A Pauline formula: see references. The  
words **but was hindered hitherto** are best  
as a parenthesis, The *reason of the hindrance* is given in ch. xv. 20–22: it was, *his scrupulous care to preach the gospel  
where it had not been preached before,  
rather than on the foundation of others*.

**some fruit**] The meaning is not.  
here ‘wages,’ or ‘result of my apostolic  
labour,’ for such is not the ordinary meaning of the word in the New Test., but *fruit borne by you* who have been planted  
to bring forth fruit to God. This fruit  
I should then gather and present to God ;  
compare the figure in ch. xv. 16: see also  
Phil. i. 22 and note.

**14.**] The connexion seems to be this: He wishes to have  
some fruit, some produce of expended labour, among the Romans as among the  
rest of the Gentiles. Till this was the  
case, he himself was a *debtor* to every  
such people: which situation of *debtor* he  
wished to change, by paying the debt and  
conferring a benefit, into that of one  
having money out at interest there, and  
yielding a *fruit*. The debt which he  
owed to all nations was (ver. 15) the  
obligation laid on him to preach the gospel to them: see 1 Cor. ix. 16.

**Greeks** — **Barbarians** — **wise** — **unwise**] These words must not be pressed as applying to any particular churches, or as if  
any one of them designated the Romans  
themselves,—or even as if **wise** belonged  
to **Greeks** and **unwise** to **Barbarians**.  
They are used, apparently, merely as comprehending *all Gentiles*, whether considered in regard of race or of intellect; and are placed here certainly not without  
a prospective reference to the universality  
of guilt, and need of the gospel, which he  
is presently about to prove existed in the  
Gentile world.—Notice that he does not  
call himself a debtor to the *Jews*—for they  
can hardly be included under the designation Barbarians (see Col. iii. 11). Though he had earnest desires for them (ch. ix. 1–3; x. 1), and every where preached to them first, this was not his peculiar *debt*,  
or bounden duty : see Gal. ii.7, where he describes himself as “*entrusted, put in charge, with the gospel of the uncircumcision, as  
Peter with that of the circumcision*.”

**15. So . . .**] Having spoken of the whole  
obligation resting upon him, he now infers,  
from that, his readiness to fulfil one principal part of it, ‘I am ready to preach the Gospel, as to all Gentiles, so to you, who  
hold no mean place among them.’

**16.**] The words, **For I am not ashamed**,  
&c., seem to be suggested by the *position  
of the Romans in the world*. ‘Yea, to you  
at Rome also: for, though your city is  
mistress of the world, though your emperors are worshipped as present deities, though you are elated by your pomps and  
luxuries and victories, yet I am not  
ashamed of the apparently mean origin of  
the gospel which I am to preach ; for (and  
here is the transition to his great theme)  
it is, &c.

**for it is the power of God**]  
The gospel, which is the greatest example  
of the Power of God, he strikingly calls  
*that Power itself*. So in 1 Cor. i. 24 he  
calls Christ, *the Power of God*. But not  
only is the gospel the great example of  
divine Power; it is the *field of agency* of  
the power of God, working in it, and  
interpenetrating it throughout. In barely  
saying here that it is **the power** of God,  
the Apostle intends to convey (as also in  
1 Cor. i. 24) a *superlative* sense; the  
*highest and holiest vehicle* of the divine  
Power, the power *by excellence*. “It is