

KS AND BARBARIANS

THIS division into Greeks and Barbarians comprehends the entire Gentile world. There follows another division, alike to the wise and to the fools even among the Greeks, among the Barbarians. To all, my virtue of my Divine commission servant of all. Though men excel or, the Gospel is still necessary to guides the wise and powerful are

The Apostle merely means "to all that their nationality or culture." caustive. It must be remembered all who did not speak their and the Apostle, writing from point of view. The Gospel was given by the poor and unlearned, follow that culture and education eluded. St. Paul himself was a the contrary.—SANDAY.

arises above the parentage, the on which bounded as it seemed the Archetypal Man in whose race, intervals of ages, types of mental culture, are as nothing.

LINDON.
make it his business to debate the Athenians, Corinthians, not about taxes and revenues, or happiness and misery, prosperity and freedom.—EPICTETUS.

THE GOSPEL

ITS GLORY

I am not ashamed of the Gospel...

Rom. I. 16.

WHAT sayest thou, O Paul? When it were fitting to say, "I boast, and am proud, and luxuriate in it"; thou sayest not this, but what is less than this, that thou art not ashamed, which is not what we usually say of things very glorious. What then is this which he says, and why does he thus speak, while yet he exults over it more than over heaven? The Romans were most eager about the things of the world—their riches, their empire, their victories, their kings. Since Paul was going to preach Jesus, who was thought to be the carpenter's son, who had no bodyguard, who was not encircled in wealth, and who even died as a culprit, and as it was likely that they did not know as yet any of the unspeakable and great things, the Apostle says, "I am not ashamed," having still to teach them.

CHRYSOSTOM.

In the magnificent capital of the world, in a city where all the schools of Grecian philosophy had their representatives, it might well appear hopeless to preach the crucified Son of God, a Master who could only promise His disciples death and suffering as far as this world was concerned.—OLSHAUSEN.

How handsome is the passage! He was ready to preach the Gospel at Rome, though a place where the Gospel was run down by those that called themselves the wits. I reckon him a Christian indeed, that is neither ashamed of the Gospel, nor a shame to it.

HENRY.

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