INTRODUCTION. ] 2 PETER. (om. xvi,   
   
   
 purpose to mention the destruction of the unbelieving (Jude 5), and   
 therefore he slightly passes this example with a mere allusion, I submit   
 that this will not bear the converse hypothesis: that the weighty and   
 preguant sentence in St. Jude could not be the result of the passing hint   
 “among the people” of St. Peter, nor can that hint be accounted for   
 except as a reminiscence of St. Jude.   
 5. Passing to the next example, that of the sinning angels, we find   
 the same even more strikingly exemplified. St. Jude is writing of   
 apostates, and sets forth their fate by that of the angels, “which kept   
 not their proper dignity, but left their own habitation :” in allusion (see   
 note there) to Gen. vi. 2, their going after strange flesh, a sin after the   
 manner of which Sodom and Gomorrah also sinned in after time (Jude 6,   
 note). This special notice, so apposite to St. Jude’s subject, is contracted   
 in St. Peter into the mere mention of “ the angels which sinned.” Were   
 it is most natural to suppose, that the special notice preceded the   
 general.   
 6. The next example in St. Peter is one exactly to the point for   
 which he is adducing the whole series, viz., to shew God’s power both to   
 punish and to deliver, but, on one side at least, inapposite to St. Jude’s   
 purpose. It is found in St. Peter alone. But the reason why I adduce   
 it here is, to remark, that, had St. Peter’s been the original, St. Jude   
 would have hardly failed to insert in his examples that portion of this   
 one which so exactly tallied with his purpose, “Ze spared not the old   
 world, ..... bringing in the flood on the world of the ungodly.”   
 7. The next example, that of Sodom and Gomorrah, is found in   
 St. Jude in strict connexion and analogy with that which has imme-   
 dintely preceded it, viz. that of the angels. This connexion is broken   
 in St. Peter, no such particular as that on which it depends being found   
 in his mention of the angels’ sin. These cities are adduced only as an   
 example to those who intended to be ungodly, and, which is again note-   
 worthy, the mention of the reseue of Lot is appended, conformably with   
 that which we remarked in the preceding paragraph.   
 8. It is further to be notieed with respect to this same example, that   
 St. Jude deseribes the cities as “for an example, suffering the just   
 punishment by eternal fire,” whereas St. Peter has resolved this, which   
 might seom to imply the eternity of the fire which consumed those   
 cities, into a fuller and historical account, retaining the feature of their   
 being a warning to the impious: “Jurning them to ashes, condemned   
 them to be overthrown, laying down an example of those that should in   
 after time live ungodly.’ Were again I submit that the converse hypo-   
 thesis is inconceivable.   
 9. Again, in the description which follows in St. Peter (ver. 9), we   
 have a characteristic continuation of his main subject, the reseue of the   
 righteous united with the punishment of the wicked, and then, with   
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