

Colossians 1:17 - He is before all things [with eternal life He precedes the creation of the universe], and by means of Him all things are preserved. (EXT)

Hebrews 1:3 - He [Christ] is the shining forth of the glory [divine essence] and the exact representation of his character, and He constantly sustains all things [the universe] by the verbal command of His innate power. (EXT)

Hebrews 1:10 - You, Lord, pertaining to the beginnings [plural noun ἀρχή (*arché*): creation of heaven and earth, angels, & man], the earth you have founded and the heavens are the works of Your hands. (EXT)

Psalms 102:25 - “Of old You founded the earth, and the heavens are the work of Your hands.” (NASB)

8. Man Cannot Destroy Earth or Universe. Nuclear bombs or alleged “climate change,” have done no meaningful damage to the earth. All is fine with the planet. The naiveté of human intelligence can’t even imagine how destruction of the universe would occur.

Only Jesus Christ has the power to destroy the universe which He will do after the Millennium, but prior to the Great White Throne.

2 Peter 3:10 - But the day of the Lord [close of the Millennium] will arrive as a thief in the night at which time the heavens shall completely disappear with a great noise and the structure of the universe shall dissolve with fervent heat [nuclear fission], and the earth and its works in it shall be burned up [future passive indicative of the verb εὐρίσκω (*heurískō*): discovered, exposed, disclosed, manifested,].

v. 11 - Since all these things shall be destroyed in this way, what sort of persons should we become in an oriented-to-God lifestyle,

v. 12 - as you eagerly look forward to the hastening day of God [the eternal state]. That day will bring about destruction of the heavens by nuclear fission and the structure of the universe will be destroyed with intense heat. (EXT)

In verse 10, the translation of the future passive indicative of the verb *heurískō* has caused controversy among textual critics. Determining how to translate *heurískō* into English has similarly flummoxed editors of English Bibles: (1) King James' Authorized Version, "shall be burned up," (2) New International Version, "will be laid bare," (3) New American Standard, "will be burned up," and (4) New English Bible, "will be laid bare."

But *heurískō* doesn't apply to any of these translations. As we learned from Archimedes (c.287–212 B.C.), when he accidentally discovered the principle of buoyancy, he exclaimed, "Εὕρηκα (*Heúrēka*)!" which translated means, "I have found it!"¹

Thus, "discovery" is what the word means. Liddell and Scott's *A Greek-English Lexicon* translates the verb *heurískō* with "find out, discover" (p. 729).

The NET Bible addresses the controversy over this word's translation in a Text-critical Note (tc):

One of the most difficult textual problems in the New Testament is found in verse 10. The reading εὐρεθήσεται (*heurethēsetai*) is so difficult a reading that many scholars regard it as nonsensical. R. Bauckham puts forth an excellent case that the meaning of the term is virtually the equivalent of "will be disclosed," "will be manifested." (That its meaning is not readily apparent may in fact have been the reason for so many variants and conjectures.)²

The root meaning of *heurískō* is to discover, expose, condemn. God uncovers the acts of human good, exposes them, and condemns them. In verse 10, the universe will be destroyed by nuclear fission while the earth and its human good will be revealed, made evident, and destroyed.

¹ "Archimedes. Discovered principle of buoyancy, that a body immersed in fluid loses weight equal to the weight of the fluid displaced; according to legend, he was seeking method for determining purity of gold in King Hieron's [hī-e-rän']crown, and shouted "Eureka" (I have found it)" (*Merriam-Webster's Biographical Dictionary*, s.v. "Archimedes").

² *The NET Bible* (Dallas: Biblical Studies Press, 996–2005), 2375tc14.

Following the adjournment of the Great White Throne Judgment (Revelation 20:13) followed by the sentencing of human unbelievers and angelic rebels (Revelation 20:14–15), the Lord will then create the new heavens and the new earth:

Revelation 21:1 - Then I saw a new heaven and a new earth [cf. **2 Peter 3:13**; cf. **Isaiah 65:17**]; for the first heaven and the first earth [**Genesis 1:1**] passed away [**2 Peter 3:10–12**], and there is no longer any sea [**θάλασσα (thálassa): oceans**]. (NASB)

9. During the Fifth Cycle of Discipline. An example of our Lord controlling history during Israel's confrontation with the fifth cycle is the subject of:

Isaiah 36:1 - Now in the fourteenth year of King Hezekiah [**B.C. 701**], Sennacherib king of Assyria came against the fortified cities of Judah and seized them. (NASB)

Sennacherib sent the Rabshakeh,³ a member of his state department, to Jerusalem to issue an ultimatum to Hezekiah (v. 2). The king had made a poor geopolitical decision by depending on Egypt as an ally which Sennacherib had earlier defeated at the Battle of Éltekē, a site about fifteen miles due west of Jerusalem.

Sennacherib moved his army from where they were encamped outside Lachish over to Libnah. Simultaneously, the Rabshakeh handed King Hezekiah a letter written to him by Sennacherib which recounted his defeat of Judah's allies.

This is when Hezekiah lifted up his famous prayer to the Father in Isaiah 37:15–20 for divine intervention on behalf of Jerusalem and Judah.

Immediately, Isaiah received the Lord's response to Hezekiah which informed the king of God's deliverance (Isaiah 37:22–29) that concluded thusly:

³ The Rabshakeh [רב־שָׁקֵה] (*Rav-shaqeh*) is identified as a field commander in the Assyrian army or a member of Sennacherib's executive staff.

2 Kings 19:32 - "Sennacherib will not come to this city or shoot an arrow there; and he will not come before it with a shield or throw up a siege ramp against it.

v. 33 - "By the way that he came, by the same he will return, and he shall not come to this city," declares the Lord.

v. 34 - "For I will defend this city to save it for my own sake and for My servant David's sake. (NASB)

The Lord dispensed instant justice which immediately led to Sennacherib's withdrawal from Judah and his return to Assyria:

2 Kings 19:35 - Then it happened that night that the angel of the Lord went out and struck 185,000 in the camp of the Assyrians; and when men rose early in the morning, behold all of them were dead. (NASB)

From this event several principles may be noted:

1. Regardless of the historical circumstances, prayer works.
2. Hezekiah had committed the sin unto death, but his prayer resulted in the Lord granting him fifteen more years (2 Kings 20:6; Isaiah 38:5).
3. This was blessing by association. The Lord expressed His motivation for answering the prayer in 2 Kings 19:34, "for My own sake and for My servant David's sake."
4. Although Judah had moved into the fifth cycle, the nation was spared by the divine act of the Lord in 2 Kings 19:35. Yet the people were spared by the presence of a Pivot which is identified by the Lord in His response to Hezekiah:

2 Kings 19:30 - 'The surviving remnant [**שְׂאֵר**] (**sha'ar**): **Pivot**] of the house of Judah [**priest nation**] will again take root downward and bear fruit upward.

v. 31 - 'For out of Jerusalem will go forth a remnant, and out of Mount Zion survivors. The zeal of the Lord will perform this.' (NASB)

5. The combination of Hezekiah's rebound and prayer of deliverance, the grace of God and His salute to David, and the power of the remaining Jewish Pivot delivered Judah from the fifth cycle of discipline.
6. Conclusion: When in the throes of national discipline, if believers humble themselves before God in post-rebound prayer, He will deliver a client nation:

2 Chronicles 7:13 - "If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people,

v. 14 - and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.

v. 15 - "Now My eyes will be open and My ears attentive to the prayer offered in this place [**Solomon's temple**]. (NASB)

This concludes our studies of the Pivot, Client Nation, and principles associated with the Lord's control of history. We now return to our passage that addresses these and other subjects related to The Day of the Lord and the Man of Lawlessness. We will first review the expanded translation of the passage for as far as we have advanced in 2 Thessalonians 2. (See CR14, lessons 132-146)