INTRODUCTION. } 1 PETER. (cH. xv.   
   
 by the Epistle, answering to that which we find in the letter of Pliny   
 to Trajan.   
 19. But to these reasons it has been well replied by Huther, 1) that   
 the tranquillity of tone is no less remarkable, as under the later perse-   
 ention, than under the earlier, and that any other tone would have been   
 unworthy of an Apostle: 2) the suffering of Christians, as Christians,   
 did not begin in Trajan’s persecution, but was common to the earlier   
 ones likewise: 3) even if the Neronian persecution did not extend   
 beyond Rome, the Christians in the provinees were always liable to be   
 perseented owing to the same popular hatred: 4) there is in reality no   
 trace of judicial proceedings in our Epistle: 5) the features of perseeu-   
 tion in the Epistle do not agree with those in Pliny’s letter: there, the   
 Christians are formally put to death as such: here, we have no trace of   
 such a sentence being carried out against them,   
 20. The hypothesis of Schwegler, that the purpose of the Epistle is   
 to be detected in eh. vy. 12, as one of reconciliation of the teachings of   
 St. Peter and St. Paul by some disciple of the former who was inclined   
 also to the latter, is well treated by Huther as entirely destitute of   
 foundation.   
 21. So that, whether we consider external evidence, or the futility of   
 internal objections, we can have no hesitation in accepting the Epistle   
 as the undoubted work of the Apostle whose name it bears.   
   
   
   
   
   
   
   
   
 SECTION IL.   
 ITs AUTHOR.   
   
   
 1. The Apostle Peter, properly called Simon or Simeon (Acts xv.   
 14, 2 Pet. i. 1), was born at Betheaida on the sea of Galilee (John i.   
 45), the son of one Jonas (Matt. xvi. 17) or John (John i, 43, xxi. 15),   
 with whom, and with his brother Andrew, he carried on the trade of a   
 fisherman at Capernanm, where he afterwards lived (Matt. viii. 14, iv. 18,   
 and parallels, Luke v. 3), with his wife’s mother, being a married mané   
 (1 Cor. ix. 5).   
 2, He became very carly a disciple of our Lord, being brought to   
 Him by his brother Andrew, who was a diseiple of John the Baptist,   
 and had followed Jesus on hearing him designated by his master as the   
   
   
   
 © His wife is variously named Concordia or Perpetua by the legends. Clement of   
 Alexandria relates, “They say that St. Peter, beholding his wife led out to death, was   
 rejoiced at her calling of the Lord, and her reception to her heavenly home, and cried   
 out encouragingly and exhortingly, addressing her by name: O thou, remember the   
 Lord.” And elsewhere he says, and Philip were fathers of families.” On the   
 question whether Mark was his son, sce note on 1 Pet. v. 18.   
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