**CHAP. I.**]

**1, 2.]** ADDRESS AND GREETING:  
corresponding generally with those of St.  
Paul’s Epistles, designating however himself more briefly, and his readers more at  
length. {1} **Peter** (the Greek form of the  
name Cephas, a stone, given him by our  
Lord, see John i. 43: in 2 Pet. i. 1 it is  
‘Symeon Peter’), **an apostle of Jesus Christ,  
to the elect strangers** (see Heb. xi. 13.  
**elect**, chosen of God to His adopted family  
in Christ) **of the dispersion** (i. e. belonging  
to the *Jewish* dispersion. This leading  
character of the readers of 1 Peter has  
been acknowledged generally: see testimonies in Introduction. At the same  
time, as there argued, there is no reason  
to exclude Gentile Christians from among  
them, as forming part of the Israel of  
God. Indeed, such readers are presupposed  
in the Epistle itself: compare ver.  
14, ch. ii. 10, iv. 3) **of Pontus** (see Acts  
ii. 9, note), **Galatia** (see Introd to Gal.  
§ ii.), **Cappadocia** (Acts, as above), **Asia**  
(not quite as in Acts ii. 9, xvi. 6, where  
Phrygia is distinguished from it: here it  
must be included), **and Bithynia** (Acts  
xvi. 7 note: and on the whole geographical extent embraced by the terms, and  
inferences to be gathered from their order  
of sequence, see Introduction), {2} **according  
to foreknowledge** (this significs not merely  
knowledge of their faith beforehand, as  
some interpret it, but counsel or fore-ordaining. “God *causes* election, and  
does not *discover* it only.” See on ver.  
20, where the signification ‘fore-decreed’  
is necessary to the context) **of God the  
Father** (thus indicated, as leading on to  
the great mystery of the Holy Trinity in  
the work of our salvation) **in** (not “*through*,”  
as A. V.: *‘through*’ would betoken the  
origin, and enduring pattern after which,—  
‘*unto,’* the conditional and abiding element  
in which, and in signifies the result for  
which) **sanctification of the Spirit** (gen.  
subjective, or rather *efficient*, the Spirit  
being the worker of the sanctification),  
**unto** (*result as regards us*—the fruit  
which we are to bring forth, and the  
state into which we are to be brought)  
**obedience** (absolutely, Christian obedience,  
the obedience of faith, as in ver. 14) **and  
sprinkling of the blood of Jesus Christ**  
(i.e. admission into and standing in that  
covenant, whose atoning medium is Christ’s  
blood,—and mode of application, the  
sprinkling of that blood on the heart by  
faith. The allusion is to Exod. xxiv. 8,  
where the covenant was inaugurated by  
sprinkling the blood on the people. This  
was the only occasion on which the blood  
was thus sprinkled on *persons*: for on the