§ u.] FOR WHAT READERS, &c. \_ [inrropuction.   
   
   
 8. The cruel treatment of the Apostle at Philippi (Acts xvi. 19 ff   
 1 Thess. ii. 2) seems to have combined with the charm of his personal   
 fervour of affection to knit up a bond of more than ordinary love between   
 him and the Philippian Church. They alone, of all churches, sent   
 subsidies to relieve his temporal neccssities, on two several occasions,   
 immediately after his departure from them (Phil. iv. 15, 16; 1 Thess.   
 ii. 2): and they revived the same good office to him shortly before the   
 writing of this Epistle (Phil. iv. 10, 18; 2 Cor. xi. 9).   
 4. This affectionate disposition may perhaps be partly accounted for   
 by the fact of Jews being so few at Philippi. There was no synagogue   
 there, only a “place for prayer” by the river side: and the opposition to   
 the Apostle arose not from Jews, but from the masters of the dis-   
 possessed maiden, whose hope of gain was gone. Thus the element   
 which resisted St. Paul in every Church, was wanting, or nearly so, in   
 the Philippian. His fervent affection met there, and almost there only,   
 with a worthy and entire return, And all who know what'the love of a   
 warm-hearted people to a devoted minister is, may imagine what it would   
 be between such a flock and such a shepherd. (See below, on the style   
 of the Epistle.)   
 5. But while this can hardly be doubted, it is equally certain that the   
 Church at Philippi was in danger from Jewish influence: not indeed   
 among themselves, but operating on them from without (ch. iii. 2),—   
 through that class of persons whom we already trace in the Epistle to   
 the Galatians, and see ripened in the Pastoral Epistles, who insisted on   
 the Mosaic law as matter of external observance, while in practice they   
 gave themselves up to a life of lust and self\*indulgexce in depraved   
 conscience.   
 6. The slight trace which is to be found in ch. iv. 2, 3, of the fact   
 related Acts xvi. 13, that the Gospel at Philippi was first received by   
 female converts, has been pointed out in the notes there. :   
 7. The general state of the Church may be gathered from several   
 hints in this Epistle and others. They were poor. In 2 Cor. viii. 1, 2,   
 we read that “their deep poverty abounded unto the riches of their   
 liberality.” They were in trouble, and probably from persecution: com-   
 pare 2 Cor. viii. 2 with Phil. i. 28—30, They were in danger of, if not   
 already in, quarrel and dissension (compare ch. ii. 1—4; and i. 27;   
 ii, 12, 14; iv. 2); on what account, we cannot say; it may be, as has   
 been supposed hy De Wette, that they were peculiarly given to spiritual   
 pride and mutual religious rivalry and jealousy. This may have arisen   
 out of their very progress and flourishing state as a Church engendering   
 pride. Credner supposes (Davidson, p. 381), that it may have been a   
 spiritual form of the characteristic local infirmity, which led them to claim   
 the title the first city for their city; but this falls to the ground, if   
 “the first” be gcographically explaincd: see note Acts xvi. 12.   
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