§ 1] THEIR AUTHORSHIP. [uvrRopuction.   
   
 point of contact between the unusual expressions of the two. It is true   
 that the oecasion and subject of the Epistle to Philemon were totally   
 distinct from those of any of the Pastoral Epistles: almost all their   
 solitary sayings aro from the very nature of things excluded from it.   
 Still I must admit that the dissimilarity is striking and not easily ac-   
 counted for. I would not disguise the difficulty which besets this portion   
 of our subject: I would only endeavour to point out in what direction   
 it ought to guide our inference from the phenomena.   
 32. We have found reason to believe (see note on Gal. vi. 11) that   
 the Epistle to the Galatians was of this same autographic character.   
 Allowing for the difference of date and cireumstauces, we may expect to   
 find here some points of peculiarity in common. In both, false teachers   
 are impugned: in both, the Apostle is eager and fervent, abrupt in   
 expression, and giving vent to his own individual feelings. And here   
 we do not seek in vain, We find several unusual words and phrases   
 common only to the two or principally occurring in them®. Here again,   
 however, the total difference of subject throughout a great portion of   
 the Epistle to the Galatians prevents any very great community of   
 expression.   
 38. We have a very remarkable addition to the Epistle to the Romans   
 in the doxology, ch. xvi. 25, 26; appended to it, as we have there   
 inferred, in later times by the Apostle himself, as a thankful effusion   
 of his fervent mind. That addition is in singular accordance with the   
 general style of these Epistles. We may almost conceive him to havo   
 taken his pen off from writing one of them, and to have written it under   
 the same impulse.   
 34. There remain, however, many expressions and ideas not elsewhere   
 found. Such are faithful is the saying, 1 Tim. i. 15; iii. 1; iv. 9:   
 2 Tim. ii. 11: Tit. iii, 8,—a phrase dwelling much at this time on the   
 mind of the writer, but finding its parallel at other times in his favourite   
 “ faithful is’ God,” and the like: compare 1 Cor. i. 9; x. 13: 2 Cor.   
 i. 18: 1 Thess. v. 24: 2 Thess. iii. 3:—godliness, godly, 1 Tim. ii. 2;   
 iii, 16; iv. 7; vi. 11: 2 Tim. iii. 5, 12: Tit.i.1; ii, 12,—of which we   
 can only say that occurring as it does in this peculiar sense only here and   
 in 2 Peter, we should be disposed to ascribe its use to the fact of the   
 word having at the time become prevalent in the Church as a eompen-   
 dious term for the religion of Christians:—sober-minded and its deriva-   
 tives, 1 Tim. ii. 9, 15; iii. 2: 2 Tim. i. 7: Tit. i. 8; ii. 2, 4 ff, 12,—a   
 term by no means strange to the Apostle’s other writings, compare   
 Rom. xii. 3: 2 Cor. y. 18, but probably coming into more frequent use   
 as the necessity for the quality itself became more and more apparent in   
 the settlement of the Church (compare also 1 Pet. iv. 7):—sound   
   
   
   
   
   
   
   
   
   
   
   
   
 5 See the list in my Greck Test., vol. Proleg., ch. vii. § v., 32, note. ~   
   
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