ryTRopuction.] THE EPISTLE TO THE HEBREWS. |[cn. xv.   
   
   
 enough, in the mere balance of probabi , to canse us to place this   
 hypothesis far before all others which have as yet been treated. Still   
 there are some circumstances to be taken into account, which rather   
 weaken its probability. One of these is that, various as are the notices   
 of the Epistle from early Alexandrine writers, we find no hint of its   
 having been addressed to their own church, no certain tradition con-   
 cerning its author. Another arises from the absence of all positive   
 history of the church there in apostolic times, by which we might try,   
 and verify, the few historic notices occurring in the Epistle. Indeed   
 as far as the more personal of those notices are concerned, the same   
 objections lic against Alexandria, as have before been urged against   
 Palestine : the difficulty of assigning a reason for the salutation from   
 those from Italy, and of imagining, within the limits which must be set   
 to the date of the Epistle, any such relation of Timotheus to the readers,   
 as is supposed in ch, xiii. 23,   
 24, These objections would lead us, at all events, to pass on to the   
 end of our list before we attempt to pronounce on the preponderance of   
 probability, and take into consideration the claims of Rome herself,   
 These were in part put forward by Wetstein, and have recently been   
 urged in Holzmann’s article in the Studien u. Kritiken for 1859.   
 25. They may be briefly explained to be these: 1) The fact of the   
 church at Rome being just such an one, in its origin and composition,   
 as this Epistle seems to presuppose. It has been already seen (par. 7)   
 that when, as we are compelled, we give up the idea of its having been   
 addressed to a church exclusively consisting of Judso-Christians, we   
 necessarily are referred to one in which the Jewish believers formed a   
 considerable portion, and that the primary stock and nucleus, of the   
 church. Now this seems to have been the case at Rome, from the indi-   
 cations furnished us in the Epistle tothe Romans. “ The Jew first, and   
 also the Gentile,” is a note frequently struck in that Epistle ; and the   
 Church at Rome seems to be the only one of those with which St.   
 Paul had been concerned, which would entirely answer to such a   
 description.   
 26. 2) The great key to tho present question, the historical notice,   
 ch. ii. 3, fits exceedingly well the circumstances of the church of Rome.   
 ‘That church had arisen, not from the preaching of any Apostle among   
 them, but from a conflnence of primitive believers, the first having   
 arrived there probably not long after our Lord’s Ascension : see Acts   
 ii. 10. In Rom. i. 8, written in all probability in the year 58 a.v.,   
 St. Panl states, “ Your faith is spoken of in the whole world:” and in   
 xvi. 19, “ Your obedience hath come unto all men:” the inferences from   
 which, and their proper limitation, I have discussed in the Introd. to   
 that Epistle. And in Rom. xvi. 7, we find a salutation to Andronicus   
 and Junias, Jews (sce note there), “ who are of note among the Apostles,   
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