§ uJ FOR WHAT READERS WRITTEN. [ixrrovuction.   
   
 10. The language and style of our Epistle, if it was addressed to   
 Jews in Jerusalem or Palestine, is surely unaccountable. For, althongh   
 Greek was commonly spoken in Palestine, yet on the one hand no   
 writer who wished to obtain a favourable hearing with Jews there on   
 matters regarding their own religion, would choose Greck as the medium   
 of his communication (compare Acts xxii. 2). And the gospel of St.   
 Matthew is no case in point: for whatever judgment we may form   
 respecting the original language of our present gospel, there can be no   
 doubt that the apostolic oral teaching, on which our first three gospels   
 are founded, was originally extant in Aramaic ; whereas it is impossible   
 to suppose the Epistle to the Hebrews a translation, or originally   
 extant in any other tongue than Greek. And, on the other hand, not   
 only is our Epistle Greek, but it is snch Greek, as necessarily presup-   
 poses some acquaintance with literature, some practice not merely in the   
 colloquial, but in the scholastic Greek of the day. And this surely was   
 as fur as possible from being the case with the churches of Jerusalem   
 and Palestine.   
 11. A weighty pendant to the same objection is found in the unvary-   
 ing use of the Septuagint Greek version by our Writer, even, as in   
 ch, i. 6, ii. 7, x. 5, where it differs from the Hebrew text. “How   
 astonishing is this cireumstunce,” says Wieseler, “ if he was writing to   
 inhabitants of Palestine, with whom that version had no authority !”   
 12, Another objection is, that it is not possible to conceive either of   
 St. Paul himself or of any of his companions, that they should have stood   
 in such a relation to the Jerusalem or Pal stine churches, as we find   
 subsisting between the Writer of our Epistle and his readers. ‘To sup-   
 pose such a relation in the case of the Apostle himself, is to cut ourselves   
 loose from all the revealed facts of his course, and suppose a totally   
 new mind to have sprung up in Jerusalem towards him. And least of   
 all his companions could such a relation have subsisted in the case of   
 Apollos and Timotheus ; at least for many years, far mors than history   
 will allow, after the speech of St. James in Acts xxi. 2C.   
 13. Connected with this last difficulty would be the impossibility, on   
 the hypothesis now in question, of giving any satisfactory meaning   
 to the notice in ch. xiii. 24, They from Italy salute you. Ifthe Writer   
 was, as often supposed, in Rome, how unnatural to specify the Jews   
 residing there by this name! if in Italy, how unnatural again that he   
 should send greeting from Christian Jews so widely scattered, thereby   
 depriving the salutation of all reality! If again he was not in   
 Rome nor in Italy, what reason can be suggested for his sending an   
 especial salutation to Jews in Palestine from some present with him   
 who happened to be from Italy ? The former of these three supposi-   
 tions is perhaps the least unlikely: but the least unlikely, how   
 unlikely!   
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