not? The same liquefaction has actually  
taken place in the crust of the earth wherever  
the central fires have acted on it.  
All our igneous rocks have been in a liquid  
state: why should not that day, in its  
purifying process, produce a similar effect  
on the earth again, and on her cognate  
planets, if they are to be included?

In this recapitulation, the Apostle mentions  
that part only of the destruction  
of that day which concerns the *heavens:*  
arguing from the greater to the less. The  
similarity to Isa. xxxiv. 4 can hardly  
escape notice, “*All the host of heaven  
shall be dissolved*.” See also Micah i.  
4).

**13.]** *The positive result of that day as  
regards the church*. **But** (contrast to the  
destructive effects of the day lately dwelt,  
on: not “*nevertheless*,” as A. V.. which  
looks as if the two effects were in antagonism,  
and the earth were to be *annihilated*,  
of which idea there is no trace.  
The flood did not annihilate the earth, but  
changed it; and as the new earth was the  
consequence of the flood, so the final new  
heavens and earth shall be of the fire)  
**according to His** (God’s) **promise** (viz.,  
that written in Isa. xxxii. 16) **we** (no  
stress, as is almost unavoidable in the  
A.V. “*Nevertheless we, according to his  
promise:*” there is no personal pronoun  
expressed in the Greek, nor is the distinction  
drawn between us and any other class  
of persons) **expect new heavens and a new  
earth, in which** (heavens and earth, plural)  
**righteousness dwelleth** (as before: Isa.,  
compare alsa Isa. lxv. 25).

**14.]** *Exhortation founded on this expectation.*  
**Wherefore, beloved, expecting**  
(as ye do) **these things, be earnest** (not  
the daily habit so much, as the one great  
life-effort which shall accomplish the end,  
is in the Apostle’s mind) **to be found** (at  
His coming. This word shews plainly  
enough that a personal coming of the  
Lord, as in ver. 4, is in the view of the  
Apostle throughout, as connected with the  
proceedings of the great Day. The form  
of expression reminds us forcibly of Matt.  
xxii. 11ff.) **spotless and blameless** (compare  
2 Cor. vi. 3, viii. 20; also the contrast,  
above, ch. ii. 13. From the connexion  
there with a feast, it seems very  
probable that in both passages the parable  
of the wedding garment was floating before  
the Apostle’s mind) **in His sight** (so,  
and not, “*by Him*,” or “*of Him*,” as  
A. V., must we render) **in peace** (second  
predicate after the verb **to be found:** the  
*spotlessness* and *blamelessness* were with  
reference to God; this, in reference to  
your own state and lot: in peace *among*  
yourselves, in peace *with* yourselves, in  
peace *for* yourselves, with God. But perhaps  
an expression so familiar to the  
Eastern tongue as “*in peace,*” may have  
an onward as well as a present meaning,  
as in “*go in peace:*” and be taken of that  
eternal peace, of which all earthly peace is  
but a feeble foretaste): **and account the  
long-suffering of our Lord** (**our Lord,**thus expressed, is hardly to be dissevered  
from Him who is expressly thus named  
below, ver. 18. And if so, then, throughout  
this weighty passage, the Lord Jesus  
is invested with the full attributes of  
Deity. It is He who waits and is long-  
suffering: He, in His union and coequality  
with the Father, who ruleth all  
things after the counsel of His own will)  
**salvation** (contrast to those who count  
His delay to be *slackness*, ver. 9): **even  
as also** (besides myself) **our beloved brother**(this term is probably used in a closer  
sense than as merely signifying fellow-Christian: