intropuction.} THE EPISTLE TO THE HEBREWS. [ceu. xv.   
   
 refers much more to his Septuagint, than to any existing practices : and   
 men with their Bibles in their hands might well have been thus addressed,   
 even if they had never witnessed the actual ceremonies themselves.   
 Besides which, all Jews were supposed to be included in the temple-rites,   
 wherever dwelling, and would doubtless be quite as familiar with them   
 as there can be any reason here for assuming, And again, even granting   
 the ground of the argument, its inference is not necessary, for there was   
 another Jewish temple at Leontopolis in Egypt, wherein the Mosaic   
 ordinances were observed.   
 7. With regard to b), it may well be answered, that such an exciu-   
 sively Jewish chureh, as would be found in Palestine only, is not required   
 for the purposes of our Epistle. It is beyond question that the Epistle   
 of St. James was written to Jewish Christian converts; yet it is   
 expressly addressed to the dispersion outside Palestine, who must every   
 where have been mingled with their Gentile brethren. Besides, it has   
 been well remarked ’, that the Epistle itself leads to no snch assumption   
 of an exclusively Jewish church, It might have been sent to a church   
 in which both Jews and Gentiles were mingled, to find its own readers :   
 and such an idea is countenanced by the exhortation, ch, xiii. 13, compared   
 with the words “not forsaking the assembling of yourselves together,” ch.   
 x. 25. Tt has been well shown by Riehm, that our Writer’s whole pro-   
 cedure as concerns Gentile Christians can only be accounted for by his   
 regarding the Jewish people—see ch. ii. 17, iv. 9, xiii. 12, ii. 16,—as   
 the primary stock, into which’ all other men were to be engrafted for   
 the purposes of salvation : as a theocratic rather than a physical develop-   
 ment. For that the Lord Jesus tasted death on behalf of every man, is   
 as undeniably his doctrine.   
 8. The argument c) is evidently not decisive. Wherever there were   
 priding themselves on their own nationality, and acquainted with   
 the facts of our Lord’s death, such an exhortation might be used. The   
 type is derived from the usage of the tabernacle ; the antitype, from a   
 known historical fact ; the exhortation is, as explained by Theodoret   
 (see note on ch. xifi. 13), to come forth out of the then legal polity of   
 Judaism, content to bear the reproach accruing in consequence : all   
 of which would be as applicable any where, as in Palestine, or at   
 Jerusalem,   
 9, There scems then to be at least no necessity for adopting Jerusalem   
 or Palestine as containing the readers to whom our Epistle was addressed.   
 But on the other hand there are reasons against such an hypothesis, of   
 more or less weight. These I will state, not in order of their importance,   
 but as they most naturally occur   
   
   
   
   
   
   
   
   
   
   
 $ By Holzmann, in an article in the Studien und Kritiken, 1859, part ii; to which   
 L have been indebted for several suggestions on this part of my subject.   
 186