intRopuction.] THE EPISTLE TO THE EPHESIANS. (cn. v.   
   
   
 the brethren were sojourning,—or at Czsarea, which, though the most   
 important place in Palestine, would have no attraction to gather so   
 many of his friends, except the prospect of sailing thence with him,   
 which we know none of them did?   
 Perhaps this is a question which never can be definitely settled, so as   
 absolutely to preclude the Cxsarean hypothesis: but I own it appears   
 to me that the whole weight of probability is on the Roman side.   
 Those who firmly believe in the genuineness of this Epistle, will find   
 another reason why it should be placed at Rome, at an interval of from   
 three to five years after the Apostle’s parting with the Ephesians in   
 Acts xx., rather than at Caesarea, so close upon that event. In this   
 latter case, the absence of all special notices would be far more sur-   
 prising than it is at present.   
 7. We may then, I believe, safely assume that our Epistle was writ-   
 ten From Romx,—and that probably during the period comprised in   
 Acts xxviii. 30, before St. Paul’s imprisonment assumed that harsher   
 character which seems to come before us in the Epistle to the Philip-   
 pians (see Introd. to that Epistle, § iii.).   
 8. This would bring the time of writing it within the limits a.p. 61   
 —68: and we should not perhaps be far wrong in dating it a.D. 62.   
   
   
   
   
   
   
   
 SECTION V.   
 ITS LANGUAGE, AND STYLE.   
   
   
   
 1. As might be expected from the account given of the object of our   
 Epistle in § iii., thoughts and language are elevated and sublime ;   
 and that to such a degree, that it takes, in this respect, a place of its   
 own among the writings of St. Paul: “It is full of sublime and magni-   
 ficent thoughts : for things which he has hardly spoken at all elsewhere,   
 here he expounds in full,” Chrysostom, who subjoins examples of this   
 from ch. iii, 10; ii. 6; iii. 5. Theophylact says, “Seeing that this   
 city was superstitious, and prided itself so much on its wise men, Paul   
 takes great pains in writing to such persons, and has entrusted to them   
 the deeper and loftier of his thoughts, as to persons fully instructed.”   
 So also Grotius, in his preface: “Paul, now old in the apostolic office,   
 and in prison for the Gospel at Rome, shews them how great is the   
 power of the Gospel above all other doctrines : how all God’s counsels   
 from all eternity have tended this way, how admirable is the efficacy of   
 God’s working in it, equalling the sublimity of the subject with words   
 more sublime than any human tongue ever uttered.” “So great,” says   
 Witsius, “is the overflowing fulness of the heart, that it is too much for   
 the apprehension and inner conceptions of the mind: while they in their   
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