may already have had with him), **I have  
written unto you** (these words “*unto  
you*” are taken by some, as the A. V., as  
dependent on “*faithful,*” which is harsh,  
leaves the verb “*I hare written*”  
without any object of address) **in** (literally,  
*by means of*,—as my vehicle of conveying  
my meaning) **few words** (this may perhaps  
refer to some more copious instructions  
Silvanus was to give them by word  
of mouth: or may serve to fix their attention more pointedly on that which had been thus concisely said)**, exhorting** (such  
in the main is the character of the Epistle)  
**and giving my testimony that this** (of  
which I have written to you; see below)  
**is the true grace** (as testified by the  
preaching of the Apostles to be covenanted  
and granted to them by God. This identification of the preached and written message with the true mind of God towards  
man, is not uncommon with our Apostle:  
e.g., ch. i. 12, 25 [ii. 10, 25]. The reason  
of this was not any difference, as some  
would have us believe, between the teachings of St. Peter and St. Paul, but the  
difficulty presented to the readers in the  
fact of the fiery trial of sufferings which  
they were passing through) **of God, in  
which stand ye** (the construction in the  
original is what is called *pregnant;* into  
which being admitted, stand in it. This  
is a short and earnest exhortation, containing in it the pith of what has been said  
by way of exhortation in the whole Epistle).

**13.] She that is elected together with  
you in Babylon salutes you** (*who*, or *what  
is this?* The great majority of Commentators understand it to mean a *sister  
congregation,* elect like yourselves, ch. i. 1.  
And this perhaps may be a legitimate interpretation. Still it seems hardly probable, that there should be joined together in  
the same sending of salutation, an *abstraction*, spoken of thus enigmatically, and a  
*man, Mark my son,* by name. No mention has occurred in the Epistle of the  
word *church*, to which reference might be  
made: if such reference be sought for, *the  
dispersion,* in ch. i. 1, is the only word  
suitable, and that could hardly be used of  
the congregation in any particular place.  
Finally, it seems to be required by the  
rules of analogy, that in an Epistle addressed to *elect strangers* or *sojourners*,  
individually, not aggregately, “*she that  
is elected together with them,*” must be  
an individual person also. These considerations induce me to accede to the  
opinion of those, who recognize here the  
believing sister whom St. Peter *led about,  
being his wife*, 1 Cor. ix. 5: and to find,  
in the somewhat unusual periphrastic  
way of speaking of her, a confirmation of  
this view. Still, I own, the words “*in  
Babylon*” a little stagger me in this view.  
But it seems less forced than the other.  
On the question, *what Babylon* is intended,  
whether Rome, or the Chaldean capital, or  
some village in Egypt, see Introduction,  
§ iv.), **and Mark my son** (perhaps, and  
so most have thought, the well-known  
Evangelist: perhaps the *actual son* of  
St. Peter, bearing this name. The fact  
of Peter taking refuge in the house of  
Mary the mother of John Mark (Acts xii.  
2), casts hardly any weight on the side  
of the former interpretation: but it derives  
some probability from the circumstance  
that St. Mark is reported by Eusebius to  
have been the *follower* and *disciple* and  
*interpreter* of *Peter*, on the authority of  
Papias and Clement of Alexandria: and  
that Irenæus reports the same. The word  
“*son*” is understood either spiritually or  
literally, according as one or other of the  
above views is taken).

**14.] Salute  
one another in** (as the medium of salutation) **a kiss of love** (see on Rom. xvi. 16,  
where, as every where except here, “*an  
holy kiss*” is the expression). **Peace be  
to you all that are in Christ** (the concluding