cf. double stars. As one, though million of miles beyond.
so fall as redemptive. To us, far ahead. to God, as together.
so fall as rising again of Israel. One thought, land forever.
But after 2000 years, and 1 year
of nothing, the new nation.

No change in his purpose though the
several years. No cause dispensable
to prevent the execution of his purpose. No
any talk here of ambush; no regression
against this purpose.

So we see.

y. Rembrandt painted Gen 4:8: y. Happened 40 years before.
y. with blood on it. Then forever.

3. All trees + equally subject to fire.

3. All this is equally evident to me.
We are rigidly held by the laws.
If packed with pain, would need there ^{to} go. "World give it were given
But refuse to be obtained. 1/ happy, words lengthen; if less and
far for our preparation - can't stay. Separable, moving onward,
They say nothing? Is productive as a city square, a
" " trip " " like a weedy bell, yet it rules
to the mindless never fast
" eggs " " son.

After 11 am. had time at our motor.

ver is with God. Then ver.
f. John 10:13 Stand therefore as God bids it now again.
f. Rom 38:8; II K. 20:9-11 Be saved - of forward. As chosen.
10°

II. The meaning of this

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1. To the rooster, who makes no promises? And, the very nature of the
of meeting a dog & under a 1000 big creatures, to whom no doubt,
the world size very important. One of them 10 times bigger than his neighbor.
we don't fully the difference among us & the world. But to us ...
what would one thousand little impressionable animals say if some
people of this world should say to them a creature ... with dogs & with
as many ... could take up 10,000 dogs, scatter them - this will get
more his enemies or this? I think that this creature not
disturbed if they are 1 or just begin, but others should gather in
against him by dozen of its garments & arms. How would the
be? Can't begin such a life? yet when the impressionable children
had gotten to the 1000 impressionable narrowness? As world, as easy
as narrow as very before we just left you.

feel anyone to very aspire to
so the 1000 ages but copies is all ages, they take in
a drop in the ocean, the rest is
stand

but expect to drop in the ocean, the heat &
I feel I am still alive
I feel I am in the presence of God alone?
Is there no one?

Mr. S. L. Lewis, Arthur Bissell, Charles Storer, and others to travel
in Arizona.

2. To the first point / Dr. G. B. Brown had already pointed out
that God has no need to be in a hurry. ^{because man is slow} But God even now
to us, the most sensible. We must go slower, but God even now
goes slower. He needs not to run & attain his purpose.
It to be small & with a long way to the stay of it around, starts
to the closest friends, smaller. To the fit, smaller. To the very first
of all. As they move more rapidly. to other something we have
not yet discovered.

30. Bird in his world.
 (1) 27. closer, his judgments with speed, light: a day or 1000 years,
 not performed within 1000 years; because they are age; now
 it would be mere conjecture & a day.
 f. Omnis / Omnia, upright and, purple wings, pointed front
 save his head is white feather.
 f. Lucy Kidder sought away arrows, John 15th, Wagner, "Stars
 in this many forget against Sisera."
 f. Seraphim. A bird in his world; a hawk is the more.
 (2) 28. closer, his judgments slow. f. To abraham 400 years in self
 f. of Agnus with all out of hell.
 f. the way's with walls, to rock great stone, but thy great & early f.
 f. 16 K. 14:8 amazement 9. I judged & get back 8. I must leave let us
 leave one another in the face." Two great wings, opened at both corners
 very wide in width. But over spreading far world was it ~~67~~³⁷ as 15.
 f. a shower in summer: closely, very much. But long rain, winter.

3. ~~F~~¹ the very behavior.

3. For the VV behavior.
The bird goes territorial. Dark dray
to us, the God is long in coming. The bird goes territorial. Dark dray
deep, within, when will the seasons come? 1960 years. us God. X
regrets not yet is greater; now do we talents in creating the leaves?
Anselm the Bard.
A big smile & after, "How long, O tree?"

regret it not yet & remember me to your father David.
to the words in Beatty Rev. 6:9 render & alter, "How long, O Lord?"
the answer to them. Rev. 6:11 a little nearer next -
"as we are at length. Two days. Compare with them.

I am quickly come to regret it
① God gave us all greater redemption all the more glorious
at the victory at the end all the greater, redemptive all the more glorious
knowing the long days of strife and conflict.
God could confound all the efforts, blasphemous unbelievers, sin a moment
that would cloud the great work, be a certain woman, Rev 17 who sits on the
seal'd whens first who lies in the pit 1-3 & tells
you could cast both under at the last all the world given thy money
I have all the ways thy ador.

long down all its way, and dashes across it,
you could study the power, and subtlety, of
But no - let this say this place, with debatting hearts they
will come. At least one is especially strong.

The moral says great
the Sabbath always right.
The Devil more specie.

or miles, age 800 years, May, 1913.

g. mites, age 200 days, 7-11, +
2-3 " the 2nd 2 more or less

Res. 15:1-3 do not go away as we leave
shall rest in the past as apply here by & by

6 f. 478 We shall rest in the fair and off
just across on the way goes where

get away on the 2nd of Aug
Say "Hi" say 7 more as to last 4 o'Clock
And farewell with you very much.

Day 4

Galatians 3:4-5
(Heb. Peter 3:1-4)

Tue Nov. 22:7, 17, 20

SUBJECT: The Firm
On God's Clock

9-5/84
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There's a King and Captain High
Who'll be comin' by-and-by,
And He'll find me hoein' cotton when He comes.

You will hear His legions chargin'
In the thunders of the sky
And He'll find me hoein' cotton when He comes.

When He comes, when he comes,
All the dead will rise in answer to His drums,
While the fires of His encampment
Star the firmament on high,
And the heavens are rolled asunder when He comes.

There's a man they thrust aside
Who was tortured till He died
And He'll find me hoein' cotton when He comes.

He was hated and rejected,
He was scourged and crucified,
And He'll find me hoein' cotton when He comes.

When He comes, when He comes
He'll be ringed with saints and angels when He comes.
They'll be shoutin' out hosannas
To the man that men denied.
And I'll kneel among my cotton, when He comes.

land at work
widin' the stone
tendin' the children
preachin' the gospel

Feb. 23:7 (See. Com.)
The Train on Sunday Clock

Rev. 22:7, 12, 20

THE TIME ON GOD'S CLOCK
Today - adv. quickly

I. It refers to WHEN (^{Adverb to} Calendar Time)

1. To us, it is long in coming
Mt. 25:5 "the kingdom cometh"
Rev. 6-10 "O Lord, how long?" (5th seal)
I Thess. while waiting, beloved died ... yet, now?
2. Seems long because we are creatures of time
a) animals - mate, hibernate, change body for light
b) vegetable life - bud, fruit, old leaves
c) we - day, night (jet lag)
- manhood, old age

3. But God - timeless, beyond time
a) a creation of God - a 1000 years as a day II 6-7-8, Ch 80:4
b) all history equally present with them
c) Soldiers - Median

4. Time is always relative

(1) To different creatures

a mile to a snail

stagecoach

diesel locomotive

jet

ray of light (186,000 miles/sec)

ether wave

(2) To different positions

i. a star in galaxy Andromeda, billion light years away
will see now, a billion years ago $\frac{1}{2}$ year

$\frac{1}{4}$ " then

ii. a copper in Paris museum, if awake now, 6,000 years
a second.

(3) To different conditions

happy - a moment

sad, sick - worried God is over all in

f. m.

5. But the world surely comes

(1) Daniel 2 - gold, silver, brass, iron - then the stone cut out
^{was not} without hands

(2) Blessed be we, come we into the Kingdom We stand

gathering the tall trees

autumn to spring

leaves etc

green correction

first vines, the new creation

II. of refers to How (*Adverb*)

1. quickly, swiftly. no time to prepare to go
the sword / is eagle 2d - 31:
the horse / is swift mat. 38:
the waters / the flood 34:17
the destroyer / Jordan 4:1
no interval between the midnight cry and the appearance / the birth pgs.

I Cor 15: 51-53

2. True watchfulness mat. 25:13
forever anxiety? perpetual tension? restlessness?
not - in 25: to all "sleeping and slay"
oil in store - when awakened, lamp lit, being, ready

watchfulness a set / to soul
(a) Priority - wife, children, work, love, etc., position
Being day, night? sleepless night? anxiety?
Mother, the house, the children, the work

(b) "Lord will find me here / when thou comest to call"
plowing corn
midday - to others
and / to cattle
preaching the gospel

D. East
8c 3/82

To Mad 100° open air
if Penn is re-lated - diff relation
to a man - say from a girl 10 miles
away, less - less
diff relation - "
in it - "
say of girl as not
the reason, not fault

- different petitions
for, that is why I understand, a bill left our
house a copper here a bill soon gone left 186,000
in the last year
Yr not see Yr bill? your
case here - you're Yr cap - $\frac{1}{2}$ - $\frac{3}{4}$ - other

- effect condition
Dappi, a month could not be at
red, an early could not be for
of a cryptic case never if could under no

Partly cloudy overcast
Dan'l 7 Partly cloudy overcast
Dan'l 7 Partly cloudy overcast

Dan. 7. Read /
Never to be forgotten, folder folder.
Blessed be we are in the good
trust of a most dear
Master & teacher
teacher & friend
death & life
perfect & true,
fully meet for our rest
& grace rememb'r