§1.] ITS AUTHORSHIP. (intropuction.   
   
 tain, that it exeludes the supposition of the writer being in Italy, in the   
 face of the classical and New Test. usage of the prepositions of origin,   
 Tho preposition may doubtless be taken as used with reference to those   
 who were to receive the salutation: it may be the salutation, not the   
 persons, which the preposition brings away from Italy, It may be as   
 if IT were to write to a friend, ‘I have the best wishes for you from   
 Canterbury:” which, although it would not be the most usual way of   
 expressing my meaning, and might be said if I were elsewhere, yet   
 would be far from excluding the supposition that I was myself writing   
 from that city   
 127. If the words then do not forbid the idea that the Writer was in   
 Italy, I do not see how they can be used for or against the Pauline   
 authorship. As observed before, the Apostle may have been somewhere   
 in that country waiting for Timotheus, when liberated, to join him,   
 And we may say the same with equal probability of any of St. Paul’s   
 companions to whom the Epistle has been ascribed. The only evidence   
 which can be gathered from the words, as being exceedingly unlike any   
 thing occurring in the manifold formule of salutation in St. Paul’s Epistles,   
 is of a slighter, but to my mind of a more decisive kind.   
 128. The evidence supposed to be derivable from ch. x. 34 in the   
 reecived text, “for ye had compassion on my bonds,” vanishes with the   
 adoption of the reading ye had compassion on prisoners, in which   
 almost all the critical editors concur.   
 129. The notice ch. xiii. 7, Remember them that have the rule over   
 you, &c., will more properly come under consideration when we are   
 treating of the probable readers, and of the date of the Epistle\*. I may   
 say thus much in anticipation, that it can hardly be fairly interpreted   
 consistently with the known traditions of the death of St. Paul, and at   
 the same time with the hypothesis of his Authorship.   
 130. The well-known passage, ch. ii, 8, requires more consideration.   
 It stands thus :   
 How shall we escape, if we neglect so great salvation, which   
 began to be spoken by the Lord, and was confirmed to us by   
 them that heard [Him] ?   
 The difficulty, that St. Paul should thus include himself among thoso   
 who had received the Gospel only at second hand, whereas in Gal. i. 12   
 he says of it, “ For I received it not from man, neither was taught it, but   
 by revelation of Jesus Christ,” has becn felt both in ancient and modern   
 times. Euthalius, @Scumenius, and Theophylact, Luther, Calvin, and all   
 the moderns, have alleged it, either to press or to explain the difficulty.   
   
   
   
   
   
   
   
   
   
   
 5 That New Test. usage renders the other meaning more probable, does not belong   
 to the argument here in the text, but is maintained below, in § ii. par. 28.   
 © See below § ii. par. 29, 30; § iii, 2.   
 Vor. IW, Parr I1.—167 ma