INTRODUCTION. | 1 PETER. (on. xvit.   
   
 iii, of Baptism: of things subjective, asi. 21, of faith and hope; ii. 5,   
 of acceptable works for God; iv. 11, of the power to glorify God. The   
 central point of this mediatorial work is His Resurrection, i. 3, iii. 21 ;   
 in subordination to which the other facts of Redemption are introduced,   
 even where they occur without any necessary reference to it, as @. g.,   
 11, 19—21, iii. 18, ii. 24, 25. And those particulars of Christ’s   
 agency are principally brought forward, which are connected with the   
 Resurreetion ; e. g., His preaching to the imprisoned spirits, iii. 19 #5   
 His Ascension, iii. 22; His lordship over His people, ii. 25; His fature   
 Revelation, i. 7, 13, and that with judgment, iv. 5. Every where it is   
 less the historical Christ, than the exalted Christ of the present and of   
 the future, that is before the Apostle; the Eternal One, i. 11, ii. 25.   
 Even where His sufferings are mentioned, it is ever “ Christ,” or “the   
 Christ :” not so much the humiliated One, as the glorified and anointed   
 One of God, ii. 21; iii. 18 f.; iv.1, 18. And this, partly because their   
 present belief on Him, not their past experience or knowledge of Him,   
 is that which is emphasized, i. 8; partly for the reason next to be   
 noticed.   
 5, Another original and peculiar feature of our Epistle is, its constant   
 reference and forward look to the future. This has been indeed by some   
 exaggerated: as, e.g., Mayerhoff. Huther and Luthardt have consi-   
 dered hope as the central idea and subject of the Epistle: and Weiss   
 adopts for St. Peter the title of the Apostle of hope. But the fact itself   
 is not to be denied. Wherever we consult the Epistle, it is always the   
 future to which the exhortations point : whether we regard the sufferings   
 of Christ Himself, as pointing on to future glory, i. 11, iv. 13; or those   
 of His followers, i.6, 7,9. Salvation itself is “ the end of faith,” i. 9; is   
 the object of living (i. 3) and certain (i. 13) hope, i. 3, 13, 21, ili, 15,   
 The same expectation appears as expressed in “ honour,” ii. 7; “ life,”   
 10 (compare i, 3) ; “glory,” v.4, 10: and as © constantly present motive,   
 ii. 2; v.4. The nearness of this future blessedness throws the present   
 life into the background, so that God’s people are “strangers” and   
 “ sojourners,” i. 1,17; ii, 11. This is ever before the Apostle ; both in   
 reference to his readers, iv. 13, and to himself, y. 1.   
 6. Briickner, from whom in the main the foregoing remarks have been   
 adopted, and who goes much further into detail in following ont the same,   
 lays stress on several interesting points of individual peculiarity, even   
 where the modes of speech of St. Paul appear to be adopted by St. Peters   
 e.g., in the comparison of our ch, ii. 24 with Rom, vi. 8—14, where St.   
 Paul’s “living to God” would have been equally available for St. Peter,   
 who uses “living to righteousness,” whieh on account of the close com-   
 parison with Christ in St. Paul, would not have been so apposite for   
 him : where again the “dying to sin” (a different word) of St. Paul is not   
   
   
   
   
   
   
   
   
   
 adopted by St, Peter, though quite as well adapted to his purpose as   
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