INTRODUCTION. ] 1 PETER. (on. xvit.   
   
 Cappadocia, Asia, and Bithynia.” This would seem to include the   
 Christians dwelling in those very provinees where St. Paul and his   
 companions had founded churches.   
 2. But it has been attempted, both in ancient days and in modern,   
 to limit this address to the Jewish Christians resident in those pro-   
 yinees.   
 38. Still, there is nothing in the words to warrant such a limitation.   
 ‘The term “ sojourners” is sufficiently explained in the Epistle itself, in   
 ch. ii, 11, as used in a spiritual sense, strangers and pilgrims on earth:   
 and the term “dispersion” following may well designate the ingrafting   
 of Gentile converts into, and their forming a part of, God’s covenaut   
 people, who already, according to the flesh, were thus dispersed.   
 4, With this view well-known facts, both external to the Epistle and   
 belonging to it,agree. These churches, as we learn from the Acts, were   
 composed mainly of Gentile converts: and it would be unreasonable to   
 suppose that St. Peter, with his views on the Christian relation of Jew   
 and Gentile, as shewn in Acts xi. and xv., should have selected out only   
 the Jewish portion of those churches to address in his Epistle. Rather,   
 if one object of the letter were that which I have endeavoured to establish   
 in § v., would he be anxious to mingle together Jew and Gentile in the   
 blessings and obligations of their common faith, and though himself the   
 Apostle of the cireumeision, to help on the work and doctrines of the   
 great Apostle of the uncircumeision.   
 5, And this is further evident from many passages in the Epistle   
 itself, Such is the “not being conformed to the former lusts in your   
 ignorance” (ch. i. 14), words which would hardly be addressed to Jews   
 exclusively, ef. Eph. ii. 1 ff, where the Jews are indeed included in ‘we   
 ail,” but Gentiles are mainly addressed: such “ those who once were not   
 a people, but are now the people of God” (ii. 10), as compared with ver. 9,   
 “who called you out of darkness into His marvellous light,” and with   
 Rom. ix. 25: such the words, “whose (Sarah's) children ye have become”   
 (iii. 6), implying adoption into the (spiritual) family of Abraham : such   
 the words, “for the time past may suffice us to have wrought the will   
 of the Gentiles, walking in . . . . abominable idolatries” (iv. 3), which   
 words are addressed to the readers, and not to be supplied with “us: ”   
 and seem decisive as to Gentiles in the main, and not Jews, being   
   
   
   
   
   
   
   
   
   
   
 2 Tt has been argued that this passage, being originally written by Hosea of the   
 rejected people of God, must be so understood here. But this is mere arbitrary   
 assertion. ‘The context here must determine in what sense the Apostle adopts the   
 words of the Prophet: and I have no hesitation in saying with Augnstine and Bede,   
 “this was once spoken by Hosea of the ancient people of God, and is now rightly used   
 by Peter to the Gentiles.” The express citation of the same passage by St. Paul in   
 Kom. ix. 25, as applying to Gentiles, should bave prevented Weiss at all events from   
 speaking here with his usual overweening positiveness.   
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