InTRopuction.] THE EPISTLE TO THE HEBREWS. [cu. xv.   
   
 his teaching differed from that of the Apostle. It is impossible to help   
 feeling that the frequent renunciations, on St. Paul’s part, of words of   
 excelleney or human wisdom, have reference, partly, it may be, to some   
 exaggeration of Apollos’ manner of teaching by his disciples, but also to   
 some infirmity, in this direction, of that teacher himself. Compare   
 especially 2 Cor. xi.   
 182. It is just this difference in style and rhetorical character, which,   
 in this case elevated and chastened by the informing and pervading   
 Spirit, distinguishes the present Epistle to the Hebrews from those of   
 the great Apostle himself, And, just as it was not easy to imagine   
 either St. Luke, or Clement, or Barnabas, to have written such an   
 Epistle, so now we feel, from all the characteristics given us of Apollos   
 in the sacred narrative, that if he wrote at all, it would be an Epistle   
 precisely of this kind, both in contents, and in style.   
 183. For as to the former of these, the contents and argument of the   
 Epistle, we have a weighty indication furnished by the passage in the   
 Acts: “Tor he mightily convinced the Jews, and that publicly, shewing   
 by the Scriptures that Jesus was the Christ.” What words could more   
 accurately describe, if not the very teaching itself, yet the opening of a   
 course of argument likely, when the occasion offered, to lead to the   
 teaching of our Epistle?   
 184. Again, we seem to have found in Apollos just that degree of   
 dependence on St. Paul which wo require, combined with that degree of   
 independence which the writer of our Epistle must have had. In-   
 structed originally in the elements of the Christian faith by Aquila and   
 Priscilla, he naturally received it in that form in which the Great Apostle   
 of the Gentiles especially loved to put it forth. His eareer however of   
 Christian teaching began and was carried on at Corinth, without the   
 personal superintendence of St. Paul: his line of arguing with and   
 convincing the Jews did not, as St. Paul’s, proceed on the covenant of   
 justification by faith made by God with Abraham, but took a different   
 direction, that namely of the eternal High-priesthood of Jesus, and the   
 all-sufficieney of His one Sacrifice. Faith indeed with him occupies a   
 place fully as important as that assigned to it by St. Paul: he docs   
 not however dwell on it mainly as the instrument of our justification   
 before God, but as the necessary condition of approach to Him, and of   
 persistence in our place as partakers of the heavenly calling’, The   
   
   
   
   
   
   
   
   
   
   
 5 The «to justify,” which occurs twenty-eight times in the Epistles of St. Paul, is   
 not once fond in the Epistle to the Hebrews: and the citation from Hab. ii. 4, « the   
 (or, any) just man shall live by faith,” though it forms the common starting-point for   
 St. Paul, Rom. i. 17, und the Writer of our epistle, ch. x. 38, leads them in totally   
 diflerent directions: St. Paul, to unfold the doctrine of righteousness Ly faith; our   
 Writer, to celebrate the triumphs of the life of   
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