

The Lord is Not Slow

17 - 2 Peter: A Blazing Faith I Church on the Park
Sunday, 11 August 2013

Text: 2 Peter 3:1-9

Theme: The Lord is not slow in keeping his promises. The reason he may seem slow is because he is working toward a greater purpose.

Intro: Last week, Peter warned us (through our passage) to not turn back. It would be better if we did not know the truth, then to know it and turn our backs on it. This week Scripture holds before us the bright and burning lamp of God's promises. (*Both the positive and the negative are needed for power to flow. 2 Peter 2 was the negative; 2 Peter 3 is the positive)

1) A master artist, musician or game player knows the art of patience. God, himself, is the Master of patience. (2 Pet. 3:9)

- *Congratulations to my **Dad** who won **first place** in the **American Checkers Federation National Tournament** in the Major/Minor Division.*
 - How did he win first?
 - My dad eats, breathes and dreams checkers. He's **consumed** with learning and teaching the game. (half a million views on youtube). He's **disciplined**.
 - **Patience** and **Perseverance** are fraternal twins, like brother and sister.
 - 1 Cor. 9:24-27
 - It's not those who are merely **inspired** that win the race, it's those that are **disciplined**.
 - You'll never make it far in your Christian walk without **discipline**.
- I grew up surrounded by **chess books**. My dad was a chess tournament player, working on becoming a chess master by the age of thirty.
 - In chess and checkers, you often save a **few pieces** just for the **end game**.
 - These pieces **don't move** much until the **end**. If the pieces had **feelings**, they may feel **neglected**.
 - Yet, **each** piece has a **purpose**. Some are used early in the game, some in the middle, some at the end.
 - My **grandfather** was also an avid checker player (triple jumps and sweeping the board clean)
 - A good player can **look** like their **losing** in order to set up a **trap**.
 - That's what Jesus did on the cross (1 Cor. 2:6-9)
 - **God** is like a **master checker** player. When it seems like he's losing, he's just setting up the enemy for a trap. He's patient, waiting for just the right time to make his move. (wise as a serpent)
 - Remember, **your the piece**. He wants to use you to win, but you have to remain still and waiting on him—otherwise, you'll ruin his strategy and you'll need to be discarded.

- This takes trust (**Ps 37**)

2) It may seem like the Lord is slow in keeping his promises, but actually he is patient because he has a purpose. (2 Pet. 3:1-9)

- Because every day seems the **same**, people will come and **mock** our faith that Jesus is coming again (2 Pet. 3:3-7).
- Only by **remembering** God's Word and history will we have the right **perspective**.
 - God created everything by his word
 - Through his word he destroyed the world of Noah's time and no one knew it was coming.
 - This world will also be judged and destroyed, but by fire.
- God may **seem** to be slow, but we need his **perspective** (2 Pet. 3:8)
 - God sees the **end** from the **beginning (Isa. 46:9-10)**
 - Our **minds** need to be soaked and renewed in all that the prophets and apostles have said.
 - **Exo.** 4:17; 5:9, 20-21, 22-23; 6:9-12 (The example of **Moses** & Israel)
 - There is always some kind of **frustration** in the process of God delivering
 - The **waiting** period is a **time** to **remind** ourselves.
 - Our thinking needs to be framed in what God has revealed about our **beginning** and the **end** (Genesis and Revelation).
 - If we are encased in Genesis and Revelation, where we have come from and where we are going, we will be **secure**. Surrounded with the knowledge that God's **love** is our beginning and God's **victory** is our end.
- When our lives are over and we look back from heaven, it will seem like a mere **drop** of time. We view time now with our **sinful nature often**—impatient, not understanding and with our pain.

3) God is patient because he wants as many people as possible to repent. (2 Pet. 3:9)

- It's all about the **harvest**. God does not want any to **perish**, but all to come to **repentance**.
- In what **specific ways** am I working toward the **harvest**? Our work will speed his coming. (2 Pet. 3:12)
- The reason the church exists is to reach the **harvest**. We are not called to be **self-centered**; we are called to lead as many as possible to repentance.
- Once you realize and get in on God's plan, you'll **appreciate** his patience (Matt. 9:35-38).
- He wants people to repent, but what is **repentance**?
 - Acts 26:18-20 gives us a description of real repentance.

Conclusion: To go the distance in our Christian walk we must stir our minds to wholesome thinking. Let's constantly remember what God has done and keep a heavenly perspective. He will keep his promises and his seeming slowness is actually the wisdom of his patience.

END NOTES

If you are going to go the distance, the stirring of your mind to wholesome thinking is essential.

The foundation of all Peter is saying in this passage has to do with us thinking right. Watch out for skewed and skeptical thinking. Watch out for thinking that mocks God.

Mockers will come. They will insult and make fun of what you believe. “Christ is coming back, that’s ridiculous.” Some will say, “There’s no such thing as Jesus’ second coming, history and science is proof of that.” Others, “Christ already returned invisibly.” Some, “I am the Christ who was prophesied to return.”

The reason for God’s seeming slowness is actually his patience.

- Patience is key to any great game player or musician

The faster God’s people repent and live obedient lives, the sooner Christ’s coming will be.

διεγείρω *diegeirō*; fut. *diegerō*, from *diá* (1223), an intens., and *egeirō* (1453), to raise, rouse. To wake up fully, arouse, used trans. of persons as from sleep (Matt. 1:24; Mark 4:38, 39; Luke 8:24); of things such as the sea, to agitate, in the pass. (John 6:18); of the mind, to excite, incite, stir up (2 Pet. 1:13; 3:1).

Syn.: *eknéphō* (1594), to become sober; *exupnizō* (1852), to rouse a person out of sleep; *diagrēgoréō* (1235), to watch, being fully awake; *anazōpuréō* (329), to kindle afresh, revive; *parotrúnō* (3951), to urge on; *sugkinéō* (4787), to move together, excite; *sugchéō* (4797), to pour together or mix up; *paroxúnō* (3947), to provoke; *erethizō* (2042), to stir up; *anastatōō* (387), to unsettle.

Ant.: *hēsucházō* (2270), to be still; *katastellō* (2687), to quiet.

εἰλικρινής *eilikrinés*; gen. *eilikrinoús*, masc.–fem., neut. *eilikrinés*, adj. from *heílē* (n.f.), the shining or splendor of the sun, and *krínō* (2919), to judge, discern. Sincere, pure, unsullied, free from spot or blemish to such a degree as to bear examination in the full splendor of the sun. In the NT, generally understood to relate to the lives or wills of Christians, since in the Pauline Epistles it seems to refer to *dokimázō* (1381), to discern (Phil. 1:10; 2 Pet. 3:1). Peter connects it with *diánoia* (1271), understanding, thus indicating that clarity or perspicuity of mind or understanding by which one is able to see all things intelligibly and clearly, and to proceed without mistake. Therefore, *eilikrinés* may be rendered clear, clearly discerning, of clear judgment or discernment, i.e., spiritually in all things both of Christian faith and practice. Another Gr. word with which *eilikrinés* is frequently associated is *katharós* (2513), pure, clean, free from soil or stain. Also from *heílē* (n.f.): *élios* (2246), sun.

Deriv.: *eilikríneia* (1505), sincerity.

Syn.: *ádolos* (97), guileless, pure; *ákakos* (172), without evil; *gnésios* (1103), true, genuine, sincere; *alēthés* (227), manifest, unconcealed; *alēthinós* (228), genuine, real;

hagnós (53), pure; *katharós* (2513), pure, cleansed; *haplóús* (573), sincere; *anupókritos* (505), unhyprocritical.

Ant.: *hupokritēs* (5273), hypocrite; *pseudēs* (5571), false; *dólios* (1386), deceitful.¹

διάνοια *diánoia*; gen. *dianoías*, fem. noun from *dianoéomai* (n.f.), to agitate in mind, which is from *diá* (1223), denoting separation, and *noéō* (3539), to think over.

Understanding, intellect, intellectual faculty, thought, mind.

(I) By metonymy the mind, thoughts, intellect, i.e., the thinking faculty (Matt. 22:37; Mark 12:30; Luke 10:27; Eph. 1:18, only in some MSS; 4:18; Heb. 8:10; 10:16 quoted from Jer. 31:33; 1 Pet. 1:13; 2 Pet. 3:1; Sept.: Gen. 17:17; 24:45).

(II) Intelligence, insight (1 John 5:20; Sept.: Ex. 35:25; 36:1).

(III) Mind, i.e., mode of thinking and feeling, the feelings, affections, disposition of mind (Eph. 2:3; Col. 1:21). In Luke 1:51, the proud in the mental disposition of their hearts. The comp. verb *dianoéomai* does not occur in the NT, but the basic verb *noéō* (3539), to perceive with the mind, does occur. *Noús* (3563) and *diánoia* mean almost the same thing, *noús* being the faculty of thinking, and *diánoia*, the mind activated; while *énnoia* (1771) (Heb. 4:12; 1 Pet. 4:1) is the meaning that the mind attaches to persons or things. Outside the Pauline Epistles, *noús* (3563), the specific word for mind, occurs only in Luke 24:45; Rev. 13:18; 17:9. In Acts 14:2 what is translated “minds” is *psuchás* (5590), souls, and not *dianoías*. The same is true in Phil. 1:27; Heb. 12:3. In Phile. 1:14; Rev. 17:13 “mind” stands for *gnómē* (1106), opinion, judgment, and in Rom. 8:27 for *phrónēma* (5427) which denotes not the mental faculty itself, but its thoughts and purposes.

Syn.: *lógos* (3056), reason, intelligence; *phrónēma* (5427), the thought of the mind and the process of thinking and understanding; *phrónēsis* (5428), prudence; *epínoia* (1963), a thought or design for evil purposes; *noēma* (3540), the product of the mind or thought; *dianóēma* (1270) an evil device; *enthúmēsis* (1761) a thought that involves the agitation of passion; *thumós* (2372), wrath; *logismós* (3053), the working out of the mind, imagination; *dialogismós* (1261), the results of the thorough exercise of the mind. While *noús* and *diánoia* may denote the faculty of reflective consciousness, the organ of moral thinking and knowing is *súnesis* (4907), a peculiar force or accurateness in the exercise of the mind.

Ant.: *ánoia* (454), without understanding, folly; *manía* (3130), frenzy, madness; *paraphronía* (3913), being beside oneself, mad; *aphrosúnē* (877), imprudence, folly; *mōría* (3472), foolishness, being a moron, foolish.²

ὑπόμνησις *hupómnēsis*; gen. *hupomnēseōs*, fem. noun from *hupomimnēskō* (5279), to recall to one’s mind. A putting in mind, reminding, remembrance.

(I) Putting in mind, by way of remembrance (2 Pet. 1:13; 3:1).

(II) Recollection, remembrance, remember (2 Tim. 1:5).

¹ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

² Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

Syn.: *anámnēsis* (364), recollection, an active exercise of the memory; the act of the recalling of the death of Christ in the celebration of the Eucharist; *mnēmósunon* (3422), a reminder, memorial; *mnémē* (3420), memory, remembrance; *mneía* (3417), remembrance, mention.

Ant.: *léthē* (3024), forgetfulness; *epilēsmoné* (1953), forgetfulness.³

μνάομαι *mnáomai*; fut. *mnésomai*, aor. pass. *emnésthēn*, both as mid. and pass.; perf. part. *memnēmēnos* used as a pres. tense (2 Tim. 1:4), mid. deponent from *mimnēskō* (3403), to recall to one's mind. To remember, be mindful, recollect.

(I) In the aor. and perf., used as mid. in Matt. 26:75; Luke 1:54, 72; 23:42; 24:8; Acts 11:16; 1 Cor. 11:2; 2 Tim. 1:4; 2 Pet. 3:2; Jude 1:17. Followed by *hóti* (3754), that (Matt. 5:23; 27:63; Luke 16:25; John 2:17, 22; 12:16); by *hōs* (5613), as, like (Luke 24:6).

(II) In the aor., *emnésthēn*, used as pass. in regard to Cornelius' prayer and almsgivings having been remembered (Acts 10:31, see Acts 10:4). Used in regard to punishment (Rev. 16:19).

(III) In Heb. 8:12 and 10:17, the apostle brings forth Jer. 31:34, in which God says in relation to His new covenant with Israel, "For I will forgive their iniquity, and I will remember their sin no more." This does not mean that God does not exercise memory with which He has so beneficially endowed His creatures; nor does it mean that when we appear before Him to have our lives reviewed and judged that God will forget all that we have ever done (Rom. 14:10; 1 Cor. 3:11–15; 2 Cor. 5:10; Rev. 20:11–15). The apportionment of rewards to the believers necessitates God's and their remembrance of their works (James 2:12, 13). The Heb. 8:12 and 10:17 passages specifically speak of the new covenant of the Lord with Israel which, being accepted, brings an end to His remembrance by Him regarding whether or not they kept the old covenant. This is equivalent to God forgetting all the sins of the individual before he was saved and ushered into the kingdom of God. However, there is certainly a remembrance of all one's works, whether good or bad (2 Cor. 5:10), performed during his entire life of faith from the moment he has been attached to the body of Jesus Christ (1 Cor. 12:13).

Deriv.: *mneía* (3417), remembrance; *mnéma* (3418), a monument, memorial; *mnēmeíon* (3419), a memorial, grave; *mnémē* (3420), memory, remembrance; *mnēmoneúō* (3421), to remember, make mention; *mnēsteúō* (3423), to give a souvenir or engagement present as a reminder that one is spoken for or espoused.

Syn.: *enthuméomai* (1760), to bring to one's mind; *historéō* (2477), to narrate history; *analogízomai* (357), to bring to mind, consider; *mimnēskomai* (3403), to remember.

Ant.: *lanthánomai* (2990), to escape notice, forget; *epilanthánomai* (1950), to forget, neglect; *eklanthánomai* (1585), to forget completely.⁴

ἐμπαϊκτής *empaiktēs*; gen. *empaíktou*, masc. noun from *empaízō* (1702), to deride, mock. A mocker, scoffer, spoken of impostors, false prophets (2 Pet. 3:3; Jude 1:18).

³ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

⁴ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

Syn.: *loídoros* (3060), railer, reviler.

Ant.: *thaumastós* (2298), wonderful, marvelous; *zēlōtēs* (2207), a zealot.⁵

λανθάνω *lanthánō*; 2d aor. *élathon*. To lie hidden, concealed, to be unknown, used in an absolute sense in Mark 7:24 and Luke 8:47. Followed by the acc. of person, to be hidden from someone, to escape his knowledge or notice (Acts 26:26; 2 Pet. 3:5, 8). Joined with the part. of another verb, it has the force of an adv. meaning secretly, unawares (Heb. 13:2).

Deriv.: *alēthēs* (227), true, one who cannot lie; *eklanthánomai* (1585), to forget utterly; *epilanthánomai* (1950), to forget or neglect; *láthra* (2977), secretly; *léthē* (3024), forgetfulness.

Syn.: *krúptō* (2928), to cover, conceal; *apokrúptō* (613), to conceal from; *egkrúptō* (1470), to hide in something; *perikrúptō* (4032), to hide by placing something around; *kalúptō* (2572), to cover, conceal; *parakalúptō* (3871), to cover with a veil; *agnoéo* (50), to be ignorant; *pareisdúnō* (3921), to slip in secretly.

Ant.: *apokalúptō* (601), to uncover, unveil, reveal; *chrēmatízō* (5537), to reveal by divine admonition or instruction; *anoígō* (455), to open; *dianoígō* (1272), to open up completely; *anaptússō* (380), to unroll; *anakalúptō* (343), to unveil, open, discover inductively; *anaphaínō* (398), appear; *katanoéo* (2657), to perceive, discover.⁶

⁵ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

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