ROMANS. 1   
 1l—16.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 purposed to come unto you, § (but ®shxe.192   
 thren, that oftentimes I 1 Thess.   
 purposed to come unto you, was hindered hitherto,) that I might “   
 (but was let hitherto,) that have some ‘fruit in you too, even tPnitiv.y.   
 LT might have some fruit   
 among you also, even as|!as also in the rest of the Gentiles.   
 among other Gentiles. 4 I. MT am “debtor both to Greeks and ®1,¢or-is.16,   
 am debtor both to the to Barbarians; both to wise and to 2 Cor. 7   
 Greeks, and to the Bar- 15 So, as much as in me   
 barians; both to the wise, | I am ready to preach the gos-   
 and to the unwise. ' So,   
 ready to as in me is, Iam pel to you also that are in Rome.   
 to you that are at Rome|16 For I am Ynot ashamed of the v2421,   
   
 also. %8 For I am not jgospel ¢: for it is the power of God | ie   
 ashamed of the gospel of . of Chi ig   
 Christ: for it is the power unto salvation to every one that be- omitted alt   
 Gentile world.—Notice that he authorities.   
 A Pauline formula: see references. The call himself a debtor to the Jews—for they   
 words but was hindered hitherto are best can hardly be included under the desig-   
 asa parenthesis, The reason of the hin- nation Barbarians (see Col. 11). Though   
 drance is given in ch. xv. 20—22: it was, he had earnest desires for them (ch. ix. 1   
 his scrupulous care to preach the gospel -—8; x. 1), and every where preached to   
 where it had not been preached before, them first, was not his peculiar deb¢,   
 rather than on the foundation of others. or bounden duty : see Gal. where he de-   
 some fruit] The meaning is not. scribes himself “entrusted, put in charge,   
 here ‘wages,’ or ‘result of my apostolic with the gospel of the uncireumcision, as   
 labour,’ for such is the ordinary mean- Peter with that of the cireumeision.”   
 ing of the word in the New Test., but 15. So . . .] Having spoken of the whole   
 Sruit borne by you who have been planted obligation resting upon him, he now infers,   
 to bring forth fruit to God. This fruit from that, his readiness to fulfil prin-   
 I should then gather and present to God ; cipal part of it, <I ready to preach the   
 compare the figure in ch. xv. 16: see also Gospel, as to all Gentiles, so to you, who   
 Phil. i. 22 and note. 14.] The con- hold no mean place among them.’   
 nexion seems to be this: He wishes to have 16.] The words, For I am not ashamed,   
 some fruit, some produce of expended la- &e., seem to be suggested by the position   
 bour, among the Romans as among the of the Romans in the world. ‘Yea, to you   
 rest of the Gentiles. Till this was the at Rome also: for, though your city is   
 case, he himself was a debtor to every mistress of the world, though your em-   
 such people: which situation of debtor he perors are worshipped as present deities,   
 wished to change, by paying the debt and though you are elated by your pomps and   
 conferring a benefit, into that of one luxuries and victories, yet I am\_ not   
 having money out at interest there, and ashamed of the apparently mean origin of   
 yielding a fruit. The debt which he the gospel which I am to preach ; for (and   
 owed to all nations was (ver. 15) the here is the transition to his great theme)   
 obligation laid on him to preach the gos- it is, &e. for it is power of God}   
 pel to them: sce 1 Cor. ix. 16. The gospel, which is the greatest example   
 Greeks — Barbarians — wise — unwise] of the Power of God, he strikingly calls   
 These words must not be pressed as apply- that Power itself. So in 1 Cor. i. 24 he   
 ing to any particular churches, or as if calls Christ, the Power of God. But not   
 any one of them designated the Romans only is the gospel the great example of   
 themselves,—or even as if wise helonged divine Power; it is the field of agency of   
 to Greeks and unwise to Barbarians. the power of God, working in it, and   
 They are used, apparently, merely as com- interpenetrating it throughout. In barely   
 prehending all Gentiles, whether con- saying here that it is the power of God,   
 sidered in regard of race or of intellect the Apostle intends to convey (as also in   
 and are placed here certainly not without 1 Cor. i. 24) a superlative sense; the   
 a prospective reference to the universality highest and holiest vehicle of the divine   
 of guilt, and need of the gospel, which he Power, the power by excellence. “It is   
 is presently about to prove existed in the