$1] ITS AUTILORSHIP. (astrovecriox.   
   
 Epistle was deeply inbued with the thoughts and phraseology of the   
 Alewandrian school. The coincidences in thought and langnage between   
 passages of this Epistle and the writings of Philo, the Alexandrian Jew,   
 are such as no one in his senses ean believe to be fortuitous, These are   
 for the most part noticed in the references, and the Commentary, in my   
 Greek Testament.   
 156. These coincidences may have arisen from one of two reasons:   
 cither merely from the Author being acquainted with the writings of   
 Philo, or from his having been educated in the same theological school   
 with that philosopher, and so having acquired similar ways of thought   
 and expression. ‘The latter of these alternatives is on all grounds, and   
 mainly from the nature of the coincidences themselves, the more pro-   
 bable. By birth or by training, he was an Alexandrian ; not neces-   
 sarily the former, for there were other great schools of Alexandrian   
 learning besides the central one in that city, one of the most ccle-   
 brated of which was at Tarsus, the birth-place of the apostle Paul.   
 So that this consideration will not of itself fix the authorship on that   
 companion of St. Paul whom we know to have been an Alexandrian by   
 birth.   
 157. g) The author was not an Apostle, nor, in the strictest sense, &   
 contemporary of the Apostles, so that he should have secn and heard   
 our Lord for himself. He belongs to the second rank, in point of time,   
 of apostolic men,—to those who heard from eye and ear-witnesses.   
 This will follow from the consideration of the passage, ch. ii. 3, in parr.   
 130—182 above.   
 158. h) We may add to the above data some, which although less   
 seenre, yet seem to be matters of sound inference from the Epistle itself.   
 Of such a character are, e. g., that the author was not a dweller in or   
 near Jerusalem, or he would have taken his descriptions rather from   
 the then standing Jewish temple, than from the ordinances in the text   
 of the Septuagint version :—that he was a person of considerable note   
 and influence with those to whom he wrote, as may be inferred from the   
 whole spirit and tone of his address to them: that he stood in some   
 position of previous connexion with his readers, as appears from the   
 words “that I may be restored to you,” ch. xiii. 19: that he lived and   
 wrote before the destruction of Jerusalem.   
 159, 2. It will be impossible to apply the whole of these data to   
 the enquiry respecting individual men, without assuming, with regard   
 to the last two mentioned at least, the result of the two following   
 sections, “ For what readers the Epistle was written,” and “ The place   
 and time of writing.” I shall therefore suspend the consideration of   
 those tests till the results shall have been arrived at\*, and meantime   
   
   
   
   
   
   
   
   
   
   
 9 Sce below, § ii. 86, and § if. par. 4   
 75