§ 1] FOR WHAT READERS WRITTEN. [ixtropucrioy.   
   
 who also were in Christ before me.” So that here we have a church,   
 the only one of all those with which St. Paul and his companions were   
 concerned, of which it could be said, that the Gospel was confirmed   
 to us by them that heard [Ilim]: the Apostle himself not having   
 arrived there till long after such confirmation had taken place.   
 27. Again 3) it was in Rome, and Rome principally, that Judaistie   
 Christianity took its further development and forms of error : it was   
 there, not in Jerusalem and Palestine, that at this time the various and   
 strange doctrines, against which the readers are warned, ch. xiii. 9, were   
 springing up. “As soon as the gloom of the earliest history begins to   
 clear a little, we find face to face at Rome Valentinians and Marcionites,   
 Praxeas and the Montanists (Proclus), Hegesippus and the Elcesaites,   
 Justin, and Polyearp. Here it was that there arose in the second   
 half of the 2nd century the completest exposition of theosophic   
 Judaism, the Clementines, the literary memorial of a mancuyre which   
 had for its aim the absorption of the whole Roman Church into Judxo-   
 Christianity ®.” We have glimpses of the beginning of this state   
 of Judaistic development even in St. Paul’s lifetime, at two distinct   
 periods ; when he wrote the Epistle to the Romans, about a.p. 58,   
 compare Rom. xiv. xv. to ver. 13,—and later, in that to the Philippians,   
 about A.p. 63 (see Introd. to that Epistle); and Phil. i. 14—17: again   
 in the bitterness conveyed in “ beware of the concision,” and the following   
 verses, Phil. iii. 2 ff.   
 28. It is also to be remarked 4) that the personal notices found in   
 our Epistle agree remarkably well with the hypothesis that it was   
 addressed to the Church at Rome. ‘The information respecting Timo-   
 thens could not come amiss to those who had been addressed in the   
 words, “ Timotheus my fellow-worker saluteth you,” Rom. xvi. 21; who   
 had been accustomed to the companionship of “ Paul and Timotheus”   
 among them, Phil. i. 1; Col. i, 1; Philem, 1: and the words, they from   
 Italy salute you, of ch. xiii. 24, receive a far more likely interpretation   
 than that conceded as possible above, § i. par. 126, if we believe the   
 Writer to be addressing his Epistle from some place where were present   
 with him Christians from Italy, who would be desirous of sending greet-   
 ing to their brethren at home. If he was writing e. g. at Alexandria,   
 or at Ephesus, or at Corinth, such a salutation would be very natural.   
 And thus we shonld be giving to the phrase they from its most usual New   
 Test. meaning, of persons who have come rom the place indicated: sce   
 Matt. xv. 1; Acts vi. 9; x. 23. Even Bleck, who holds our Epistle   
 to have been addressed to the church in Palestine, takes this view, and   
 assigns as its place of writing, Ephesus or Corinth. But then, what   
 sense would it have, to send greeting to Palestine from they from   
 Italy ?   
   
   
   
   
   
   
   
   
   
 \* Holzmann,   
 191