

“Long Suffering”
[2 Peter 3: 8 - 9 pt2](#)

“This second epistle” reflects Peter’s pastoral concern ([1 Peter 5:1-4](#)).

It has been said that longsuffering means “suffering long.” That is a good answer, but a better definition is needed. The word longsuffering in the Bible is made up of two Greek words meaning “long” and “temper”; literally, “long-tempered.”

To be longsuffering, then, is to have self-restraint when one is stirred to anger. A longsuffering person does not immediately retaliate or punish; rather, he has a “long fuse” and patiently forbears.

Think how our lives would be affected if longsuffering were exhibited in individual relationships, family relationships, church relationships, and workplace relationships.

The old nature can be very short fused at times, and we tend to strike back against offenses with unkind words and unforgiving spirits. By obeying the Holy Spirit, the believer in Christ must learn to say “no” to retaliation.

As God is longsuffering with us, we can and must be longsuffering with others exhibiting a forgiving and longsuffering attitude. [Ephesians 4:30–32](#).

The ultimate example of God’s longsuffering is His waiting for individuals to respond in faith to Jesus Christ. God is not willing that any should perish but that all should come to repentance ([2 Peter 3:9](#)).

Verses 10-13: Peter urges his readers to look beyond this present world to the “new heavens and a new earth” characterized by “righteousness.

The “Day of the Lord” It ultimately refers to the future time of judgment whereby God judges the wicked on earth and ends this world system in its present form. Rev. 6:17, Revelation 20:1 - 21:1

The Old Testament prophets saw the final Day of the Lord as unequaled darkness and damnation, a day when the Lord would act in a climactic way to vindicate His name, destroy His enemies, reveal His glory, establish His kingdom and destroy the world (Isa. 2:10-21; 13:6-22; Joel 1, 2; Amos 5; Obadiah 15; Zech. 14; Mal. 4; 2 Thess. 1:7; 2:2).

“As a thief”: The Day of the Lord will have a surprise arrival, sudden, unexpected and disastrous to the unprepared (1 Thess. 5:2).

The “heavens” refer to the physical universe. The “roar” connotes a whistling or a crackling sound as of objects being consumed by flames. God will incinerate the universe, probably in an atomic reaction that disintegrates all matter as we know it (verses 7, 11-13).

“The earth also and the works that are therein”: The whole of the physical, natural earth in its present form, with its entire universe will be consumed (Isa 24:19-20; 34:4).

Just as the day of the flood finally came, the time of the end will come also. There is an appointed time that only the Father knows. The return of the Lord to the earth as King of kings and Lord of lords is not to be confused with the end of the planet. Revelation 21:1

2 Peter 3:11 “What manner of persons ought ye to be”: This is an exclamation rather than a question. It means, for Christians to conform their lives to God’s standards considering the reality of coming judgment and eternity (1 Cor. 4:15; 2 Cor. 5:9).

“Holy conversation and godliness” Conversation means conduct, the way a Christian should live their life, separate from sin. “Godliness” refers to the spirit of reverence a Christian’s attitude, that which rules the heart.

2 Peter 3:12 With a continuing expectancy in our hearts, believers should continue looking for the “grand finale” of history.

“Hasting” means eagerly desiring or enthusiastically anticipating the coming of the “day of God.” Christians are not to fear the future day of God, but eagerly hope for it. (1 Cor. 1:7; 16:22; 1 John 2:28; 3:3).