INTRODUCTION. ] 1 PETER. (on. xvir.   
   
 nature of the contents, and the fervid and at the same time practical   
 rather than dialectical spirit of its Writer. There is in it no logical   
 inference, properly so called: no evolving of one thought from another.   
 ‘The word “wherefore” occurs only in connexion with imperatives intro-   
 ducing practical inferences: “because” only as substantiating motives   
 to Christian practice by Scripture citation or by sacred facts : “for”   
 mostly in similar conuexions. The link between one idea and another   
 is found not in any progress of unfolding thought or argument, but in   
 the last word of the foregoing sentence, which is taken up and followed   
 out in the new one’.   
 10. It has been noticed that the same thought is often repeated again,   
 and in nearly the same wordss. This is consistent with the fervid and   
 earnest spirit of the Apostle: which however, as might be expected from:   
 what we know of him, was chastened by a sense of his own weakness and   
 need of divine upholding grace, There is no Epistle in the sacred Canon,   
 the language and spirit of which come more directly home to the personal   
 trials and wants and weaknesses of the Christian life. Its affectionate   
 warnings and strong consolation have ever been treasured up close to the   
 hearts of the weary and heayy-laden but onward-pressing servants of   
 God. The mind of our Father towards us, the aspect of our blessed   
 Lord as presented to us, the preparation by sufferings for our heavenly   
 inheritance, all these as here set forth, are peculiarly lovely and encou-   
 raging, And the motives to holy purity spring direct out of the simple   
 and childlike recognition of the will of our Heavenly Father to bring us   
 to His glory.   
 11. All who have worthily commented on the Epistle have spoken in   
 similar strains of its character and style. ‘Wonderful is the gravity   
 and alacrity of Peter’s discourse, most agreeably holding the reader’s   
 attention,” says Bengel. “This Epistle has the vehemence agreeable to   
 the disposition of the chief’ of the Apostles,” says Grotius. And Erasmus   
 calls it “an Epistle quite worthy of the chief of the Apostles, full of   
 apostolical authority and dignity, sparing in words, fertile in thoughts,   
 &e.” And recently Wiesinger sums up thus his characteristic of the   
 Epistle : “ Certainly, it entirely agrees in tone and feeling with what we   
 have before said of the character of the Apostle. His warm self-devotion   
   
   
   
   
   
   
   
   
   
 e.g. the summary of that part of his first speech which is not recorded, “save your-   
 selves from this crooked generation,” Acts ii. with the frequent exhortations in our   
 Epistle to separation from the heathen world.   
 2 Sce e.g. ch. i. 4, “you” . . . . ver.5,“who are” . . . . ver.8   
 “whom” . . . « ver.9, “salvation” . . . . ver. 10, “of which the pro-   
 phets” . . . . ver.12,“unto whom” . . . . &e,&e. And so we might   
 proceed through the Epistle.   
 3 Compare ch. 1 with iii. and with ii, iv, 3 with i. 14 and ii. 11:   
 with i, 6—9: iv. 14 with iii. 17, and with ii. 20: v. 8 with iv. 7, and with i. 13.   
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