which has announced that which comes  
to be mentioned) **word are treasured  
up** (perfect: “have been, and are still,”  
Kept in store, put by, against a certain  
time), **being kept** (present tense, denoting  
that it is only God’s constantly watchful

Providence which holds together the  
present state of things till His time for  
ending it) **for fire against the day of judgment and**

**perdition of impious men.**

**8-10.]** *Second contradiction* to the  
scoffers: *we are not to judge God*, in the  
*case of delay, as we do men*, seeing that  
His thoughts are not as our thoughts.  
**But let this one thing not escape you**,  
**beloved** (**this one**, as especially important:  
**escape you**, in allusion to ver. 5), **that one  
day is with the Lord as a thousand years,  
and a thousand years as one day** (the  
saying is the completion of that in Ps. xc.,  
setting forth also in a wonderful way, that  
one day may be in God’s sight as productive of events

as a millennium: in other  
words, when both clauses are considered,  
placing Him far above all human limits of  
time). **The Lord** (i.e. God, the Father, as so often in this and in the first Epistle) **is**  
**not tardy** (the verb signifies, not merely to  
*delay*, but to *be late*, beyond an appointed  
time; **slack**, as A. V.) **concerning his** **promise,**

**as some** (viz. the scoffers in question,  
who are pointed at) **account** (His conduct)  
**tardiness**: **but He is long-suffering** **towards you**

(the readers of the Epistle; not  
as a separate class, but as representing all;  
as shewn below), **not willing that any  
should perish**, **but** (willing) **that all should  
go forward to repentance.**

**10.]** *Assertion of the conclusion as  
against the scoffers—the certainty, suddenness,*

*and effect of the day of the Lord.*  
**But** (notwithstanding the delay) **the day of  
the Lord** (i.e. *of God*; see below, ver. 12)  
**shall** (or, **will**) **come** (this verb has the emphasis,

as opposed to all the doubts of the scoffers.

It is more than merely “shall come,”  
though no one word will give the exact  
force in English: “shall be here,” “shall  
be upon you”) **as a thief** (1 Thess. v. 2:  
from which place probably the expression  
is taken, as reference is made below to the  
Epistles of St. Paul); **in which the heavens  
shall pass away** (Matt. v. 18, xxiv. 34,  
35; and Rev. xxi. 1) **with a rushing  
noise** (the word imports the rush of a  
bird, or of an arrow, or of any thing  
rapidly moving. Some understand it of  
the actual noise of the flames which shall  
consume the heavens: others, of the crash  
with which they shall fall), **and the heavenly**

**bodies** (the word signifies, according to Bede,

*the four elements*, fire, air, earth,  
and water: but he is obliged to modify  
the meaning of the verb, inasmuch as fire  
cannot dissolve or consume fire: according  
to Bengel, *the sun, moon, and stars*,