Christian life only; but must import that  
light of God’s own Presence and Being,  
after which our walking in light is to be  
fashioned: the light to which St. John  
alludes, when he says, *if we walk in the  
light, as He is in the light.* “It is *wonderful,”* says De Wette, “just as to one coming out of long darkness the light of  
day would be wonderful.” The figure of  
the corner-stone has not quite passed away  
from the Apostle’s mind: in the end of the  
prophecy concerning which he speaks, we  
read, Ps. cxviii, 23 [Matt xxi. 42], “*This  
is the Lord’s doing, and it was wonderful  
in our eyes*”): {10} **who** (contrast between their  
former and present states) **were once no  
people** (the Apostle is again citing, or  
rather clothing that which he has to write  
in, Old Test. words: see Hos. ii. 23), **but  
[are] now the people of God** (these words  
apply most properly to Gentile Christians,  
although spoken in the prophecy of Jews.  
St. Paul thus uses them, Rom. ix. 25; and  
it is not impossible that that passage may  
have been in St. Peter’s mind), **who were  
unpitied** (of God: the clauses here and  
above are not merely negatives, but contraries: not “who had not obtained mercy,  
but now have obtained mercy,” as A. V.,  
indicating a mere change of time in order  
of progress, but who were unpitied, objects  
of aversion and wrath), **but now have obtained compassion** (the past tense has a  
fine and delicate force which cannot be given  
in a version: who were men who [have received no pity], but now men who [received  
pity], viz. when God called you by Christ).

**11—CHAP. IV. 6.]** *Exhortations to  
walk christianly and worthily towards  
and among those without who speak and  
act in a hostile manner.* Hitherto we  
have seen them exhorted to walk worthily  
of their calling as distinguished from their  
own former walk: now the Apostle exhorts  
them to glorify God before an ungodly and  
persecuting world.

**11, 12.]** Ver. 11,  
negative, exhorts to *abstinence from fleshly  
lusts:* ver. 12, positive, to *cause the unconverted Gentiles around, by their fair  
Christian walk, to glorify God.* {11} **Beloved**  
(as this word is only found once again in  
this Epistle, ch. iv. 12, we may apply to it  
Wiesinger’s remark, “The seldomer our  
Apostle uses this endearing term, the  
weightier it is where it does occur as the  
opening of a hortatory discourse”), **I exhort you as sojourners** (see Eph. ii. 19 and  
note) **and strangers** (see on ch. i. 1. This  
primary and literal meaning of the word is  
probably the uppermost one here, seeing  
that the Apostle is speaking of behaviour  
among the Gentiles, Still, from the more  
general reference of this first exhortation,  
the other and wider reference, that the  
sons of God wherever they may be on earth,  
are strangers to the world, must not be left  
out of sight. These words, “*as sojourners  
and strangers,*” belong, not to “*I beseech  
you,*” as in the A. V., but to **abstain,**  
They form the ground why the readers  
should abstain, not why the Writer should  
exhort) **to abstain from the carnal lusts**  
(see Eph. ii. 3; 2 Pet. ii. 18; Tit. ii.  
12. Here, it is, from the context, the  
walking and acting in the indulgence of  
these lusts which the Apostle is forbidding.  
See them enumerated in Gal. v. 19–21),  
**the which** (this expression gathers up into  
a class the *lusts,* and asserts it of all of  
them, that they war against the soul:  
thus rendering a reason) **war** (see James  
iv. 1; Rom. vii. 23) **against the soul**  
(the man’s personal immortal part, as  
opposed to his body, his *members* in which  
the *lusts war*, is held in suspension between  
influences from above and influences from  
beneath: drawn up and saved, or drawn  
down and ruined. And among its adversaries are these fleshly lusts, warring against  
it to its ruin);

**12.]** *positive result  
of this abstinence,* and its important fruita:  
—**having your behaviour among the Gentiles**