

Lord's Day Morning Sermon Transcript

God's Patience (2 Peter 3.15) – 2026-08-30 am

[first minute, or so, not captured]

But she even called him Mr. Wait and See, because that was always the thing that he said, wait and see.

What is it that he was doing when he said, wait and see?

Well, basically, basically it was the case that he was telling me to exercise patience on the basis of the question and the basis of the knowledge that we had, seeking to answer or not able to answer the question.

It is that the response that you give to it is one of patience.

Now it is that I'm older.

I've often said the same thing.

In fact, often I've said to myself, I'm becoming like my father in terms of things I say and things I do, and it is that I often now say wait and see, and it brings a smile to me when I think that's used to bug me.

When my dad would say that to me.

But it is that I've come to see.

Like he had saw how necessary it is in many situations that we need to wait and see.

And it is that behind this, it is this exhortation that we need to exercise patience, patience in so many areas and parts of life.

Something that we need to practice more than we do as God's people.

And certainly it is that not only do we need to practice it, but it's something that we must do often, even within a day.

It is that the reason for this is that society at large has always found it difficult to be patient, and I think even more so today.

How often it's the case that you're at the doctor's surgery and they're running behind a schedule, and you've been there for an hour, and it is that you'd have been taken an hour ago.

And it is that you hate that waiting.

It frustrates you, n we exercise impatience, when it is that we would want God to hurry, in a sense, what we're manifesting is a misplaced sovereignty that it is that we're seeking almost to take God off his throne.

And it is that we want to be sovereign and controlling our circumstances.

We want to dictate the timing, and it is that we want to determine the outcome of what it is that we think God isn't dealing with fast enough.

And it is that patience, certainly because of sin, no doubt.

But for us, patience in the exercise of it is difficult.

Why we want immediate results.

We live in a culture of instant communication, instant information, instant gratification.

The result is that waiting feels like an interruption rather than part of God's presence for his people.

In this church, it is that we struggle to surrender, control, and to acknowledge that God does all things well and in and to exercise patience requires us to understand.

That we are sovereign over time, but it is that the God who has created the universe created that it is that he is sovereign.

But we also interpret his.

A delay in our lives as denial.

But Scripture repeatedly shows to us that God's delay may be purposeful and.

It is therefore that we need to exercise patience.

Think of Abraham.

And he waited for the promise of a son 25 years, a quarter of a century.

And it is that he waited in accordance with the promise of God.

What about Joseph?

As we looked at him last year, in terms of the years of suffering?

And he is that he was 14 years, and then in the prison and so on, before it was that he ascended to be second in command in the nation of Egypt.

What about David?

He's been chased through the mountains and so on.

He's got a target on his back.

He's a wanted man.

Solomon wants to rid him of the face of the earth.

And yet it is that David patiently waits for the throne and then Israel itself waited and waited.

Waited for its Messiah.

Between the end of the Old Testament and the beginning of what we consider the New Testament, for centuries went by.

And it is that God's people were still waiting.

And perhaps the truth and the greatest truth for us is that exercising patience as God's people is the greatest test that we face, not only in our understanding of who God is and what God does, but in terms of how it is that we experience the unfolding of God's providence for us now, it is over the summer months, Lord's Day mornings.

We've been considering various aspects of God's character, the attributes of God, and so on.

And one of the things that I hope you're noticing is that when we take these attributes, and especially when it is that we consider God's patience today, that everything that we've considered in the past number of weeks is that you can subsume it all under this truth, that it is, that we're called to exercise patience in the God who is omnipotent, the God who is omniscient, the God who is omnipresent, the God who is holy, the God who is just.

All these things should encourage us to exercise patience and it is that.

The greatest test then, of this is even in terms of our dealings one with another, because it is that Paul commands the church.

He writes this in Ephesians four and two.

We're to be patient, bearing with one another in love, patient, bearing with one another in love.

Is that something that increases amongst us as a congregation?

It within our own family circles, patient bearing a one on one with one another in love.

And you see the most convicting point in terms of living like this, the most convicting point in acknowledging that God is sovereign and we need to exercise patience, will for us is experienced.

Is that so often forget God was patient with us, so God was patient with us.

You see the the Christian man or woman or young person has received enormous patience from God.

And therefore it is that you and I have no grounds whatsoever for being impatient with others.

One writer I was reading wrote this and I thought, yeah, this sums it up.

He's.

Our impatience reveals how little trust God's timing, our.

Reveals that we believe God is worth waiting for.

We believe God is worth waiting for.

And there's a remarkable connection then to what it is.

Peter writes here in the text that we're considering.

Count the patience of the Lord as salvation.

It is that he's saying God's patience is not passive, but God's patience has a purpose.

It is delays judgment because his mercy is still exercised in gathering sinners unto himself.

And so it is that we could say that patience is a virtue seldom found in men or in women or young people.

But patience is a virtue abundantly found and expressed by a God.

It is in terms of the context.

If you go back to verse three, Peter talks about scoffers.

He will come in the last days with scoffing, and in verse four they will say, where is the promise of his coming?

And they talk about the fact that the fathers fell asleep.

All things are continuing as they were from the beginning, and they're essentially saying, If Jesus is really coming back, why hasn't he come back yet?

Why is it that we're still waiting for what it is that he promised?

And Peter's answer here in Second Peter three and 15 is profound.

He's saying to us that God has not forgotten his promise that God is not incapable of acting, that God is not indifferent to evil, and that God is patient, and it is that he then therefore gives this remarkable command count the patience of the Lord as salvation.

So what does that mean for us today as God's people?

Well, the first thing is recognition.

We have to recognize something, and it is that we have to recognize that God's patience is a revelation of his mercy to us.

The first thing that we need to acknowledge is the divine peace flows from the character of God, who and what God is like.

It's saying to us that God is not impatient like us.

God is not impulsive, as we so often are.

God doesn't lose his temper as we do so often.

God does not suddenly discover that humanity has become sinful, but God is eternally known exactly what we would be, how we would be, where we would be.

And yet this God is patient.

And it is that when Peter writes, our Lord's patience means a salvation.

The word that translated there is patience is a.

A word that's made up of two words, as I said to you in times past, the Greek language, New Testament Greek.

It was an amazing language in that you could make up your own word.

It express what you were thinking about.

And often Paul did it very often.

Peter's doing it here.

Take one word and another word and you put them together.

And it is this gives you what it is that you're wanting to, to express.

And it is that the word that's translated patience comes from the word that means long, but also the other word that's connected to it means passion or anger.

And it's basically talking about long suffering.

It's a word that's got reference to and describes someone who has every reason to snap, every reason to retaliate, every reason to execute immediate justice, justice.

But it is the deliberately restrain themselves.

Again, somebody I was reading, I like this what they said.

God's foot is hovering over the break of human history.

God's foot is hovering over the break of human history, holding back final judgment because his heart beats for redemption.

And that's the God whom we worship today.

One of the great descriptions of God in Scripture is found in Exodus 34 and six.

The Lord Yahweh Yahweh, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, and that expression slow to anger.

It's saying to us that God is not slow because he's weak, but it is that God is slow in the fact that he is merciful.

And it is that there's a tremendous difference in terms of being slow because you're weak, but also being slow because it is you're merciful.

And when it is that you come to recognize this, Peter is saying, you then have to make a calculation.

Where do I get that from?

Well, what he says there at the beginning of verse 815 count, count.

There's a calculation that we are called to perform with this revelation of the fact that God is patient.

Peter is saying to us, there's a calculation that you need to perform in your walk, in your Christian life, that you might experience and know in your, in your heart and your mind something of the truth that would help you.

You see, Peter doesn't tell his readers to feel a certain way.

Thank the Lord for that.

And he doesn't tell us to feel a certain way about the Lord's return, but he tells them to count, to reckon, to render a settled verdict.

Again, the Greek verb that he uses here, it's an accounting term from the accounting world.

In the day and age that he wrote this.

It's the same word that Paul uses in Philippians three, verse 7 to 8, when he says he has come to count his former credentials.

His way of life, his heritage, his background as loss for the sake of Christ.

And the implication is then that when it is that we would know of patience and exercise patience, that it's not a spontaneous emotion, it's not something that just all of a sudden flows out from us.

But it is a judgment that we come to after examining the evidence that God gives to us and entering it as spiritual accountants deliberately into the ledger of our life.

And that's why it is that Peter uses this, this word, and this matters because the thing that is being counted, reckoned, is described back in verse nine.

Peter says, the Lord is not slow, as some count slowness, and it is that he's saying to us that there were those who saw God's slowness as a defect, a failure to keep to the schedule.

That one is bound to.

And it is that also that he.

For the scoffers it is that patience was, was, was no virtue in terms of what it led to what it is that the scoffers have done is that they've misdiagnosed the virtue of God as a defect.

And often that's what it is that we do see.

What do you mean?

Well, think of the difference.

There's two doctors that you go to.

One of the doctors is negligent.

He delays your diagnosis because he's disorganized, he's overbooked, and he's indifferent.

And the delay is a defect in him.

And it endangers you.

So you go to another doctor.

This doctor is deliberate.

He's a surgeon.

He's not going to operate on you on the first visit.

But it is that he insists that you come back for a scan, that you come back for a test, that it is, that you come back so you can consult with you.

And the reason that he does this is because operating too soon, too quickly, it would do you more harm than good.

You see, to the anxious patient in the waiting room, both doctors look look the same.

Neither one is doing anything yet, but one delay is negligence and the other is skill.

And it is that you can't tell the difference by the length of the way.

You can only tell the difference by knowing the character of characters, of the doctors.

It is that this one is slow and it's going to mean ill health.

Is that this one slow?

He's patient and it is that it's going to lead to a good health in my life.

And that's precisely Peter's point.

Here it is that he's saying the length of God's silence with regard to you as his people in his church tells you nothing on its own.

So how do you apply that?

Like this?

How many of us here today have unanswered prayers?

And it is that we keep praying these prayers and they're still unanswered.

And it is that we're coming to the point where we think there's no point in continuing to pray like this, because it is that God's not answering, and it is that we need to stop.

Then letting unanswered prayer or an unfulfilled longing render its own verdict on God's character.

You see the delay in answer to our prayers.

Is not neutral evidence to be read.

However, it is that you and your anxiety want to read it, but it is that it's a reality in your life and my life as Christian men and women, that has to be interpreted through what we already know of God's dealings with his creation and with people through the cross of Jesus Christ.

See?

What do you mean by that?

Well, listen to what Paul says in Galatians four four and from verse four.

But when the fullness of time had come, what's the fullness of time?

Way back to the time of Abraham, even back to the garden itself, when it is that the gospel is proclaimed in the garden.

But when the fullness of time had come, God sent forth his son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.

So when you look to the cross, when you consider all that led up to the cross, if you don't know, it seems so slow that God wasn't doing anything.

But God has his own timetable.

God does as he pleases.

God is sovereign, and it is that in accordance with his will.

2000 years ago, his son was put on the cross and Calvary's hill, and his blood was shed.

But another thing in terms of application is that when Peter says, reckon, he's saying deliberately, use your mind.

He says, don't merely feel your way through this waiting that you're experiencing.

You see, we look at God's patience and we say, why hasn't God judged?

When you look around our society today, it is that it's going from bad to worse.

And you say, why isn't God bringing judgment upon these people?

God replies and says, Because I'm giving sinners time to repent.

That's what my patience results in.

That's the room that my patience creates, that it is that it gives sinners time to repent.

And you and I here today as sinners, whether saved by Christ or not.

It is that God's patience toward us should produce humility.

You see, we become very impatient with other people's spiritual weakness, and we say, why don't they understand?

Why haven't they changed?

Why do they keep making the same mistakes?

And we get frustrated and impatient when you're like that, remember how God has been patient with you?

How many times has God corrected you or me?

How many times have you promised God something and you haven't kept that promise?

How many times have you known what was right?

And still it is.

You've chosen to do what was wrong.

How many times have you prayed, Lord, forgive me for something you've already asked forgiveness for?

Ten times over in the past, and yet God has not abandoned you.

God is patient.

God is merciful.

God is just doesn't excuse sin.

But what it does is it magnifies God's grace.

Think of the piano teacher, the piano teacher is working with a child who's struggling to learn a difficult piece in the piano.

The child's there repeatedly plays the wrong notes, and the teacher corrects the child and shows this is how it's to be played and what you should be doing.

Child tries to do it again, makes the same mistakes.

And again the teacher demonstrates.

And again the child tries and makes a mess of it.

And it is that eventually the child says to the teacher, I'm never going to get this.

It's beyond me.

And the teacher says, that's why I'm here.

We're going to keep working on it.

You see the teacher's approval.

Patience is not approval of wrong notes, but the teacher's patience is part of the teaching process so that we might be able to learn what it is and how we should be as Christians, but also learn and count something of the nature of the God who is patient.

So it is, Peter says, recognize second thing that Peter is saying here when he says, count the patience of the Lord of salvation as regard, not just recognize, but regard and regard God's patience as an opportunity for salvation.

Notice Peter moves from God's patience to its purpose.

Count the patience of our Lord as salvation.

Peter doesn't merely say the patience is not slowness, but he says something far bolder as the spirit moves him.

He says, count the patience itself, and therefore the waiting, that typifies the patience.

As the.

And the extended time counted as salvation.

In other words, God's patience is not an obstacle to salvation that has to be endured until it is at.

The gift of salvation arrives.

But it is as itself.

The salvation is currently taking in the fact that God is patient in his salvation.

You see, the delay is not empty time before the gift, but the delay and the experience of the delay is the gift.

And it's still open.

That's the hope for anybody here or online who is yet is not a Christian.

God has been patient with you.

God is giving you another Lord's day to gather under the sound of His Word, and you can leave here at the end of the service and head out into the world and give no thought to God for the rest of the week.

You might not get the rest of the week, but today God is exercising patience.

Every Lord's day he gives to you.

He's exercising patience.

And that's really the heart of the verse, because it's saying to us that God's patience as you experience it, even in church today, has a redemptive purpose.

Peter's not saying, count the patience of our Lord as inconvenience.

He doesn't say, count the patience of the Lord as evidence that Christ isn't coming.

But he says, count the patience of the Lord as salvation, because every moment God delays and final judgment is another moment in which sinners might hear the gospel and repent.

He's saying, God's clock is different to your clock.

We tend to measure time by our experience, but God measures time by his eternal purpose.

Look at verse eight with the Lord.

One day is as a thousand years, and a thousand years is one day.

He's saying, God's not governed by our timetable, and God doesn't operate according to the limitations of our clocks.

But it is that his eternal nature and purpose, given perfect freedom from temporal pressure as we experience that it is, that is, Providence gives purpose to every moment, even in the times when it is that his patience is exercised and his patience means for us today that while we see it as delay, it may be actually mercy.

According to his redemptive purposes.

So second Peter three and eight is much more than a statement of about how God perceives time, but it's a statement about why you can trust God when his promise seems to take longer than we expected.

Again, we want immediate results.

We want no.

God may be saying, not yet, not yet.

And sometimes when God says, not yet, his mercy, it really is.

His mercy.

It is.

Verse nine tells us why the Lord is patient with us, not wishing that any should perish, but that all should come to repentance.

That's why God is patient, not wishing that you would perish, but in your own life, in your reality, in the days in which you live out your life, that you wouldn't perish, but you would use the time wisely and that you would come within your own.

A life to repent.

You see each additional day the Lord withholds.

His coming is a day in which someone was going to perish.

They instead reach repentance.

Think about Paul.

Peter mentions Paul.

Why?

Why does he do that?

Because Paul himself was a living demonstration of God's patience.

Paul, when he was Saul, as I said before, he was a nasty dude.

He really was.

If you saw him coming towards you on the street, you were a Christian at that time.

You would have walked across to the other side of the street.

You wouldn't have wanted to have any dealings with Saul.

Saul went and got letters from the high priests.

It is that he imprisoned Christians.

It is that he murdered Christians.

It is that he was there at the stoning of Stephen.

And it's almost as though he's saying, guys, you need to get more rocks in your hands to stone them.

So give me your jackets and your cloaks and I'll hold them.

That's what Paul Saul was like.

Yet.

And this is a mystery and yet amazing.

Christ did not destroy Paul, even though Saul was seeking to destroy the church of Christ.

But Christ saved Saul.

Paul is he, as he's an older man in first Timothy one and 16, he writes this, but I received mercy for this reason, that in me, as the foremost sinner, Jesus Christ might display his perfect obedience.

And his perfect patience.

Think on it.

Paul looked at his own conversion in the Damascus Road, and he said, my salvation, my experience of Jesus is evidence of the patience of Christ and how he dealt with me, because the patience of Jesus gave Paul time to encounter Christ.

Are we going to learn from Paul?

Are we going to be like Paul?

Listen to what the psalmist says in Psalm one.

40.

The Lord is merciful and gracious, slow to anger, and abounding in steadfast love.

He will not always chide, nor will he keep his anger forever.

He does not deal with us according to our sins, nor repay us according to our iniquities.

The psalmist is saying, God sees sin.

He completely.

God sees your sin perfectly.

God possesses the power to judge you immediately.

Yet what does he do?

He restrains his judgment.

It is that he puts the brake on his judgment.

So patience, therefore, is not the absence of divine anger, but it's the restraint of divine anger.

He's holding it back, and it is if you're not a Christian today, he's holding that judgment back to give you a chance to give you an opportunity to come to Christ and to know Christ.

And it is that Paul, as he writes to the Romans in chapter two, says this do you presume in the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?

This gives us the purpose of God's patience.

And yet so often, though we may not think we do actively, we live presumptive lives because God hasn't judged me, than it is that he's not going to judge me this week or in the weeks to come.

Paul says, no.

And it is that it's something that all of us should take to heart.

So you've got recognition here, you've got regard here.

And finally you've got result here.

What's the result?

Well, God's patience should produce patience and urgency in our life as God's people.

If God's patience is salvation, then Christians shouldn't respond to God's patience with complacency.

But it is that we should respond to God's patience with urgency.

Peter is saying, count the patience of the Lord as salvation, and Peter is wanting us to interpret the present age correctly, that Christ hasn't returned yet, that there is still opportunity for sinners to be saved, that there is opportunity for repentance.

There is opportunity for faith.

There is opportunity for the church to fulfill its mission.

And God's patience means that we shouldn't give up on people.

There's people in our lives who at times we just give up on.

It is that they seem spiritually unreachable.

Perhaps it's a son, perhaps it's a daughter.

Perhaps it's a wife or a husband.

Perhaps it's a neighbor, a friend or a colleague.

But it is that they seem spiritually unreachable.

Maybe it's someone who's rejected Christianity for years, and maybe you've prayed for them for 20 years, and you say nothing's ever going to change.

But Peter here in C 15 tells us to think differently.

He's saying God is patient.

Therefore you should be patient as God's children, that it is that we don't give up.

But it is that patience is gracious, not entitlement.

Again, Paul, in Romans two, do you presume on the riches of his kindness and forbearance and patience?

He's basically also saying to us, don't mistake God's patience for God's approval.

The fact that God has not judged you doesn't mean that you'll never be judged.

The fact that you have not experienced the consequences of your sin does not mean that your sin doesn't matter.

The fact that Jesus Christ has not yet returned doesn't mean that he will not return.

And Peter's entire chapter here at the end of his second letter is constantly moving to this reality.

Christ will return, judgment will come, and the present world will not continue indefinitely.

Therefore, God's patience should produce repentance, not presumption.

That's why I urge you go to the cross today.

Look at the Jesus who died for his people and his blood for his people.

And that's why it is that God's patience can lead to salvation at the cross.

God is not saying sin doesn't matter, but it is that he's saying, I will provide a substitute the cross.

He's not saying that justice doesn't matter.

He demonstrates his justice at Calvary.

And he's certainly not saying you can save yourself.

But he sent his only begotten son into this world to accomplish what we as sinners cannot do ourselves.

So the patience of God is not sentimental weakness, but it's redemptive restraint, grounded in the cross of Jesus Christ.

So let me conclude with three, maybe not three times God.

Let me conclude with a practical responses to today's sermon.

And I want you to think in these seriously, if you're not a Christian today.

It is that Peter is saying to you, repent.

If God has given you another day, receive it as mercy.

If you're hearing the gospel again today, receive it as mercy.

If you're aware of your sin today, receive that conviction as mercy.

God's patience is calling you.

Come to Christ now.

Don't say I'll do it someday.

It is.

There are some wild thoughts and then it is that I'll come to Jesus Christ.

God is saying, no, salvation is now because it is that you only possess today, or even this hour, or this minute.

But if you are a Christian, trust God's timing.

Perhaps you said to God, God, why haven't you answered God?

Why haven't you changed the situation?

God, why haven't you brought this person to faith?

But Peter tells you how to interpret God's patience.

Count the patience of our Lord as salvation.

Trust his wisdom.

Trust his timing.

Trust his character, and consider the patience that saved you.

If you're a Christian, think about your own history today.

There was a time when you were not where you are today.

There was a time when you didn't understand what you understand now.

There was a time when your faith was weaker.

There was a time when you wondered.

There was a time when you resisted.

And yet God was patient.

Through it all, God was working.

That's why it is that Peter says, count the patience of the Lord as salvation.

Amen.