inTRODUCTION.] ON THE PASTORAL EPISTLES. (cn. x.   
   
 of the one imprisonment, how this point presses them. Dr. Davidson   
 tries to account for it by supposing Trophimus to have sailed with   
 St. Paul from Cesarea in Acts xxvii., and to have been left at Myra,   
 with the understanding that he should go forward to Miletus, and that   
 under this impression, the Apostle could say Trophimus I left behind at   
 Miletus sick. Any thing lamer, or more self-refuting, can hardly be con-   
 ceived : not to mention, that thus also some years had since elapsed, and   
 that the above insuperable objection, that Timothy had been with him   
 since, and that Trophimus the Ephesian.must have been talked of by   
 them, remains in full force.   
 17. The whole force then of the above considerations, as well of the   
 internal character of the Epistles, as of their external notices and require-   
 ments, compels us to look, for the time of their writing, to a period sub-   
 sequent to the conclusion of the history in the Acts, and consequently,   
 since we find in them the Apostle at liberty, subsequent to his liberation   
 from the imprisonment with which that history concludes. If there were   
 no other reason for believing that he was thus liberated, and undertook   
 further apostolic journeyings, the existence and phenomena of these   
 Epistles would enforce such a conclusion upon us. I had myself some   
 years since, on a superficial view of the Pauline chronology, adopted   
 and vindicated the one imprisonment theory: but the further study   
 of these Epistles has altogether broken down my former fabric. We   
 have in them, as I feel satisfied any student who undertakes the   
 comparison will not fail to discover, a link uniting St. Paul’s writings   
 with the second Epistle of Peter and with that of Jude,and the Epistles   
 of St. John: in other words, with the later apostolic age. There are   
 two ways only of solving the problem which they present : one of these is,   
 by believing them to be spurious; the other, by ascribing them to a   
 period of St. Paul’s apostolic agency subsequent to his liberation from   
 the Roman imprisonment of Acts xxviii. ultt.   
 18. The whole discussion and literature of this view, of a liberation   
 and second imprisonment of our Apostle, would exceed both the scopo   
 and the limits of this Introduction, It may suffice to remind the reader,   
 that itis supported by an ancient tradition by no means to be lightly set   
 aside: and to put before him the principal passages of early ecclesiastical   
 writers in which that tradition is mentioned.   
 19. Eusebius relates thus, speaking of the time subsequent .to the   
 close of the Acts of the Apostles: “ Tradition says, that after having   
 made his defence, the Apostle again set out on the ministry of preaching,   
 and a second time having come to the same city, was perfected by his   
 martyrdom ; close upon which, being in prison, he wrote the second   
 Epistle to Timothy, &c.”   
 20. Clement of Rome, in a difficult, but, with all its obscurities, an   
 important passage : “ On account of zeal, Paul also the Apostle gained the   
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