§ 2.) FOR WHAT READERS, &e. — [intropucrion.   
   
 so serious as the German writers generally have regarded it. ‘The answer   
 of the Jews was to a speeeh of St. Paul in which he had given a remarkable   
 instanee of his becoming to the Jews as a Jew. Te represents, that he   
 had no real quarrel with his nation : that in fact he was a prisoner for   
 the hope of Israel. This hope they certainly knew, either from previous   
 aequaintance with his name and character, or from his own lips in words   
 which have not been recorded, to be bound up with belief in Jesus as the   
 Messiah, They had received (sce note there) no message respecting him   
 from Judea laying any thing wicked to his charge: and they were anxions   
 to have au account from himself of his opinions and their ground: for as   
 for this sect, they were well aware that every where it was a thing   
 spoken against: the very word, be it observed, used in the origins!   
 Greek, in ver. 19 and ch. xiii. 45, respeeting the opposition raised   
 by the Jews to St.Paul. Now we may avail ourselves of both Olshausen’s   
 and Tholuck’s suppositions. On the one hand it was very likely that   
 the intercourse between Jews and Christians at Rome would be ex-   
 ecedingly small. The Christian ehurch, eonsisting mostly of Gentiles,   
 would absorb into itself the Jews who joined it, and who would,   
 for the reason assigned by Olshausen, studiously separate themselves   
 from their unbelieving countrymen. Again, it would not be likely that   
 the Roman Jews, in their speech to St. Paul, would enter into any particv-   
 lars respecting the sect,—only informing him, since he had professed   
 himself in heart at peace with his nation and bound on behalf of their   
 hope, that they were well aware of the general unpopularity among   
 Jews of the sect to which he had attached himself, and wished from him   
 an explanation on this head. Something also must be allowed for the   
 restraint with which they spoke to one under the special custody, as a   
 state prisoner, of the highest power in Rome, and in the presence of a   
 representative of that power.   
 Thus the difficulty is much lessened : and it belongs indeed to that   
 class, the occurrence of which in the sacred text is to be regarded far   
 rather as a confirmation of our faith, by shewing us how simple and   
 veracious is the narrative of things said and done, than as a hindrance to   
 it by setting one statement against another.   
 With respect to that part of it which concerns the notoriety of the   
 Roman chureh,—I may remark that its praise for faith in all the world,   
 being a matter reported by Christians to Christians, and probably   
 unknown to ‘those without,’ need not enter as a disturbing element into   
 our consideration.   
 8. For a judicious and clear statement of the subsequent history of   
 the early Roman church, I eannot do better than refer my readers to   
 the former part of the work of Mr. Shepherd, “The History of the   
 Church of Rome.”   
   
   
   
   
   
   
   
   
   
   
   
   
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