intTRoDUCTION.| ON THE PASTORAL EPISTLES. (cu. x.   
   
   
 cause which had driven him thence before (Acts xix.). But that he did   
 visit Ephesus, must on our present hypothesis be assumed as a certain   
 fact, notwithstanding his confident anticipation expressed in Acts xx. 25   
 that he should never see it again. It was not the first time that such   
 anticipations had been modified by the event’.   
 25. It would be unprofitable further to assign, except by the most   
 distant indications, his course during this journey, or his employment   
 between this time and that of the writing of our present Epistles.   
 One important consideration, coming in aid of ancient testimony, may   
 serve as our guide in the uncertainty. The contents of our Epistles   
 absolutely require as late a date as possible to be assigned them. The   
 same internal evidence forbids us from separating them by any con-   
 siderable interval, either from one another, or from the event which   
 furnished their occasion.   
 26. Now we have traditional evidence well worthy of note, that our   
 Apostle suffered martyrdom in the last year, or the last but one, of Nero,   
 Eusebius in his Chronicle, under the year 2083 (commencing October   
 A.D. 67), says, “13th of Nero. Nero to his other crimes first joined   
 persecution of the Christians : under whom the Apostles Peter and Paul   
 consummated their martyrdom at Rome.”   
 And Jerome, in his Catalogue of Ecclesiastical Writers, under “Paul,”   
 says: “He then, in the 14th year of Nero, on the same day as Peter,   
 was beheaded at Rome for Christ, and buried in the road to Ostia, in   
 the 37th year after the passion of the Lord.”   
 27. I should be disposed then to agree with Conybeare and Howson   
 in postpqning both the occasions and the writing of the Pastoral Epistles   
 to very near this date. The interval may possibly have been filled up,   
 agreeably to the promise of Rom. xv. 24, 28, and the tradition of   
 Clement of Rome (quoted above, par. 20), by a journey to Spain, the   
 “ extreme bound of the West:” or it may have been spent in Greece aud   
 Asia and the interjacent islands.   
 As we approach the confines of the known ground again furnished by   
 our Epistles, we find our Apostle again at Ephesus. However the inter-   
 vening years had been spent, much had happened which had wrought   
   
   
   
   
   
   
   
   
   
 5 Compare 2 Cor. v. 4, 5, with Phil. i. Dr. Davidson lays great stress on the   
 words ‘‘I know” of Acts xx. 25, as implying certain apostolic foresight in power   
 of the Spirit, and argues thence that a subsequent visit to Ephesus cannot have taken   
 place. For argument’s sake, let it so, and let turn to Phil. i. written, according   
 to Dr. Davidson, at the close of the Roman imprisonment, from which he was not libe-   
 rated but by death. There we read, “I know that I shall abide and remain with you   
 all for your progress and joy of faith, that your boasting may abound in Christ Jesus   
 in me through my presence again with you.” Surely what is good on one side is   
 good on the other: and I do not see how Dr. Davidson can escape the force of his   
 own argument. He must take his choice, and give up one I know, or the other. He   
 \ has surrendered the latier: why may not we the former?   
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