defending it by this word being often used  
in that sense by the fathers. And, considering  
that this clause, on account of  
the **but**, followed presently by **also** when  
we come to speak of the earth, necessarily  
belongs to the heavens,—considering also  
that the mention of the heavenly bodies as  
affected by the great Day is constant in  
Scripture, compare Matt. xxiv. 29; Isa.  
xiii. 9, 10, xxiv. 23, xxxiv. 4, &c., I should  
be inclined on the whole to accept this  
interpretation) **being scorched up** (the  
word signifies, fo suffer from excessive  
heat: to be in a burning fever) **shall be  
dissolved** (not literally, *melt:* in ver. 12,  
the word is a different one), **and the earth  
and the works in it** (this may mean either  
the works of men, buildings and the like,  
—or, the works of the Creator: perhaps  
both of these combined, “the works of  
nature and art,” Bengel) **shall be burned  
up.**

**11—18.]**EXHORTATIONS WITH REFERENCE  
TO THE APPROACH OF THE DAY OF  
GOD.

**11—13.]** In direct reference  
to what has just been said, *waiting and  
eager expectation is enjoined.*

**11.]**  
**These things being thus to be dissolved**(i.e., this heaven and earth which surround  
us. According to the reading in  
the text, there is no particle of inference :  
but the inference is all the more vivid

**thus:** viz. in the manner just described.  
The original *may* mean, *being in course  
of dissolution:* but the other rendering is  
more probable), **what manner of men**(not interrogative, but exclamatory) **ought  
ye to be** (when the event comes: the verb  
here rendered **be** seems to imply some fact  
supervening upon the previously existing  
state, **in holy behaviours and pieties** (so  
literally; the plurals marking the holy behaviour  
and piety in all its different forms  
and examples) **looking for and hastening**(the older Commentators mostly supplied  
“*unto*” after **hastening**. So the A. V.;  
but there seems no reason for this. The  
meaning is most probably transitive, to:  
“*hasten*,” “*urge on:*” which T agree with  
De Wette in adopting, and in understanding  
as he does, “They hasten it by perfecting,  
in repentance and holiness, the  
work of the Gospel, and thus diminishing  
the need of the ‘*long-suffering*’ ver. 9,”  
to which the delay of that day is owing.  
Huther’s objection to this is not difficult  
to answer. It is true, that the delay or  
hastening of that day is not man’s matter  
but God's: but it is not uncommon  
Scripture to attribute to *us* those divine  
acts, or abstinences from acting, which  
are really and in their depth, God’s own.  
Thus we read, that “He could not do  
many mighty works there because of their  
unbelief,” Matt. xiii, 58, compared with  
Mark vi. 5, 6: thus repeatedly of man’s  
striving with, hindering, quenching, God's  
Holy Spirit) **the advent** (elsewhere commonly  
used of person, and most usually  
of the presence or advent of the Lord  
Himself) **of the day of God** (the same as  
“*the day of the Lord*” above), **by reason  
of which** (viz. which *day*; or, but not so  
well, which *coming*, on account of, for the  
sake of, which) **the heavens being on fire  
shall be dissolved, and the heavenly  
bodies being scorched up are to be melted**  
(in the original, present, importing destiny:  
see above on ver. 11. De Wette thinks  
the meaning is not to be literally pressed,  
as if the *heavenly bodies* were a solid mass  
which would actually liquefy: but why