§ 4] ITS AUTHORSILIP. [istropectioy,   
   
 179. It m be owned that these circumstances would constitute a   
 fair pri aicie case for Aquila, were it not for certain indications that   
 he himself was rather the ready and zealous patron, than the teacher ;   
 and that this latter work, or a great share in it, seems to have belonged   
 to his wife, Prisea or Priscilla, She is ever named with him, even Acis   
 xviii. 26, where the instruction of Apollos is described: and not unfre-   
 quently her name precedes his (Acts xviii. 18; Rom. xvi. 3; 2 ‘Tim. iv.   
 19): an arrangement so contrary to the custom of antiquity that some   
 very sufficient reason must have existed for it, At all events, the   
 grounds on which an hypothesis of Aquila’s authorship of our Epistle   
 would rest, must be purely of a negative kind, as far as personal capacity   
 is concerned. And it does not appear that any, cither in ancient or   
 modern times, have fixed on him as its probable writer.   
 180. There is yet one name remaining, that of APotios, in whom   
 certainly more conditions meet than in any other man, both negative   
 and positive, of the possible authorship of our Epistle. The language   
 in which he is introduced in the Acts (xviii. 24) is very remarkable.   
 He is there described as “a certain Jew, an Alexandrian by birth, an   
 eloquent man, being mighty in the Scriptures.” Every word here   
 seems fitted to point him out as the person of whom we are in search,   
 He is a Jew, born in Alexandria: here we have at once two great   
 postulates fulfilled : here we at onee might aceount for the Alexandrian   
 language of the Epistle, and for the uniform use of the Septuagint version,   
 mainly (if this be so) in its Alexandrian form. He is au cloquent nan   
 and mighty in the Seriptures. As we advance in the description, even   
 minute coincidences seem to confirm our view that we are here at last on   
 the right track. He is deseribed as knowing only the baptism of John,   
 but being more perfectly taught the way of the Lord by Aquila and   
 Priscilla, No wonder then that a person so instituted should specify   
 the doctrine of baptisms as one of the components in the foundation of   
 the Christian life (Heb. vi. 2). It is deseribed as his characteristic, that   
 he began to speak boldly in the synagogue: is it wonderful then that he,   
 of all New Test. writers, should exhort, Cast not away your boldness of   
 speech or confidence (Heb. x. 35), and (using the same word) declare to   
 his readers that they were the house of Christ if we hold fast our   
 confidence (IHeb. iii. ?   
 181. Nor, if we proeeed to examine the further notices of him, does   
 this first impression become weakened. In 1 Cor. i—iv., we find him   
 deseribed by inference as most active and able, and only second to   
 St. Paul himself in the church at Corinth. It would be difficult to select   
 words which should more happily and exactly hit tho relation of the   
 Epistle to the Hebrews to the writings of St.Paul, than those of 1 Cor.   
 ili. 6, ‘J planted, Apollos watered.” And the eloquence and rhetorical   
 richness of the style of Apollos seems to have been exaetly that, wherein   
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