INTRODUCTION. ] 2 PETER. (cu. xvii.   
   
 are, “without blemish and without spot,” 1 Pet. i. 19, compared with   
 “ without spot and blameless,” 2 Pet. iii. 14; which is the more striking   
 from its independence in the connexion, being used in an entirely different   
 reference. ‘The sound of these two words again occurs in the midst of   
 the adaptation from St. Jude, ii. 13. Other similarities there are which   
 cannot be represented to the English reader, but will be found in the   
 corresponding part of the Prolegomena to my Greek Testament.   
 27. It may be allowed us to remark some notes of genuineness which   
 are found in our Epistle, which, though at first sight of small import,   
 and lying beneath the surface, yet possess considerable interest. In ch.   
 i. 17, 18, we have a reference to the presence of the Writer at the trans-   
 figuration of our Lord. It is a remarkable coincidence, that close to that   
 reference, and in the verses leading on to it, two words should occur, both   
 of which are connected with the narrative of the Transfiguration in the   
 Gospels. In ver. 13 we have “as long as I am in this tabernacle: ” let   
 us remember that it was Peter who at the Transfiguration said, “ Let us   
 make three tabernacles.” In ver. 15, “after my departure (exodus).”   
 At the Transfiguration Moses and Elias “ spoke of His decease (exodus)   
 which He should accomplish at Jerusalem.”   
 28, We have also very noticeable coincidences of another kind. Com-   
 pare, among them, the use of “ godliness,” ch. i. 3, 6, 7, with Acts iii, 12,   
 where, in Peter’s speceh, it is only found, except in the Pastoral Epistles :   
 “lawless deeds,” ch. ii. 8, with “by lawless hands,” Acts ii, 23: “godly,”   
 ch. ii. 9, with Acts x. 2, 7, an account doubtless derived from St. Peter,   
 —the only places where the word occurs in the New Test: “being   
 punished,” ibid., with Acts iv. 21, another Petrine account, and also the   
 only places where the Greek word oceurs: “the day of the Lord,” ch. iii,   
 10, with the citation Acts ii, 20, where only it occurs, except 1 Thess. v.   
 21. Such things are not to be despised, in estimating the probability of   
 our Epistle being a supposititious document.   
 29. Our general conclusion from all that has preceded must be in   
 favour of the genuineness and canonicity of this second Epistle: ae-   
 knowledging at the same time, that the subject is not without con-   
 siderable difficulty. That difficulty however is lightened for us by   
 observing that on the one hand, it is common to this Epistle with some   
 others of those called Catholic, and several of the later writings of the   
 New Testament: and on the other, that no difference can be imagined   
 more markedly distinctive, than that which separates all these writings   
 from even the earliest and best of the post-apostolie period. Our   
 Epistle is one of those latter fruits of the great outpouring of the Spirit   
 on the Apostles, which, not being entrusted to the eustody of any one   
 church or individual, required some considerable time to become gene-   
 rally known: which when known, were suspected, bearing as they neces-   
 sarily did traces of their late origin, and notes of polemical argument :   
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