and Aquila had returned when the Epistle  
to the Romans was written, Rom. xvi. 3.—  
St. Paul was naturally anxious to set himself  
right with the Jews at Rome—to explain  
the cause of his being sent there, in case no  
message had been received by them concerning

him from Judæa,—and to do away  
if possible with the unfavourable prejudice  
which such letters, if received, would have  
created respecting his character.—The fact  
of his sending for them, and their coming  
to him, seems to shew that he was not imprisoned

in the Prætorian camp, but was  
already in a private lodging.

**18.  
would have (wished to) let me go**] This  
may have been at ch. xxv. 8. The possibility

of such a release is asserted by  
Agrippa, ch. xxvi. 32.

**19.**] ‘My  
appeal was a defensive and necessary step  
—not an offensive one, to complain of my  
nation.’

**20. For this cause**] For the  
reason just stated: because I have no hostile

feeling to my nation. Then what follows

adds another motive ; for not only so,  
but I may well wish to see and speak with  
you, being a prisoner *for the hope of Israel*  
(see ch. xxvi. 6, and notes).

**21.**] It  
may seem strange that they had received  
no tidings concerning him. But, as Meyer  
well remarks, (1) *before* his appeal, the  
Jews in Judæa had no definite reason to  
communicate with the Jews in Rome respecting

him, having no expectation that  
Paul, then a prisoner in Judæa, and the  
object of their conspiracies there, would  
ever go to Rome, or come into connexion  
with their brethren there. And (2) *since*  
his appeal, it would have been hardly possible

for them to have sent messengers who  
should have arrived before him. For his  
voyage followed *soon after his appeal* (ch.  
xxv. 13; xxvii. 1), and was *so late in the  
year*, that for the former reason it is as  
unlikely that any deputation from them  
should have left *before* him, as for the  
latter, *after* him. Had any left within a  
few days, the same storm would have in all  
probability detained them over the winter,  
and they could not certainly have made a  
much quicker voyage than Paul’s ship to  
Puteoli. Still, as casual, non-official tidings  
might have reached them, Paul shewed this  
anxiety. It appears, however, that *none  
had come*. Olshausen’s view, that the  
banishment of the Jews from Rome under  
Claudius had interrupted the relations  
between the Roman and Judæan Jews, is  
hardly probable: see on ver. 17.

**22.  
this heresy**] To which they perhaps inferred

that Paul belonged, from ver. 20:  
or they might have heard thus much  
generally respecting him by rumour, though  
they had received no special message.—  
Their short notice of Christianity is perhaps

the result of caution, seeing as they  
did the favour shewn by the authorities  
towards Paul: or perhaps of dissimulation.  
—Many Commentators have noticed the  
omission of all mention of the *Christian  
church at Rome*, and of Paul’s connexion  
with or work among them. And some  
recently in Germany have called in question  
the credibility of the Acts on this account.  
But without any reason: for the work of the  
Apostle among *churches already founded* is  
not the subject of our history, and is seldom  
related by Luke, without a special reason.  
Of the three years at Ephesus (ch. xx. 31),