-\_ 2 PETER. S19   
 REVISED,   
 AUTHORIZED VERSION. | AUTHORIZED VERSION and the   
 fervent heat, the earth also | q solved, the are therein shall be   
 ‘and the works that are that   
 therein shall be burned up. works   
 WSccing then thut all burned up. 11 Seeing that all these   
 these things shall be dis- things shall be tthus dissolved, \* ier ger   
 solved, what manner of what manner of persons ought ye The ather   
 persons onght ye to be in to be \*in all holy behaviour   
 ull holy conversation and godliness, !?\* looking for and hasten- +1"   
 godliness, ¥looking for ing the coming of the day of God, 7   
 andhasting unto the coming by reason of which the heavens ‘TAs,   
 of the day of God, wherein being on fire shall "be dissolved, wrs.i.s.   
 the heavens being on fire and the heavenly bodies shall be   
 shall be dissolved, aud the up   
 elements shall melt with Ts xxiv.   
 scorched and \*melted with \*atiean 5.4.   
   
   
 fending it by this word being often used literally; the plurals marking the holy be-   
 in that sense by the fathers. And, con- haviour and piety in all its forms   
 sidering that this clause, account of and examples) looking for and hastening   
 the but, followed presently hy also when (the older Commentators mostly supplied   
 we come to speak of the earth, neces “unto” after hastening. So the A. V.;   
 helongs to the heavens,—considering. also but there seems no reason for this. The   
 that the mention of the heavenly bodies as meaning is most probably transitive, to:   
 allected by the great Day is constant in “hasten,” “urge on :” which T agree with   
 ipture, compare M 295 Isa. De Wette in adopting, and in understand-   
 9, 10, xxiv. 23, xxi T should ing as he does, “They hasten it by per-   
 he inclined on the whole to accept this fecting, in repentance and holiness, the   
 interpretation) being scorched up (the work of the Gospel, and thus diminishing   
 word signifies, fo suffer from excessive the need of the ‘long-suffering? ver. 9,”   
 heats to be in a burning fever) shall be day is wins.   
 dissolved (not literally, in ver. 12, Iluther’s objection to this is not diffienit   
 the word is a different and the earth to answer. It is true, that the delay or   
 and the works in it (this may mean either hastening of that day is not man’s matte   
 the works of men, buildings and the like, but God's: but it is not uncommon   
 —or, the works of the Creator: perhaps Scripture to attribute to us those divine   
 both of these combined, “the works of acts, or abstinences from acting, which   
 nature and art,” Bengel) shall be burned are really and in their depth, God’s own.   
 up. Thus we read, that “He could not do   
 11—18,] Extorrations WItit REFFR- many mighty works there because of their   
 ENCE TO TUE APPROACH OF THE DAY OF unbelief,” Matt. xiii, 58, compared with   
 Goo. 11—18.] In direct reference Mark vi. 5, 6: thus repeatedly of man’s   
 to what has just been said, waiting and striving with, hindering, quenching, God's   
 eager expectation is enjoined, 11, Holy Spivit) ‘the advent (clsewhere com-   
 These things being thus to be dissolve monly used of person, and most usually   
 (i.e, this heaven and earth which sur- of the presence or advent of the Lord   
 round us. According to the reading in Himself) of the day of God (the same as   
 the text, there is no particle of inference : “the day of the Lord” above), by reason   
 Int the inference is all more vivid of which (viz. which day; or, but not so   
 in the manner just described. well, which coming, on account of, for the   
 Vhe original may mean, being in course sake of, which) the heavens being on fire   
 of dissolution: behaviours and rendering (so shall be dissolved, and the heavenly   
 more probable), what manner of men bodies being scorched up are to be melted   
 (not iuterrogative, bnt exclamatory) ought (in the original, importing destiny :   
 ye to be (wlien the event comes: ‘the ve see above on ver. 11, De Wette thinks   
 lieve rendered be seems to imply some fact: meaning is not to be literally pressed,   
 supervening upon the previously existing as if the heavenly bodies were a Solid mass   
 which would actually liq but why