InTRopUcTION.] ON THE PASTORAL EPISTLES. (on. x.   
   
   
 Apostle’s life. The concluding notices of the Second Epistle to Timothy   
 forbid us from giving an earlier date to that, and consequently to the   
 rest. And no writer, as far as I know, has attempted, to place that   
 Epistle, supposing it St. Paul’s, at any date except the end of his life®   
 5. The question then for us is, What was that latest period of his   
 life? Is it to be placed at the end of the first Roman imprisonment,   
 or are we to conceive of him as liberated from that, and resuming his   
 apostolic labours ?   
 6. Let us first try the former of these hypotheses. It has been   
 adopted by chronologers of considerable note: lately, by Wieseler and   
 Dr. Davidson. We approach it, laden as it is with the weight of (to us)   
 the insuperable objection on internal grounds, stated above. We feel   
 that no amount of chronological suitableness will induce us complacently   
 to put these Epistles in the same age of the Church with those to the   
 Ephesians, Colossians, and Philippians. But we would judge the hypo-   
 thesis here on its own merely external grounds.   
 7. In order for it to stand, we must find some occasion, previous to   
 the imprisonment, when St. Paul may have left Timothy at Ephesus,   
 himself proceeding to Macedonia. And this time must of course be   
 subsequent to St. Paul’s first visit to Ephesus, Acts xviii. 20, 21, when   
 the Church there was founded, if indeed it can be said to have been   
 then founded. On his departure then, he did not go into Macedonia,   
 but to Jerusalem ; which alone, independently of all other considera-   
 tions, excludes that occasion \*.   
 8. His second visit to Ephesus was that long one related in Acts xix.,   
 the “three years” of Acts xx. 31, the “two years” of xix. 10, which   
 latter, however, need not include the whole time. When he left Ephesus   
 at the end of this time, after the tumult, “he went forth to go to   
 Macedonia,” which scems at first sight to have a certain relation to   
 the words “when I was going to Macedonia” of 1 Tim. i. 3. But   
 on examination, this relation vanishes: for in Acts xix. 22, we read   
 that, intending to go to Jerusalem by way of Macedonia and Achaia,   
 he sent off from Ephesus, before his own departure, Timothy and   
 Erastus: so that he could not have left Timothy behind in Ephesus.   
 Again, in 1 Tim. iii. 14, he hopes to return to Ephesus shortly, But   
 we find no trace of such an intention, and no attempt to put it in   
   
   
   
   
   
   
   
   
   
   
 8 De Wette has fallen into a curious blunder in carryiug out his own hypothesis.   
 He argues that 1 Tim. must have been written after 2 Tim., because we find Hyme-   
 nus, who is mentioned with reprobation, apparently for the first time, in 2 Tim, ii.   
 17 ff.,—in a further stage of reprobation, judged and condemned, in 1 Tim.i.20. He ~   
 forgets that, the two Epistles being according to him forgeries, no real circum-   
 stances whatever as their basis, such reasoning is good for nothing. He is in fact   
 arguing from their genuineness to their spuriousness.   
 ® This was however supposed by Calvin to have been the time of writing 1 Tim.   
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