§ u.] FOR WHAT READERS, &c. — [1nrropuctioy.   
   
 their faith was spoken of in all the world, has been taken as pointing to   
 a far earlier origin than the preaching of St. Paul. But, even granting   
 that some among the Roman Jews may have carried the faith of Christ   
 thither soon after the Ascension (sce Acts ii. 10, and Rom. xvi. 7, where   
 Andronicus and Junias are stated to have been in Christ before the Apos-   
 tle),—such a concession is not necessary to explain Rom. i. 8. What-   
 ever happened at Rome is likely to have been very soon announced in   
 the provinces, and to have had more reporters, wherever the journeys of   
 the Apostle led him, than events occurring elsewhere. He could hardly   
 fail to meet, in every considerable city which he had visited for the   
 second time, in Judwa, Asia, Macedonia, and Greece (see Acts xviii.   
 22, 23; xix. 1; xx. 1, 2), believers who had received tidings of the   
 increase and flourishing state of the Roman church. This occurrence   
 of good news respecting them in all the cities might well suggest the   
 expression, “your faith is spoken of tn all the world.”   
 8. The above considerations lead me to the conclusion, that the   
 Roman church owed its origin, partly perhaps to believing Jews, who   
 had returned or been attracted thither in the first days of Christianity,   
 but mainly to persons converted under Paul’s own preaching. This   
 conclusion is strengthened by the long list of salutations in ch. xvi. to   
 Christian brethren and sisters with whose previous course in many cases   
 he had been acquainted.   
 +. It is not within the province of this Introduction to discuss the   
 question respecting the presence, preaching, and martyrdom of St. Peter   
 at Rome. That he did not found the Roman church, is plain from the   
 above considerations, and is conceded by many of the ablest among the   
 modern Romanists. Nor have we any ground to suppose that he was   
 at Rome up to, or at the date of this Epistle. No mention is made of   
 him,—no salutation sent to him. At present therefore we may dismiss   
 the question as not pertinent. In the Introduction to the Epistles of   
 Peter, it will recur, and require full discussion.   
 5. That the Roman church was composed of Jews and Gentiles, is   
 manifest from several passages in our Epistle. In ch. ii. 17, iv. 1, 12,   
 Jews are addressed, or implied: in ch. i. 13,—in the similitude of en-   
 grafting in ch. xi., and in xv. 15, 16, Gentiles are addressed. In what   
 proportion these elements co-existed, can only be determined from indi-   
 cations furnished by the Epistle itself, And from it the general   
 impression is, that it 7s addressed to Gentiles, as the greater and more   
 important part of its readers. Among them would be mostly found the   
 ‘strong’ of ch. xiv., to whom principally the precepts and cautions   
 concerning forbearance are written. To them certainly the expression   
 the nations (Gentiles) in ch. i. 5, 18, xv. 15, 16, is to be applied, in the   
 strict sense: and in those places it represents the persons to whom the   
 Epistle is mainly addressed. The same may be said of ch. xi. 13, 14,   
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