INTRODUCTION. ] 1 THESSALONIANS. (eu. vin.   
   
   
 betokening close anticipation, coupled with the fact that the day ha. not   
 yet arrived, teaches us much, but unteaches us nothing: does not de-   
 prive that glorious hope of its applicability to our times, nor the Chris-   
 tian of his power of living as in the light of his Lord’s approach and   
 the daily realization of the day of Christ’.   
 11. In style, this Epistle is thoroughly Pauline,—abounding with   
 phrases, and lines of thought, which may be paralleled with similar   
 ones in his other Epistles\*: not wanting also in insulated words and   
 sentiments, such as we find in all the writings of one who was so fresh   
 in thought and full in fecling; such also as are in no way inconsistent   
 with St. Paul’s known character, but in every case finding analogical   
 justification in Epistles of which no one has ever thought of disputing   
 the genuineness.   
 12. As compared with other Epistles, this is written in a quiet and   
 unimpassioned style, not being occasioned by any grievous errors of   
 doctrine or defects in practice, but written to encourage and gently to   
 admonish those who were, on the whole, proceeding favourably in the   
 Christian life. To this may be attributed also the fact, that it does not   
 deal expressly with any of the great verities of the faith, rather taking   
 them for granted, and building on them the fabric of a holy and pure   
 life. That this should have been done until they were disputed, was   
 but natural: and in consequence not with these Epistles, but with that   
 to the Galatians, among whom the whole Christian life was imperilled   
 by Judaistic teaching, begins that great series of unfoldings of the   
 mystery of salvation by grace, of which St, Paul was so eminently the   
 minister.   
   
   
   
   
   
   
   
 7 It is strange that such words as the following could be written by Mr. Jowett,   
 without bringing, as he wrote them, the condemnation of his theory and of its expres-   
 sion home to his mind: “In the words which are attributed in the Epistle of St. Peter   
 to the unbelievers of that day” (? surely it the unbelievers of days to come,—a fact   
 which the writer, by altering the reference of the words, seems to be endeavouring to   
 dissimulate), “we might truly say that, since the fathers fell asleep, things remain   
 the same from the beginning. Not only do ‘all things remain the same,’ but the very   
 belief itself the sense in it was held by the Christians) has been ready to   
 vanish away.” Vol. i. p. 97.   
 8 Baur has most perversely adduced both these as evidences of spuriousness: among   
 the former he cites ch. i. as compared with 1 Cor. ii. 4: i. with 1 Cor. xi. 1: i. 8,   
 with Rom. i. 8: ii. with 1 Cor. ii. iv. 3, ix. 15, Cor. ii, v.11, xi. 9.   
   
   
   
   
   
   
   
   
   
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