rTRopucTioN.] THE EPISTLE TO THE HEBREWS. [cn. xv.   
   
 If our English version be examined in any of those numerous places   
 where St. Paul has indulged in plays on words, no such will be found   
 in the translation, And yet English is much nearer to Greek than   
 Greek to any dialect of the Hebrew.   
 6, 7. Other arguments, which can hardly be appreciated by the English   
 reader, will be found in this place in my Greek Testament.   
 8. These considerations, coming in aid of the conviction which must   
 be felt by every intelligent Greek scholar that he is reading an original   
 composition and not a version, induce us to refuse the idea of a Hebrew   
 original, and to believe the Epistle to have been first written in Greek.   
 9, The style of our Epistle has been already touched upon in our   
 enquiry respecting the authorship, § i. parr. 116 ff. From the earliest   
 times, its diversity from that of the writings of St. Paul has been matter   
 of remark. It is a nearer approach to classical Greek. The main differ-   
 ence for us, which will also set forth its characteristic peculiarity, is, that   
 whereas St. Paul is ever as it were struggling with the scantiness of   
 human speech to pour forth his crowding thoughts, thereby falling into   
 rhetorical and grammatical irregularities, the style of our Epistle flows   
 regularly on, with no such suspended constructions, Even where the   
 subject induces long parentheses, the Writer does not break the even   
 flow and equilibrium of his style, but returns back to the point where he   
 left it.   
 10. Again, the greatest pains are bestowed on a matter which does   
 not seem to have engaged the attention of the other sacred writers, even   
 including St. Paul himself: viz. rhetorical rhythm, and equilibrium of   
 words and sentences. In St. Paul’s most glorious outbursts of eloquence,   
 he is not rhetorical. In those of the Writer of our Epistle, he is   
 elaborately and faultlessly rhetorical. The particles and participles used   
 are all weighed with a view to this effect. The simple expressions of the   
 other sacred writers are expanded into longer words, or inte sonorous   
 and majestic clauses.   
   
   
   
   
   
   
   
 SECTION VI.   
   
 CANONICITY.   
   
 1, This part of our introduction must obviously be treated quite   
 irrespective of the hypothesis of the Pauline authorship of the Epistle.   
 That being assumed, its canonicity follows. That being denied, our   
 object must be to shew how the Epistle itself was regarded, even by   
 those who were not persuaded of its apostolicity.   
 2. The earliest testimonies to it are found where we might expect   
 them, in the Church of Rome, and in the writings of one who never cites   
 it as apostolic. It will be important for us to see, in what estimation   
 Clement held it. He makes, as we have already seen, the most frequent   
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