§. 1] FOR WHAT READERS WRITTEN. [ixtropuction   
   
 however severe, and requires not any artificial defences, however appa-   
 rently expedient.   
   
   
 SECTION IL.   
 FOR WHAT READERS IT WAS WRITTEN.   
   
   
 1. That the book before us is an Epistle, not a homily or treatise, is   
 too plain to require more than a passing assertion. Its personal and   
 circumstantial notices are inseparable from it, and the langnago is   
 throughout epistolary, as far as the nature of the subject would permit.   
 2. And it is almost equally plain, that it is an Epistle addressed to   
 Jup#xo-Curistians. The attempt to dispute this must be regarded   
 rather as a curiosity of than as worthy of serious attention,   
 The evidence of the whole Epistle goes to show, that the readers had   
 licen Jews, and were in danger of apostatizing back into Judaism again,   
 Not a syllable is fouud of allusions to their conversion from the aliena-   
 tion of heathenism, such as frequently occur in St. Panl’s Epistles ; but   
 every where their original covenant state is assumed, and the fact of   
 that covenant having been amplified and superseded by a better one is   
 insisted on.   
 3. If then it was written to Judxo-Christians, on whom are we to   
 think as its intended recipients ?   
 4, Was it addressed to the whole body of such converts throughout the   
 world? This view has found some few respectable names to defend it.   
 But it cannot be seriously entertained. ‘The Epistle assumes through-   
 out a local habitation, and a peculiar combination of circumstances, for   
 those who are addressed : and concludes, not only with greetings from   
 those from Italy,” but with anexpressed intention of the Writer to visit   
 those addressed, in company with Timotheus; which would be impossible   
 on this ecumenical hypothesis.   
 5. If then we are to choose some one church, the first occurring to us   
 is the mother church at Jerusalem, perhaps united with the daughter   
 churches inPalestine. And this, in one formor other, has been the usual   
 opinion ; countenanced by many phanomena in the Epistle itsclf. At   
 and near Jerusalem, it is urged, a) would that attachment to the temple-   
 worship be found which seems to be assumed on the part of the readers :   
 there again b) were the only examples of churches almost purely Judaic   
 in their composition : there only ¢) would such allusions as that to going   
 forth to suffer with Christ “without the gate” (ch. xiii. 12), be under-   
 stood and appreciated.   
 6. But these arguments are by no means weighty, much less decisive.   
 For a) we do not find any signs in our Epistle that its readers were to   
 be persons who had the temple-service before their eyes ; the Writer   
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