

A FEW THOUGHTS ON THE SECOND EPISTLE OF PETER.

In this epistle, the apostle, under the Holy Ghost, anticipates the moral corruption which was to overspread Christendom. Language and figures are largely employed to set forth this awful anticipation or prophecy; and surely our observations may well and fully vindicate the Spirit's forebodings. For what we know of such corruptions may lead us to say, that language or figures borrowed from Balaam, or from Sodom, or from the fallen angels, from the dog, or from the sow, are not too awful for the reality.

But *pollution* suggests *judgment*. In a divine sense, in the reckoning of God, in righteousness or holiness, there is a necessary connection between them. Accordingly, this same epistle contemplates judgment as well as moral corruption. This we see in chap. iii., following, as of course it does, chap. ii.

These are the apostle's materials, or principal objects, in these chapters—moral corruption in chap. ii., judgment in chap. iii. Glory, or the dwelling-place of righteousness, is seen only in the distance; and I may, therefore, speak thus: moral pollution occupies the foreground, divine judgments the mean or middle place, and glory shines faintly afar off.

But this being so, the apostle has a practical purpose. It is this, I doubt not—to set the saints