INTRODUCTION. ] 2 PETER. (cu. xvin.   
   
 fulse teachers, “ wells without water,” and “mists driven by a whirlwind ;”   
 for whom “the blackness of darkness is reserved.”   
 12. In ver. 11, St. Jude, fervidly borne along in his impassioned   
 invective, collects together three instances of Old Test. transgressors, to   
 all of whom he compares those whom he is stigmatizing. They were   
 murderers like Cain, eovetous like Balaam, rebellious like Korah. But   
 out of these St. Peter, dealing with false teachers, whom he is comparing   
 with the false prophets of old, selects Balanm only, and goes at length   
 (vv. 15, 16) into his sin and hisrebuke. Can any one persuade us that   
 in the impetuous whirlwind of St. Jude’s invective he adopted and   
 abridged the example furnished by St. Peter, prefixing and adding those   
 of Cain and Korah ?   
   
   
   
   
 SECTION Iv.   
 AUTHENTICITY.   
   
   
 1. As regards the external grounds for or against the authenticity   
 of this Epistle, we have very various opinions. Dietlein® finds traces   
 of its use in the earliest apostolic Fathers ; in Polycarp, in Ignatius, in   
 the Epistle of Barnabas, in Clement of Rome. Most of these however   
 are very shadowy and fanciful: some of them even absurd. Tho ex-   
 planation of the coincidence in these eases is generally to be sought   
 in the fact that these writers had the same sources to draw from, in the   
 main, as the Apostle, viz. Old Test. prophecy, and the common-places   
 of Christian teaching : and this being so, it would be strange indeed   
 if we did not find such coincidence in insulated words and occasional   
 phrases.   
 2. A few however of the instances adduced from the Apostolic   
 Fathers are worth notice : not as by any means proving the use by   
 them of this Epistle, but as remarkable in connexion with the question   
 before us, Such are 1) Hermas, in the work called ‘ The Shepherd :”   
 “Listen to the weight of both, delicate living and torment. Of delicate   
 living and of self-deception the time is one hour: but of torment the   
 hours each have the force of thirty days. If then a man live delicately,   
 and deceive himself one day, and be tormented one day, &c.,” as com-   
 pared with “ counting as pleasure that delicate living which ts but for a   
 day,” 2 Pet. ii. 13, where see note: 2) Clement of Rome: “ Noah   
 preached repentance ;” and again, “‘ Noah, being found faithful, preached,   
 by his ministration, regencration to the world :” and again, in speak-   
 ing of Lot’s deliverance out of Sodom, “The Master made it evident,   
 that He does not desert those who hope in Him, but appoints the   
   
   
   
   
   
   
 5 In his work on the 2nd Epistle of Peter, Berlin, 1851, with which I have been   
 much disappointed, in point both of scholarship and logic.   
 264