INTRODUCTION. ] 1 PETER. [en xvir.   
 them greeting from one whom indeed he does not name, but designates   
 by an expression also local. To the elect Christians of the dispersion   
 of Pontus, Galatia, Cappadocia, Asia, and Bithynia, he sends greeting   
 from their sister, an elect Christian woman in Babylon, There might   
 obviously be a reason why he should thus designate her, rather than by   
 her name and relation to himself: but no reason whatever why he should   
 go out of his way to make an enigma for all future readers, if he meant   
 the Chnreh at Rome by these words.   
 14. But even when we have taken the words literally, we have not   
 yet got their full solution, Some contend, that an insignificant fort in   
 Egypt, called Babylon, is intended, ‘This appears to be the tradition   
 of the Coptic Chureh, and it is supported by Le Clere, Mill, Pearson,   
 Calovius, Pott, Burton, and Greswell. The ground seems mainly to be   
 this; that as it is believed that St. Mark preached, after St. Peter’s   
 death, in Alexandria and the parts adjacent, so it is likely that those   
 same parts should have been the scene of his former labours with the   
 Apostle.   
 15. Others again have supposed it to be Ctesiphon on the Tigris, the   
 winter residence of the Parthian kings; or Seleucia, both of which   
 seem to have borne the name of Babylon after the declension of the   
 older and more famous city. So (as regards Seleucia) Michaelis, who   
 however adduces no proof that it was thus called in the apostolic   
 age.   
 16. With regard to the probability or otherwise of St. Peter having   
 laboured in the Assyrian Babylon at this time, we may notice, that that   
 city in its deeayed state, and its neighbourhood, were inhabited by Jews,   
 long after other inhabitants had deserted it: that, which is sufficient   
 for us, Josephus and Philo describe it as thus inhabited in their time.   
 It is true that in the last years of Caligula, who died in a.p. 41, there   
 was a perseention of the Jews there, in consequence of which very   
 many of them migrated to the new and rising Seleucia; and five years   
 after, a plague further diminished their number. But this does not   
 preclude their increase or return during the twenty years, at least, which   
 intervened between that plague and the writing of our Epistle.   
 17. It is some corroboration of the view that our Epistle was written   
 from the Assyrian Babylon, to find, that the countries mentioned in the   
 address are enumerated, not as a person in Rome or in Egypt would   
 enumerate them, but in an order procceding, as has already been noticed,   
 from East to West and South: and also to find that Cosmas Indico-   
 pleustes, in the sixth eentury, quotes the conclusion of our Epistle as a   
 proof of the early progress of the Ch n religion without the bounds   
 of the Roman Empire: by which therefore we perecive that by Babylon   
 he did not understand Rome.   
 18, With regard to any journey of St. Peter to Babylon, as recorded   
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