§ 1] THEIR AUTHORSHIP. [ixrropuction.   
   
   
 sions to Marcion, on which he builds this hypothesis, are by no means   
 certain, and the testimonies of the existence of the Pastoral Epistles   
 stand in the way (for it is hardly probable that the passage in Polycarp,   
 c. 4 [see above, par. 2], can have been the original of 1 Tim. vi. 7, 10):   
 it seems that we must assume an earlier date for the Epistles,—some-   
 where about the end of the first century.”   
 10. With this last dictum of De Wette’s, adverse criticism has   
 resumed its former uncertain footing, and is reduced to the mere nega-   
 tive complexion whieh distinguished it before the appearance of Baur’s   
 first work. We have then merely to consider it as a negation of the   
 Pauline origin of the Epistles, and to examine the grounds on which   
 that negation rests. These may be generally stated under the three   
 following heads:   
 I. The historical difficulty of finding a place for the writing of the   
 three Epistles during the lifetime of St. Paul:   
 IL. The apparent contact with various matters and persons who belong   
 to a Jater age than that of the Apostles: and   
 Ill. The peculiarity of expressions and modes of thought, both of which   
 diverge from those in St. Paul’s recognized Epistles.   
 11. Of the first of these I shall treat below, in the section “On the   
 times aud places of writing.” It may suffice here to anticipate merely   
 the general conclusion to which I have there come, viz. that they belong   
 to the latest period of our Apostle’s life, after his liberation from the   
 imprisonment of Acts xxviii. Thus much was necessary in order to our   
 discussion of the two remaining grounds of objection.   
 12. As regards objection II, three subordinate points require   
 notice :   
 (a) The heretics, whose views and conduct are opposed in ail three .   
 Epistles.   
 It is urged that these belonged to later times, and their tenets to   
 systems undeveloped in the apostolic age. In treating of the various   
 places where they are mentioned, I have endeavoured to shew that the   
 tenets and practices predicated of them will best find their explanation   
 by regarding them as the marks of a state of transition between Judaism,   
 ' through its ascetic form, and Gnosticism proper, as we afterwards find   
 “Tt developed \*.   
 13. The traces of Judaism in the heretics of the Pastoral Epistles are   
 numerous and unmistakeable. They professed to be teachers of the law   
 (1 Tim. i. 7): commanded to abstain from meats (ib. iv. 3): are expressly   
 stated to consist of chiefly those of the circumcision (Tit. i. 10): caused   
   
   
   
   
   
   
   
   
   
   
   
 2 See 1 Tim. i. 3, 4,6, 7, 19; iv. 1—7; vi. 3 ff.; 2 Tim. ii. iii. 6B—9, 13;   
 iv. 4; Titus i. 10, 11, 14, iii. 10,—and notes.   
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