INTRODUCTION. ] 1 PETER. [on. xvi.   
   
 8. Then passing westward, we find in Lydia at the foot of the Tmolus,   
 Philadelphia, known to us favourably from Rev. iii. 7 ff, and Sardis the   
 capital ‘Rey. iii. 1 ff.), and Thyatira, blamed in Rev. ii. 18 ff. as too   
 favourably inclined towards false teachers: then on the coast the famous   
 Ephesus, where first St. Paul (Acts xviii. 19), then perhaps Aquila and   
 Priscilla, then Apollos (Acts xviii. 24—28), taught, then St. Paul re-   
 turned and remained “a whole three years” building up the church with   
 such success (Acts xx. 17: xix. 1 ff, 8—10, 17),—a church well known   
 and loved by every Christian reader of the Epistle to the Ephesians, but   
 grieved over when we read (Rey. ii. 4) that it had deserted its first love.   
 Then northwards we have Smyrna, known favourably to us from Rev. ii.   
 8 ff,, in Mysia, Pergamus (Rev. ii. 12%); and lastly Alexandria Troas,   
 whence St. Paul was summoned over by a vision to preach in Europe,   
 where afterwards he preached, and raised Eutychus to life (Acts xx. 6 ff,   
 2 Cor. ii. 12), and where he was on a subsequent occasion entertained by   
 Carpus (2 Tim. iv. 13).   
 This closes the list of churches known to us, Birnynta containing   
 none whose names are handed down in Scripture.   
 9. The enquiry as to the then state of these Christian congregations   
 is one which must be here conducted simply on grounds furnished by the   
 Epistle itself. Its effect on the conclusion to which we must come as to   
 the date of the Epistle will be dealt with in a subsequent section.   
 10. From the Epistle itself then we gather, that in external form and   
 government they were much in the same state as when St. Paul exhorted   
 the Ephesian elders at Miletus in Acts xx. Here (ch. v. 1 ff.), there,   
 the elders are exhorted to tend the church or flock of God : and no other   
 officers in either place appear.   
 11. It was manifestly during a time of persecution that the Apostle   
 thus addressed them. His expressions, especially those in ch. iii. 17, iv.   
 12—19, can hardly be interpreted of the general liability of Christians   
 to persecutions, but must necessarily be understood of some trial of that   
 kind then pressing on them‘,   
 12. It would seem by ch. iv. 4, 5, that some of theso trials had be-   
 fallen the Christians on account of their separating themselves from the   
 licentious shows and amusements of the heathen. And the same passage   
 will shew that it was from heathens, rather than from unbelieving Jews,   
 that the trials came.   
 13. We may gather, from hints dropped in the course of the Epistle,   
 that there were in the internal state of the churches some tendencies   
 which required repression, as e. g., the disposition to become identiaed   
 with the heathen way of living (ch. ii. 11, 12, 16 al.),—that to greed and   
   
   
   
   
   
   
   
   
   
   
   
 4 The bearing of this consideration on the date of the Epistle is treated below, § iv.   
 par. 1,   
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