InTRoDucTIoN.] ON THE PASTORAL EPISTLES. {cH. x.   
   
 to Ephesus. The great and fatal objection to this hypothesis is, the   
 insertion in Acts xix. 21—23 of so long a journey, lasting, according to   
 Schrader himself, two years (from Easter 54 to Easter 56), not only   
 without any intimation from St. Luke, but certainly against any reason-   
 able view of his text, in which it is implied, that the intention of ver.   
 21 was not then carried out, but afterwards, as related in ch. xx, 1 ff.   
 12, Wieseler himself has adopted, and supported with considerable   
 ingenuity, a modified form of Schrader’s hypothesis. After two years’   
 teaching at Ephesus, the Apostle, he thinks, went, leaving Timothy   
 there, on a visitation tour to Macedonia, thence to Corinth, returning   
 hy Crete, where he left Titus, to Ephesus. During this journey, either   
 in Macedonia or Achaia, he wrote 1 Tim.,—and after his return to   
 Ephesus, the Epistle to Titus: 2 Tim. falling towards the end of his   
 Roman imprisonment, with which, according to Wieseler, his life termi-   
 nated. This same hypothesis Dr. Davidson adopts, rejecting however   
 the unrecorded visit to Corinth, which Wieseler inweaves into it: and   
 placing the voyage to Crete during the same Ephesian visit, but sepa-   
 rate from this to Macedonia.   
 13. It may perhaps be thought that some form of this hypothesis   
 would be unobjectionable, if we had only the first Epistle to Timothy to   
 deal with. But even thus, it will not bear the test of thorough exami-   
 nation. In the first place, as held by Davidson, in its simplest form,   
 it inserts into the Apostle’s visit to Ephesus, a journey to Macedonia   
 and back entirely for the sake of this Epistle’, Wieseler’s form of   
 the hypothesis avoids, it is true, this gratuitous supposition, by con-   
 necting the journey with the unrecorded visit to Corinth: but is itself   
 liable to these serious objections, that 1) it makes St. Paul write the   
 first Epistle to the Corinthians a very short time after the unrecorded   
 visit to Corinth, which is on all accounts improbable. And this is   
 necessary to his plan, in order to give time for the false teachers to   
 have grown up at Ephesus:—2) that we find the Apostle, in his   
 farewell discourse, prophetically anticipating the arising of evil men   
 and seducers among the Ephesians: whereas by any placing of this   
 Epistle during the three years’ visit, such must have already arisen, and   
 drawn away many’, 3) The whole character of the first Epistle shews   
 that it belongs, not to a very brief and casual absence of this kind,   
 but to one originally intended to last some time, and not unlikely   
   
   
   
   
   
   
   
   
   
   
 1 «Why the Apostle went into Macedonia from Ephesus cannot be discovers   
 Davidson, vol. iii. 14.   
 2 Dr. Davidson (iii. 14) refers for refutation of this objection, to his   
 remarks (pp. 32 f.) on the state of the Ephesian Church. But no sufficient refutation   
 is there found. Granting the whole account of the Ephesian Church there given, it   
 would be quite impossible to conceive that subsequently the Apostle should have spoken   
 of the “grievous wolves” as altogether future.   
   
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