§ 1.] THE CHURCHES OF CRETE. [inrropuctioy.   
   
   
 the false teachers in them were more exclusively Jewish than those at   
 Ephesus, it must be remembered, that this would be a natural conse-   
 quence, the origin of the Churches being that which we have supposed.   
 And in that case the Apostle’s visit, acting as a critical test, would sepa-   
 rate out and bring into hostility this Judaistic element, and thus lead to   
 the state of things which we find in this Epistle.   
 4. Various objections are brought by De Wette against the Epistle,   
 as not corresponding with the facts, in its assumptions and expressions.   
 The first of them, that “it professes to have been written shortly after   
 the founding of the Churches, but sets forth a ripeness and abundance of   
 heretical teaching quite inconsistent with such recent foundation,”—falls   
 to the ground on our hypothesis of their origin. They were old in actual   
 date of existence, but quite in their infancy of arrangement and formal   
 constitution.   
 5. With our hypothesis also falls his second objection: viz. that “the   
 great recent success of the -Apostle there makes the severity of his   
 characterization of the inhabitants, and that upon another’s testimony   
 (ch. i. 12), quite inexplicable. We should rather have looked for thankful   
 recognition, as in other Epistles.” But, supposing Christianity to have   
 grown up there in combination with the national vices, and a thorough   
 work of purification to be wanted, then we need not be surprised at the   
 Apostle reminding Titus of the character of those with whom he had   
 to deal, appealing to the testimony of their own writers to confirm the   
 fact.   
 6. His third objection, that “the heretical teachers must have grown   
 up under the eyes of Titus since the Apostle’s absence, and thus must   
 have been better known to him than to St. Paul, whereas here we have   
 St. Paul informing him about them,”—is grounded on pure assumption,   
 arising from mistake. The false teachers had been there throughout,   
 and, as we have said, had been awaked into activity by the Apostle’s   
 presence and teaching. He knew, from long and bitter experience,   
 far more of them than Titus could do: and his notices and warnings   
 are founded on this longer experience and more thorough apostolic   
 insight.   
 7. His fourth, that “in relation to the moral aud ecclesiastical state   
 of the Cretan Christians, as disclosed in the Epistle, a duration of the   
 Gospel among them of some length must be assumed,—from the stress   
 laid on previous purity of character in those to be chosen to church-   
 offices,’—also falls to the ground on our hypothesis of the origin and   
 previous duration of the Churches.   
 8. The fifth is,—that “it is most unnatural and startling to find not   
 one reference to what the Apostle had taught and preached in Crete,   
 when in 1 Thess., an Epistle written under similar circumstances, we   
 find so many.” But we entirely deny the parallelism. The Thessalonian   
 Vor. II.—129 i