intropuctioy.] THE EPISTLE TO THE ROMANS. (on. 1.   
   
   
 where “you Gentiles” are evidently the majority of the readers, as con-   
 trasted with the “some among them,” the Jewish believers.   
 6. It may be interesting to add testimonies from profane writers   
 which are connected with the spread of Christianity at Rome.   
 That Jews were found in great numbers there, is evident.   
 (4) Josephus, mentioning an embassy which came to Rome from   
 Juda under Varns, in the time of Augustus, says, ‘‘ The deputies which   
 were sent by consent of the nation were fifty, representing the opinions   
 of above 8000 of the Jews in Rome.”   
 (B) Philo, in a passage too long for citation, states that Augustus   
 gave them the free exercise of their religion, and a quarter beyond the   
 Tiber for their habitation.   
 (c) Dio Cassius xxxvii. 17, “ This race (of the Jews) exists in Rome,   
 often repressed, but having much increased, so as at last to have obtained   
 freedom of exercise of their religion.”   
 (2) So far relates to Judaism proper : in the following it is impossible   
 to say how far Christianity may have been ignorantly confounded   
 with it.   
 Augustine, citing from Seneca, says that when speaking of the Jews   
 he writes: “The practice of that most infamous race has prevailed to   
 such an extent, that now it is received in all lands: the vanquished   
 have given laws to their victors.”   
 () Tacitus, in the same place where he relates the persecution of the   
 Christians by Nero on occasion of the fire at Rome, adds, “And that   
 destructive superstition being in the present repressed, again broke out,   
 not only in Judea, the origin of the mischief, but even throughout the   
 city... ..”   
 (x) Juvenal describes the Judaizing Romans at a later period ina   
 strain of bitter satire.   
 (a) On the passage in Suetonius, relating to the expulsion or coercion   
 of the Jews at Rome, see note on Acts xviii. 2.   
 7. It yet remains to consider the supposed discrepancy between our   
 Epistle, and the state of the Christian church at Rome implied some   
 years subsequent to it in Acts xxviii. This discrepancy has been made   
 the most of by Dr. Baur, and by him pronounced irreconcileable. The   
 flourishing state of the Roman church set forth in this Epistle seems to   
 him to be inconsistent with the tone used by the Jews in their speech   
 to Paul, Acts xxviii. 22. Olshausen and Tholuck have been at much   
 pains to give a solution of the difficulty: the former referring the cir-   
 eumstance to the entire severance between Christians and Jews at Rome   
 made necessary by Claudius’s persecutions of the Jews,— the latter, follow-   
 ing many other Commentators, to an affected ignorance of the Christian   
 sect on the part of the Jews.   
 On this I will remark,—that the difficulty itself does not seem to me   
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