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TO THE ROMANS

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THE NEW
TO THE ROMANS
CHICAGO DEARBORN

A COMMENTARY

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PREFACE

During both his visits to Corinth St Paul was beset with serious troubles through the implacable hostility of the Jews, and it is a strange psychological phenomenon that in this epistle which tradition represents as having been written by him from Corinth no hint is furnished of those troubles. The epistle addresses a severe reprimand to Jews for their arrogance, and one would have thought that the temptation to tell them not to behave after the ways of their Corinthian kinsmen was irresistible. Such reticence is all the more astonishing because the apostle's temperament was not particularly phlegmatic; rather he was prone to resent injury and not soon forget it, a trait which comes out distinctly in his refusal, as narrated in the Acts, to associate again with Mark, though he thus lost the friendship of such a wholehearted helper as Barnabas.¹ How are we to account for this discrepancy? To my mind we have no option but to conclude that St Paul never wrote this epistle from Corinth.

Nor is it admissible that it was addressed to Rome. What is the picture of society which it presents? It depicts a mixed Christian community of Jews and Gentiles possessing agapae, and therefore an organized church; this church dates from a fairly old period, for dissensions have broken out in its bosom, and for many years a visit to it has been contemplated; lastly,

¹ It is noteworthy that in the first chapter St Paul quite composedly mentions the fact of having repeatedly been obstructed in his design to start on his journey, though in 1Thes. 2-18 he is so incensed at a casual hindrance as to call it a devil.

judging from the more lenient tone in which they are handled, the Gentile section of that community form the majority. But in the account furnished in the concluding chapter of the Acts no facts correspond with such a picture. Is it likely that the historian would have omitted to say a word respecting the dissensions if they existed and were so serious that an admonitory letter had specially to be written in order to compose them? Then, the agapae simply vanish; and so do the Gentiles, for clearly the men whom the apostle met in Rome were all Jews. Thirdly, the Acts read as if even among those Jews no Christians were to be found; in their interview the Jews vaguely say that they heard of the new religion as being discussed everywhere, but do not add, as one would have expected, that they knew of adherents to it who dwelt in Rome. What must have misled scholars into fancying that there existed such adherents is probably the fact that the men who met St Paul at the Three Taverns are called brethren. But this term could be quite properly applied to non-Christian Jews—it is so employed in Acts 22-5, 23-1, and 23-6—and then we must remember that to the end St Paul remained a steadfast Hebrew whom, as Lightfoot says (Gal. p. 346), the traditions and feelings of his race held in captivity. Besides, after such a long intercourse with heathen strangers of a low type, whose manners and customs were doubtless repulsive to him, he would be all the more prone to look with affectionate feelings upon any decent Jews he encountered. In fact, the Acts do not allow to think of any Christians at all living at Rome, much less of an organized church; nor do we possess any evidence worth speaking of as to such a church from other documents.

It is just possible that the epistle has been dated by its author himself as from Rome, for in those times anything connected with the capital was expected to acquire a certain standing. It was with this idea, for instance, that Bishop Dionysius of Corinth inscribed his own catholic epistle as one addressed to Romans, or that an interpolator had the audacity to represent the letter to

the Galatians as one from Rome, being followed in this by the authors of the Ephesians and the Hebrews. But the tradition as regards our epistle is rather that our author did not so inscribe it, for the best Ms, namely G, supported by D, by Origen and a scholion, omits the words 'in Rome' in the first chapter both at vv. 7 and 15.

Where the epistle was produced we have no data whereby to judge with any degree of assurance; but the most likely place seems to me to be Alexandria. Its spirit is to urge mutual tolerance upon the Jewish and the Gentile sections of the Christian communities, and a liberal spirit of this kind due to Gnosticism was prevalent in that city from the times of Cerinthus or even earlier to the times of Pantaenus. Then, the taunt at the heathen worship of animals in the first chapter, whether written by the original author or a subsequent theologian, is what would at once occur to an Alexandrian, as it did to Philo, Clemens, and the author of the Sibylline Oracles. The Greeks were not worshippers of animals; and a resident of a Greek city in European or Asiatic Greece, in sneering at idolatry, was much more likely to expatiate upon points connected with the making, material, or futility of idols—such as we find in Apocalypse 9-20—or at any rate to add those points, as does Seneca in *Fragm.* 3 (quoted by Lightfoot, *Phil.* p. 289). The same way points the legendary journey to Spain, for Alexandria was commercially connected with North Africa and regions further west, as Philo puts it, where Jews had settled (*Flac.* 7).

As regards the date we may speak more confidently. The latest limit can be fixed with precision, for early in the second century the scission between the Jews and Christians was complete (*Antiqua Mater*, p. 5) and antagonism to Christianity became a national question with the Jews. A few sporadic conversions were possibly effected, but that there should then exist a compact Jewish section in a Christian community or church, such as is indicated in this epistle, is unthinkable. On the other side, in the third chapter (v. 1 ff.) a punishment inflicted upon the Jews

is alluded to, and the allusion most probably is to the destruction of Jerusalem in A.D. 70. So that the epistle must have been written within the narrow period between A.D. 70 and the end of the century. Therewith agrees the severe tone in which the Jews are addressed, for it is the tone which men employ towards a minority, and it was towards that period that the Church became predominantly Gentile.

The author evidently was a Jew, as may be gathered from the fact that he does not openly refer to the destruction of Jerusalem—no doubt out of a charitable feeling towards his kinsmen—and from the fond hope and wish he expresses for the final redemption of the Jews. It is in referring to them that he finds some accents of tenderness and eloquence (see 9-1 ff. and 11-13 ff.).

His letter was what is known as a catholic letter, not addressed to any particular community—though it may have been prompted by what he was witnessing at Alexandria—but meant to inculcate harmony and mutual forbearance in all mixed communities where questions of meats and holidays were a constant source of friction; and an additional object possibly was to encourage collections by instancing what had been done in the time of St Paul.

In order to invest his work with authority, the author inscribed it as being one by St Paul, adding a few biographical particulars which he borrowed from the genuine epistles; such fabrications, whether innocent or malevolent, were a common practice in the early centuries, and from Eusebius E. H. 4-23 and 2 Thes. 2-2 we learn that Clemens and St Paul himself were thus personated whilst they were still living. But the counterfeit is transparent. How could St Paul have told such a puerile untruth as that he went so far as Illyricum? This journey and that to Spain are alike myths on a par with Andrew's tour throughout Thrace, Philip's journey to Parthia, and Matthew's visit to the land of the Sunless and Hole-dwellers (see Acta Phil. 30, where for *ἀνηλεεῖς* read *ἀνηλίους*). Moreover,

the wish to deposit the collections at Jerusalem and then visit friends on the way to Spain is but a plagiarism after 1 Cor. ch. 16 and 2 Cor. ch. 1, save that Spain is substituted for Macedonia and the collections are to be carried to Jerusalem prior, and not subsequently, to the visit. But the language by itself is a decisive proof. In the prograph, for instance, there occurs at v. 4 a rhetorician's studied *pariosis*; is it conceivable that the apostle affected such trivialities? My own belief is that he was utterly unconscious of their existence. The language of the Romans throughout lacks that spontaneity, unconventionality, and ruggedness which we so very much admire in the Corinthians and the Galatians; it is that of a schoolman, whereas St Paul was not a schoolman, and so he himself tells us in 2 Cor. 11-6, where he protests that he was an *ἰδιώτης τῶ λόγῳ* (see also 1 Cor. 2-4). The author showed good sense in not attempting to imitate the genuine Pauline style, for of a certainty he would have descended from the sublime to the ridiculous; St Paul is inimitable (see Renan, p. 231), perhaps more truly so than any other writer.

In its original form the epistle was fairly simple, and its simplicity probably commended it to the Alexandrian faithful and made it popular; with the result that, as it has happened more or less to other popular writings of antiquity, it was tampered with. One of the interpolators, a theologian—or perhaps more than one—tacked on long and irrelevant disquisitions between chapters 6 and 11; and the work was further amplified by all manner of accretions, so that finally it became one of the hardest to follow in Greek literature. Origen himself, the acutest of the Fathers, was mystified by its argument, for in *Philocalia* (ch. 9-3) he confesses that Romans impressed him as if Paul did not adhere to his theme; though on the other hand modern critics have thought that they could thread their way out through the maze.

The best text which has come down to us is, on the whole, the one represented by the Mss FG, as I think I make plain

in my commentary ; and that is the text which I have adopted throughout.

In the paraphrase subjoined the spurious parts are printed in italics, and again the portions which were not intended by the interpolators to be incorporated with the text but were either comments or substitutes or links appear as foot-notes. The paraphrase accords with my idea of what the text was like as far back as it is now possible to trace.

1 Παῦλος, δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος ἀφωρισμέ-
2 νος εἰς εὐαγγέλιον Θεοῦ, ὃ προεπηγγείλατο διὰ τῶν προφητῶν
3 αὐτοῦ ἐν γραφαῖς ἀγίαις περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ
4 σπέρματος Δαυὶδ κατὰ σάρκα, τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν
5 δυνάμει κατὰ πνεῦμα ἀγιοσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ
6 Χριστοῦ τοῦ κυρίου ἡμῶν, δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν
7 εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος
8 αὐτοῦ, ἐν οἷς ἐστὲ καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, πᾶσιν τοῖς
9 οὖσιν ἐν ἀγάπῃ Θεοῦ κλητοῖς ἀγίοις. Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
10 Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

11 Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ
12 πάντων ὑμῶν ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὄλῳ τῷ κόσμῳ.
13 Μάρτυς γὰρ μοί ἐστιν ὁ Θεὸς, ᾧ λατρεύω ἐν τῷ πνεύματί μου
14 ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, πῶς ἀδιαλείπτως μνεῖαν ὑμῶν
15 ποιῶμαι, πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος εἴ πως ἤδη
16 ποτὲ εὐοδοθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς.
17 Ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευμα-
18 τικόν εἰς τὸ στηριχθῆναι ὑμᾶς, τοῦτο δὲ ἐστὶν συνπαρακληθῆναι
19 ἐν ὑμῖν διὰ τῆς ἀλλήλοις τῆς πίστεως, ὑμῶν τε καὶ ἐμοῦ. Οὐκ
20 οἶομαι δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν
21 πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν ἔχω ἐν
22 ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. Ἕλλησίν τε καὶ βαρβάρους,
23 σοφοῖς τε καὶ ἀνοήτοις, ὀφειλέτης εἰμί· οὕτως δ' ἐπ' ἐμὲ πρόθυμον
24 καὶ ἐφ' ὑμῖν εὐαγγελίσασθαι. Οὐ γὰρ ἐπαισχύνομαι ἐπὶ εὐαγγέλι-
25 ον, δύναμις γὰρ Θεοῦ ἐστὶν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε καὶ
26 Ἕλληνι· δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως
27 εἰς πίστιν, καθὼς γέγραπται: Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
28 Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσε-
29 βειαν καὶ ἀδικίαν τῶν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ
30 κατεχόντων, ὅτι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς,
31 ὃ Θεὸς γὰρ αὐτοῖς ἐφάνερωσεν. Τὰ γὰρ ὀρατὰ αὐτοῦ ἀπὸ κτίσεως
32 κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἥ τε αἰδῖος αὐτοῦ δύνα-

μιν καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους διότι γνόντες 21
 τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθη-
 σαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος καρδία
 αὐτῶν. Φάσκοντες εἶναι σοφοί, ἐμωράνθησαν καὶ ἥλλαξαν τὴν 22
 δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου
 καὶ πετεινῶν καὶ τετραπόδων καὶ ἔρπετων. Διὸ καὶ παρέδωκεν 24
 αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρ-
 σίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς, οἵτινες μετήλ- 25
 λαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει καὶ ἐσεβάσθησαν
 καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς
 εἰς τοὺς αἰῶνας, ἀμήν. Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς 26
 πάθη ἀτιμίας. Αἷ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν
 χρῆσιν εἰς τὴν παρὰ φύσιν χρῆσιν, ὁμοίως δὲ καὶ οἱ ἄρσενες, ἀφέν- 27
 τες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει
 αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατερ-
 γαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυ-
 τοῖς ἀντιλαμβάνοντες. Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν 28
 ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν
 τὰ μὴ καθήκοντα, πεπληρωμένους πάσῃ ἀδικίᾳ κακίᾳ πορνίᾳ πλεο- 29
 νεξίᾳ, μεστοὺς φθόνου φωνῶν ἔριδας δόλου κακοηθείας, ψιθυρι-
 τὰς, καταλάλους θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας, 30
 ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους, ἀστόρ- 31
 γους, ἀνελεήμονας, οἵτινες τὸ δικαίωμα τοῦ Θεοῦ [ἐπιγνόντες] οὐκ 32
 ἔγνωσαν ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ
 μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.

Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε, πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις 1
 τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.
 Οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἔστιν κατὰ ἀλήθειαν ἐπὶ τοὺς 2
 τὰ τοιαῦτα πράσσοντας· λογίξῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων 3
 τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ
 κρίμα τοῦ Θεοῦ; ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς 4
 ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν
 τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει, κατὰ δὲ τὴν σκληρότητά σου 5
 καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὄργην ἐν ἡμέρᾳ
 ὄργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ; Ὃς ἀποδώσει 6

7 ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ, τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ
 8 δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον, τοῖς δὲ
 9 ἐξ ἐριθείας καὶ ἀπειθοῦσιν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ,
 10 ὀργὴ καὶ θυμὸς· θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώ-
 11 που τοῦ κατεργαζομένου τὸ κακὸν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλ-
 12 ληνι, δόξα δὲ καὶ τιμὴ καὶ εἰρήνη τῷ ἐργαζομένῳ τὸ ἀγαθόν,
 13 παντὶ, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι, οὐ γὰρ ἔστιν προσωπο-
 14 ληψία παρὰ τῷ Θεῷ. Ὅσοι γὰρ ἀνόμως ἤμαρτον, ἀνόμως καὶ
 15 ἀπολοῦνται, καὶ ὅσοι ἐν Νόμῳ ἤμαρτον, διὰ Νόμου κριθήσονται· οὐ
 16 γὰρ οἱ ἀκροαταὶ Νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλὰ ποιηταὶ Νόμου
 17 δικαιωθήσονται παρὰ Θεῷ. Ὅταν δὲ τὰ ἔθνη, τὰ μὴ νόμον ἔχοντα
 18 φύσει, τὰ τοῦ Νόμου ποιοῦσιν, οἱ τοιοῦτοι νόμον μὴ ἔχοντες ἑαυτοῖς
 19 εἰσὶν Νόμος, οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ Νόμου γραπτὸν ἐν
 20 ταῖς καρδίαις αὐτῶν, συνμαρτυρούσης τῆς συνειδήσεως αὐτῶν καὶ
 21 μεταξὺ ἀλλήλων τῶν διαλογισμῶν κατηγορούντων ἢ καὶ ἀπολο-
 22 γουμένων, ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων,
 23 κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ Χριστοῦ.

24 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ Νόμῳ, καὶ καυ-
 25 χᾶσαι ἐν Θεῷ, καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέ-
 26 ροντα κατηχούμενος ἐκ τοῦ Νόμου, πέποιθάς τε σεαυτὸν ὁδηγὸν
 27 εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκαλον
 28 νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν
 29 τῷ Νόμῳ, ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσ-
 30 σων μὴ κλέπτειν κλέπτεις; ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ
 31 βδελυσσόμενος τὰ εἰδῶλα ἱεροσυλεῖς; ὃς ἐν Νόμῳ καυχᾶσαι, διὰ
 32 τῆς παραβάσεως τοῦ Νόμου τὸν Θεὸν ἀτιμάζεις; Τὸ γὰρ ὄνομα
 33 τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγρα-
 34 πται. Περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν Νόμον φυλάσσης· ἐὰν δὲ πα-
 35 ραβάτης Νόμου ᾖ, ἡ περιτομὴ σου ἀκροβυστία γέγονεν. Ἐὰν οὖν
 36 ἡ ἀκροβυστία δικαίωμα τοῦ Νόμου φυλάσση, οὐχὶ ἡ ἀκροβυστία
 37 αὐτοῦ εἰς περιτομὴν λογισθήσεται καὶ κρινεῖ, τὸν Νόμον τελοῦσα,
 38 σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην Νόμου; Οὐ γὰρ
 39 ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ
 40 περιτομὴ, ἀλλὰ ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας, ὃς
 41 πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ Θεοῦ.

Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ὠφέλεια τῆς περιτομῆς; 1
 Πολὸν κατὰ πάντα τρόπον. Πρῶτον μὲν ὅτι ἐπιστεύθησαν [αὐτοῖς] 2
 τὰ λόγια τοῦ Θεοῦ. Τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία 3
 αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; Μὴ γένοιτο. Ἔστω δὲ ὁ 4
 Θεὸς ἀληθής, πᾶς γὰρ ἄνθρωπος ψεύστης, καθὼς γέγραπται,
 ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου καὶ νικήσῃς ἐν τῷ κρί-
 νεσθαί σε. Εἰ δὲ ἡ ἀδικία ἡμῶν δικαιοσύνην Θεοῦ συνίστησιν, τί 5
 ἐροῦμεν; Μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; Κατὰ ἄν-
 θρωπον λέγω. Μὴ γένοιτο. Ἐπεὶ, πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; 6
 Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἔμῳ ψεύσματι ἐπερίσσευσεν εἰς 7
 τὴν δόξαν αὐτοῦ, τί ἔτι ἀγὼ ὡς ἁμαρτωλὸς κρίνομαι, καὶ μὴ, 8
 καθὼς βλασφημοῦμεθα [καὶ] καθὼς φασίν τινες ἡμᾶς λέγειν, ποιή-
 σωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; Ὡν τὸ κρίμα ἔνδικόν ἐστιν.

Τί οὖν προκατέχομεν περισσόν; Ἡτιασάμεθα γὰρ Ἰουδαίους τε 9
 καὶ Ἕλληνας ἅπαντας ὑφ' ἁμαρτίαν εἶναι, καθὼς γέγραπται ὅτι: 10
 Οὐκ ἔστιν δίκαιος οὐδὲ εἷς, οὐκ ἔστιν συνίων, οὐκ ἔστιν ἐκζητῶν 11
 τὸν Θεόν· πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν· οὐκ ἔστιν ποιῶν 12
 χρηστότητα, οὐκ ἔστιν ἕως ἐνός· τάφος ἀνεωγμένος ὁ λάρυνξ αὐ- 13
 τῶν· ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη
 αὐτῶν· ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει· ὄξεῖς οἱ πόδες αὐτῶν 14 15
 ἐκχέαι αἷμα· σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν καὶ 16 17
 ὁδὸν εἰρήνης οὐκ ἔγνωσαν· οὐκ ἔστιν φόβος Θεοῦ ἀπέναντι τῶν 18
 ὀφθαλμῶν αὐτῶν. Οἶδαμεν δὲ ὅτι ὅσα ὁ Νόμος λέγει τοῖς ἐν τῷ 19
 Νόμῳ λέγει, ἵνα πᾶν στόμα φραγῆ καὶ ὑπόδικος γένηται πᾶς ὁ 20
 κόσμος τῷ Θεῷ· διότι οὐ δικαιωθήσεται ἐξ ἔργων Νόμου πᾶσα 20
 σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ Νόμου ἐπιγνώσεως ἁμαρτίας.

Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη τοῦ Θεοῦ πεφανέρωται, μαρ- 21
 τυρουμένη ὑπὸ τοῦ Νόμου καὶ τῶν Προφητῶν, δικαιοσύνη δὲ Θεοῦ 22
 διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας καὶ ἐπὶ πάντας τοὺς πισ-
 τεύοντας. Οὐ γὰρ ἔστιν διαστολή· πάντες γὰρ ἡμαρτον καὶ ὑστε- 23
 ροῦνται τῆς δόξης τοῦ Θεοῦ, δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι 24
 διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ, ἃν προέθετο ὁ Θεὸς 25
 ἰλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιο-
 σύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον, δικαιούντα 26
 τὸν ἐκ πίστεως. Ποῦ οὖν ἡ καύχησίς σου; Ἐξεκλείσθη. Διὰ ποίου 27

28 νόμου; τῶν ἔργων; Οὐ, ἀλλὰ διὰ νόμου πίστεως. Λογιζόμεθα
 29 γὰρ δικαιοῦσθαι ἄνθρωπον διὰ πίστεως χωρὶς ἔργων Νόμου. Ἡ
 30 Ἰουδαίων ὁ Θεὸς μόνον, οὐχὶ καὶ ἐθνῶν; Ναὶ καὶ ἐθνῶν, ἐπέπερ
 εἰς ὁ Θεὸς, ὃς δικαιοῦσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν
 31 διὰ τῆς πίστεως. Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; Μὴ
 γένοιτο, ἀλλὰ Νόμον στάνομεν.

1 Τί οὖν ἐροῦμεν εὐρηκέαι Ἀβραὰμ τὸν πατέρα ἡμῶν κατὰ
 2 σάρκα; Εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ'
 3 οὐ πρὸς Θεόν. Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν Ἀβραὰμ τῷ
 4 Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Τῷ δὲ ἐργαζομένῳ ὁ
 5 μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα· τῷ δὲ μὴ
 6 ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆν, λογί-
 7 ζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. Καθὼς καὶ ὁ Δαυὶδ λέγει
 τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην
 8 χωρὶς ἔργων: Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκα-
 9 λύθησαν αἱ ἁμαρτίαι, μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσθῃται Κύριος
 10 ἁμαρτίαν. Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ
 τὴν ἀκροβυστίαν: Λέγομεν γὰρ ὅτι: Ἐλογίσθη τῷ Ἀβραὰμ ἡ
 11 πίστις εἰς δικαιοσύνην. Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ἢ ἐν
 12 ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ, καὶ σημεῖον
 ἔλαβεν περιτομῆς σφραγίδα διὰ τῆς δικαιοσύνης τῆς πίστεως τῆς
 ἐν ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόν-
 13 των δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην,
 14 καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς
 στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς
 15 ἡμῶν Ἀβραάμ. Οὐ γὰρ διὰ Νόμου ἢ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ
 σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ δι-
 16 καιοσύνης πίστεως· εἰ γὰρ οἱ ἐκ Νόμου κληρονόμοι, κεκένωται ἡ
 17 πίστις καὶ κατήρηται ἡ ἐπαγγελία, ὁ γὰρ Νόμος ὀργὴν κατερ-
 γάζεται· ποῦ γὰρ οὐκ ἔστιν νόμος, οὐδὲ παράβασις. Διὰ τοῦτο
 ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν
 παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ Νόμου, ἀλλὰ τῷ ἐκ πίστεως
 17 Ἀβραὰμ (ὃς ἔστιν πατὴρ πάντων ἡμῶν, καθὼς γέγραπται ὅτι:
 Πατέρα πολλῶν ἐθνῶν τέθεικά σε κατέναντι οὗ ἐπίστευσας Θεῷ,
 τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα),

ὅς παρ' ἐλπίδα ἐφ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα 18
 πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον: Οὕτως ἔσται τὸ σπέρμα σου
 ὡς αἱ ἀστέρες τοῦ οὐρανοῦ καὶ τὸ ἄμμον τῆς θαλάσσης, καὶ μὴ 19
 ἀσθενήσας ἐν τῇ πίστει οὐ κατενόησεν τὸ ἑαυτοῦ σῶμα νεκρω-
 μένον, ἑκατονταετής που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας
 Σάρρας, εἰς τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' 20
 ἐδυναμώθη τῇ πίστει δοὺς δόξαν τῷ Θεῷ, πληροφορηθεὶς ὅτι ὁ 21
 ἐπήγγελται δυνατὸς ἐστὶν καὶ ποιῆσαι. Διὸ ἐλογίσθη αὐτῷ εἰς 22
 δικαιοσύνην. Οὐκ ἐγράφη δὲ μόνον δι' αὐτὸν ὅτι ἐλογίσθη αὐτῷ, 23
 ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογιζέσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν 24
 ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, ὃς παρεδόθη διὰ τὰ 25
 παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν Θεὸν 1
 διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ τὴν προσαγωγήν 2
 ἐσχήκαμεν εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν, καὶ καυχώμεθα
 ἐφ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα 3
 ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ 4
 δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπίς οὐ καταισχυνεῖ, 5
 ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύ-
 ματος ἀγίου τοῦ δοθέντος ἡμῖν. Εἰς τί γὰρ Χριστὸς, ὄντων ἡμῶν 6
 ἀσθενῶν ἔτι, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν; Μόλις γὰρ ὑπὲρ 7
 δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ
 ἀποθανεῖν. Συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην ὁ Θεὸς εἰς ἡμᾶς, 8
 ὅτι εἰ ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν,
 πολλῶ μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα 9
 δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ 10
 Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες
 σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. Οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ καυ- 11
 χώμεν ἐν τῷ Θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ νῦν
 τὴν καταλλαγὴν ἐλάβομεν.

Διὰ τοῦτο. Ὡσπερ δι' ἐνὸς ἀνθρώπου εἰς τὸν κόσμον ἡ ἀμαρ- 12
 τία εἰσῆλθεν, καὶ διὰ τῆς ἀμαρτίας θάνατος, καὶ οὕτως εἰς πάν-
 τας ἀνθρώπους διῆλθεν ἐφ' ᾧ πάντες ἥμαρτον. Ἄχρι γὰρ Νόμου 13
 ἀμαρτία ἦν ἐν κόσμῳ, ἀμαρτία δὲ οὐκ ἐνλογεῖται μὴ ὄντος νόμου,
 ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωυσέως καὶ ἐπὶ 14

τοὺς μὴ ἀμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ,
 15 ὅς ἐστιν τύπος τοῦ μέλλοντος. Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως
 καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ
 ἀπέθανον, πολλῷ μᾶλλον ἢ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ χάριτι
 τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσ-
 16 σευσεν. Καὶ οὐχ ὡς δι' ἐνὸς ἀμαρτήματος τὸ δώρημα· τὸ μὲν
 κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτω-
 17 μάτων εἰς δικαίωμα. Εἰ γὰρ ἐν ἐνὶ παραπτώματι ὁ θάνατος
 ἐβασίλευσεν διὰ τοῦ ἐνὸς, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς
 χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβόντες ἐν ζωῇ
 18 βασιλεύσουσιν διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ. Ἄρα οὖν ὡς δι' ἐνὸς
 τὸ παράπτωμα εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ
 δι' ἐνὸς τὸ δικαίωμα εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς.
 19 Ὡσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἀμαρτωλοὶ
 κατεστάθησαν οἱ πολλοὶ, οὕτως καὶ διὰ τῆς τοῦ ἐνὸς ἀνθρώπου
 20 ὑπακοῆς δίκαιοι κατασταθήσονται οἱ πολλοί. Νόμος δὲ παρεισ-
 ἤλθεν ἵνα πλεονάσῃ τὸ παράπτωμα· ὅπου δὲ ἐπλεόνασεν ἡ
 21 ἀμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, ἵνα ὥσπερ ἐβασίλευσεν ἡ
 ἀμαρτία ἐν θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης
 εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

1 Τί οὖν ἐροῦμεν; Ἐπιμένωμεν τῇ ἀμαρτίᾳ ἵνα ἡ χάρις πλεο-
 2 νάσῃ; Μὴ γένοιτο. Οἵτινες γὰρ ἀπεθάνομεν τῇ ἀμαρτίᾳ, πῶς
 3 ἔτι ζήσομεν ἐν αὐτῇ; Ἡ ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς
 4 Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; Συνε-
 τάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς θάνατον, ἵνα ὥσπερ
 ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ
 5 ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. Εἰ γὰρ σύνφυτοι
 γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἅμα καὶ τῆς ἀνα-
 6 στάσεως αὐτοῦ ἐσόμεθα, τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν
 ἄνθρωπος συνεσταυρώθη ἵνα καταργηθῇ τὸ σῶμα τῆς ἀμαρτίας,
 7 τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἀμαρτίᾳ· ὁ γὰρ ἀποθανὼν δεδι-
 8 καίωται ἀπὸ τῆς ἀμαρτίας. Εἰ γὰρ ἀπεθάνομεν σὺν Χριστῷ,
 9 πιστεύομεν ὅτι καὶ συνησόμεθα τῷ Χριστῷ, εἰδότες ὅτι Χριστὸς
 ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι
 10 κυριεύει. Ὁ γὰρ ἀπέθανεν, τῇ ἀμαρτίᾳ ἀπέθανεν, ἐφάπαξ· ὃ δὲ ζῆ,

ζῆ τῷ Θεῷ. Οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ 11
 ἁμαρτία, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ. Μὴ οὖν βασι- 12
 λευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ἐπακούειν
 αὐτῇ, μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτία, 13
 ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ νεκρῶν ζῶντες καὶ τὰ
 μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ Θεῷ. Ἀμαρτία γὰρ ὑμῶν οὐ 14
 κυριεύσει, οὐ γὰρ ἐστὲ ὑπὸ Νόμον ἀλλὰ ὑπὸ χάριν. Τί οὖν; 15
 ἡμαρτήσαμεν ὅτι οὐκ ἐσμὲν ὑπὸ Νόμον ἀλλὰ ὑπὸ χάριν; Μὴ
 γένοιτο. Ἡ οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς 16
 ὑπακοὴν, δοῦλοι ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον ἢ
 ὑπακοῆς εἰς δικαιοσύνην; Χάρις δὲ τῷ Θεῷ ὅτι ἦτε δοῦλοι τῆς 17
 ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον
 διδασχῆς. Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ 18
 δικαιοσύνῃ. Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. 19
 Ὡσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δουλεύειν τῇ ἀκαθαρσία
 καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη
 ὑμῶν δουλεύειν τῇ δικαιοσύνῃ εἰς ἁγιασμόν. Ὅτε γὰρ δοῦλοι ἦτε 20
 τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ· τίνα οὖν καρπὸν εἶχετε 21
 τότε ἐφ' οἷς νῦν ἐπαισχύνεσθαι; Τὸ μὲν γὰρ τέλος ἐκείνων θάνα-
 τος ἐστίν· νυνὶ δὲ, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλω- 22
 θέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος
 ζωὴν αἰώνιον. Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ 23
 χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκοσιν γὰρ νόμον λαλῶ, ὅτι ὁ νόμος 1
 κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῆ; Ἡ γὰρ ὑπανδρος γυνῆ 2
 τῷ ζῶντι ἀνδρὶ δέδεται νόμος· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήρη-
 ται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. Ἄρα οὖν ζῶντος τοῦ ἀνδρός χρη- 3
 ματίσει μοιχαλὶς ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ
 ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν
 μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ. Ὡστε, ἀδελφοί μοι, καὶ ὑμεῖς 4
 ἐθανατώθητε τῷ Νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέ-
 σθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορέσωμεν τῷ
 Θεῷ. Ὅτε γὰρ ἦμεν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ 5
 διὰ τοῦ Νόμου ἠνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορέ-
 σαι τῷ θανάτῳ· νῦν δὲ κατηργήθημεν ἀπὸ τοῦ Νόμου τοῦ θανά- 6

του ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γραμματος.

7 Τί οὖν ἐροῦμεν; ὁ Νόμος ἁμαρτία; Μὴ γένοιτο. Ἀλλὰ τὴν
 ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ Νόμου, τὴν γὰρ ἐπιθυμίαν οὐκ ἤ-
 8 δεῖν εἰ μὴ ὁ Νόμος ἔλεγεν Οὐκ ἐπιθυμήσεις. Ἀφορμὴν δὲ λαβοῦσα
 ἡ ἁμαρτία διὰ τῆς ἐντολῆς, κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυ-
 9 μίαν. Χωρὶς γὰρ νόμου ἁμαρτία νεκρὰ ἦν, ἐγὼ δὲ ἔζων χωρὶς νό-
 10 μου ποτέ. ἑλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ
 ἀπέθανον, καὶ εὐρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν αὕτη εἰς θάνατον.
 11 Ἡ γὰρ ἁμαρτία, ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς, ἐξηπάτησέν
 12 με καὶ δι' αὐτῆς ἀπέκτεινεν. Ὡστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ
 13 ἀγία καὶ δικαία καὶ ἀγαθὴ. Τὸ οὖν ἀγαθὸν ἐμοὶ θάνατος; Μὴ
 γένοιτο. Ἀλλ' ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι
 κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἡ ἁμαρτία
 14 ἁμαρτωλὸς διὰ τῆς ἐντολῆς. Οἶδαμεν γὰρ ὅτι ὁ Νόμος πνευμα-
 15 τικὸς ἐστίν, ἐγὼ δὲ σάρκινός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρ-
 16 τίαν. Ὁ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω πράσσω,
 17 ἀλλὰ ὃ μισῶ, τοῦτο ποιῶ· εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύνφημι
 18 αὐτῷ, ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. Οἶδα γὰρ ὅτι οὐκ οἰκεί
 ἐν ἐμοὶ, τουτέστιν ἐν τῇ σαρκί μου, τὸ ἀγαθόν· τὸ γὰρ θέλειν
 παράκειται μοι, τὸ γὰρ κατεργάζεσθαι τὸ ἀγαθὸν οὐχ εὐρίσκω.
 19 Οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλ' ὃ μισῶ κακόν, τοῦτο πράσσω·
 20 εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλ'
 21 ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. Εὐρίσκω ἄρα τὸν Νόμον τῷ θέλοντι
 22 ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται· συνήδομαι γὰρ
 23 τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, βλέπω δὲ ἕτερον νόμον
 ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦς μου καὶ
 αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέ-
 24 λεσίν μου. Ταλαίπωρος ἐγὼ ἄνθρωπος. Τίς με ῥύσεται ἐκ τοῦ
 25 σώματος τοῦ θανάτου τούτου; Ἡ χάρις Κυρίου διὰ Ἰησοῦ Χρισ-
 τοῦ τοῦ κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ νοὶ δουλεύω νόμῳ
 Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

2 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ. Ὁ γὰρ νόμος
 τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ

τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου. Τὸ γὰρ ἀδύνατον 3
 τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς, τὸν ἑαυτοῦ υἱὸν
 πέμψας ἐν ὁμοιώματι σαρκὸς ἀμαρτίας καὶ περὶ ἀμαρτίας, κατέ-
 κρινεν τὴν ἀμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου 4
 πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ
 πνεῦμα. Οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, 5
 οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. Τὸ γὰρ φρόνημα τῆς 6
 σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·
 ὅτι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεὸν, τῷ γὰρ νόμῳ τοῦ Θεοῦ 7
 οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· οἱ δὲ ἐν σαρκί ὄντες Θεῷ 8
 ἀρέσαι οὐ δύνανται. Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί ἀλλ' ἐν πνεύ- 9
 ματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δέ τις πνεῦμα Χριστοῦ
 οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ. Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν 10
 σῶμά ἐστιν νεκρὸν διὰ ἀμαρτίαν, τὸ δὲ πνεῦμα ζῆ διὰ δικαιοσύνην.
 Εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, 11
 ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα
 ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.

Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ σαρκί, τοῦ κατὰ 12
 σάρκα, ζῆν. Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ 13
 δὲ πνεύματι τὰς πράξεις τῆς σαρκὸς θανατοῦτε, ζήσεσθε. Ὅσοι 14
 γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοι υἱοὶ εἰσιν Θεοῦ. Οὐ γὰρ 15
 ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα
 υἰοθεσίας, ἐν ᾧ κράζομεν Ἀββᾶ, ὁ πατήρ. Αὐτὸ τὸ πνεῦμα συν- 16
 μαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμέν τέκνα Θεοῦ. Εἰ δὲ τέκνα, 17
 καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συνκληρονόμοι δὲ Χριστοῦ,
 εἴπερ συνπάσχομεν ἵνα καὶ συνδοξασθῶμεν. Λογίζομαι γὰρ ὅτι 18
 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν
 ἀποκαλυφθῆναι εἰς ἡμᾶς. Ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως 19
 τὴν ἀποκάλυψιν τῶν υἱῶν Θεοῦ ἀπεκδέχεται (τῇ γὰρ ματαιότητι 20
 ἡ κτίσις ὑπετάγη οὐ θέλουσα, ἀλλὰ διὰ τὸν ὑποτάξαντα) ἐφ'
 ἐλπίδι διότι καὶ αὕτη κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας 21
 τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ.
 Οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συνστενάζει καὶ ὀδύνηι ἄχρι τοῦ 22
 νῦν. Οὐ μόνον δὲ, ἀλλὰ καὶ ἡμεῖς αὐτοὶ, τὴν ἀπαρχὴν τοῦ πνεύ- 23
 ματος ἔχοντες, αὐτοὶ ἐν ἑαυτοῖς στεναζόμεν, ἀπεκδεχόμενοι τὴν

24 ἀπολύτρωσιν τοῦ σώματος ἡμῶν. Τῇ γὰρ ἐλπίδι ἐσώθημεν, ἐλπίς
25 δὲ ἡ βλεπομένη οὐκ ἐστὶν ἐλπίς· ὁ γὰρ βλέπει τις, τί ἐλπίζει; Εἰ
δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῆς δεήσεως
ἡμῶν. Τὸ γὰρ τί προσευχόμεθα καθὼς οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ
27 πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις, ὁ δὲ ἐρευνῶν τὰς
καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγ-
28 χάνει ὑπὲρ ἁγίων. Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν Θεὸν πάντα
29 συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν, ὅτι οὐς
προέγνω καὶ προώρισεν συμμόρφους τῆς εἰκόνας τοῦ υἱοῦ αὐτοῦ
30 εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. Οὐς δὲ
προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὐς ἐκάλεσεν, τούτους καὶ
31 ἐδικαίωσεν· οὐς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν. Τί οὖν
32 ἐροῦμεν πρὸς ταῦτα; Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ὃς
οὐδὲ υἱοῦ ἰδίου ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν
33 αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ πάντα ἡμῖν χαρίσεται; τίς ἐγκα-
34 λέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων· τίς ὁ κατακρινῶν;
Χριστὸς Ἰησοῦς ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν
35 ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν· τίς οὖν ἡμᾶς χω-
ρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; Θλίψις ἢ στεναχωρία; διωγμὸς
36 ἢ λιμὸς; ἢ γυμνότης; ἢ κίνδυνος; ἢ μάχαιρα; Καθὼς γέγραπται:
"Ὅτι ἕνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς
37 πρόβατα σφαγῆς· ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τὸν
38 ἀγαπήσαντα ἡμᾶς. Πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ,
οὔτε ἄγγελος οὔτε ἀρχαὶ, οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε
39 δυνάμεις, οὔτε ὑψωμα οὔτε βάθος, οὔτε κτίσις ἑτέρα δυνήσεται
ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ
τοῦ κυρίου ἡμῶν.

1 Ἀλήθειαν λέγω ἐν Χριστῷ Ἰησοῦ, οὐ ψεύδομαι, συναρτυ-
2 ρούσης μοι τῆς συνειδήσεώς μου σὺν πνεύματι ἁγίῳ, ὅτι λύπη μοι
3 ἔστιν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου. Ἡυχόμεν
γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν
4 μου, τῶν συγγενῶν τῶν κατὰ σάρκα, οἵτινές εἰσιν Ἰσραηλίται,
ὧν υἰοθεσία καὶ ἡ δόξα καὶ ἡ διαθήκη καὶ ἡ νομοθεσία καὶ ἡ
5 λατρεία καὶ ἡ ἐπαγγελία, ὧν πατέρες, ἐξ ὧν ὁ Χριστὸς κατὰ

σάρκα (ὁ ὢν ἐπὶ πάντων, Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν). Οὐχ οἶον δὲ, ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. Οὐ γὰρ πάντες 6 οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραηλίται· οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, 7 πάντες τέκνα, ἀλλὰ: Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. Τουτ- 8 ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα Θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. Ἐπαγγελίας γὰρ ὁ λόγος 9 οὗτος: Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρα υἱός. Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ 10 τοῦ πατρὸς ἡμῶν. Μήπω γὰρ γεννηθέντων ἢ πραξάντων τι ἀγαθὸν 11 ἢ κακὸν, ἵνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μείνη οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι: Ὁ μείζων δουλεύσει 12 τῷ ἐλάσσονι. Καθὼς γέγραπται: Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ 13 Ἡσαὺ ἐμίσησα.

Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ Θεῷ; Μὴ γένοιτο. Τῷ 14 15 Μωυσεῖ γὰρ λέγει: Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω. Ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ 16 τοῦ ἐλεῶντος Θεοῦ. Λέγει γὰρ ἡ γραφὴ τῷ Φαραῶ ὅτι: Εἰς 17 αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξομαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως ἂν διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ. Ἄρα οὖν ὃν 18 θέλει ἐλεᾶ, ὃν δὲ θέλει σκληρύνει. Ἐρεῖς οὖν μοι Τί οὖν ἔτι μὲν- 19 φεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; ὦ ἄνθρωπε, 20 σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι Τί με ἐποίησας οὕτως; ἢ οὐκ ἔχει ἐξουσίαν ὁ κερα- 21 μεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; Εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν 22 ὀργὴν καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ, ἐν πολλῇ μακροθυμίᾳ εἰς σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν, καὶ ἵνα γνωρίσῃ τὸ 23 πλοῦτος τῆς δόξης αὐτοῦ ἐπὶ σκευὴ ἐλέους, ἃ προητοιμάσεν εἰς δόξαν, οὗς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ 24 ἐξ ἐθνῶν, ὡς καὶ ἐν τῷ Ὡσῆ λέγει: Καλέσω τὸν οὐ λαόν μου 25 λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην, καὶ ἔσται ἐν τῷ 26 τόπῳ οὗ ἂν κληθήσονται Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος. Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ: Ἐὰν ἦ 27 ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται. Λόγον γὰρ συντελῶν καὶ συντέμνων ἐν 28

δικαιοσύνη, ὅτι λόγον συντετημημένον ποιήσει Κύριος ἐπὶ τῆς γῆς.
 29 Καὶ καθὼς προεῖρηκεν Ἡσαΐας: Εἰ μὴ κύριος Σαβαὼθ ὡ ἐνκατέ-
 λιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν
 30 ὠμοιώθημεν. Τί οὖν ἐροῦμεν; "Οτι ἔβη τὰ μὴ διώκοντα δικαιο-
 σύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τῆς ἐκ πίστεως.
 31 Ἰσραὴλ δὲ, διώκων νόμον δικαιοσύνης, εἰς νόμον οὐκ ἔφθοχεν.
 32 Διατί; "Οτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων. Προσέκοφαν τῷ
 33 λίθῳ τοῦ προσκόμματος, καθὼς γέγραπται: Ἴδου τίθημι ἐν Σιών
 λίθον προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ'
 αὐτῷ οὐ μὴ κατασχυθῆ.

1 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς
 2 τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. Μαρτυρῶ γὰρ αὐτοῖς ὅτι
 3 ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν· ἀγνοοῦντες γὰρ τὴν
 4 τοῦ Θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στηῆσαι,
 5 τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. Τέλος γὰρ Νόμου Χρι-
 6 στοῦ εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωσῆς γὰρ γράφει
 7 τὴν δικαιοσύνην τὴν ἐχ τοῦ νόμου ὅτι: Ὁ ποιήσας αὐτὰ ζήσεται
 8 ἐν αὐτοῖς· ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει: Μὴ εἶπης
 9 ἐν τῇ καρδίᾳ σου Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τουτέστιν
 10 Χριστὸν καταγαγεῖν, ἢ Τίς καταβήσεται εἰς τὴν ἄβυσσον; τουτ-
 11 ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. Ἀλλὰ τί ἡ γραφὴ λέγει;
 12 Ἐγγύς σου ἔστιν τὸ ῥῆμα, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ
 13 σου, τουτέστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· ὅτι ἐὰν ὁμολο-
 γήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσης ἐν τῇ
 14 καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. Καρδία
 15 γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτη-
 16 ρίαν. Λέγει γὰρ ἡ γραφὴ: Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ
 κατασχυθῆσεται. Οὐ γὰρ ἔστιν διαστολὴ Ἰουδαίου τε καὶ
 Ἑλληνος, ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς
 ἐπικαλουμένους αὐτόν. Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα
 Κυρίου σωθήσεται. Πῶς οὖν ἐπικαλέσονται εἰς ἃν οὐκ ἐπίστευ-
 σαν; ἢ πῶς δὲ ἐπιστεύσωσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσονται
 χωρὶς κηρύσσοντος; πῶς δὲ ἐκηρύσσουσιν ἐὰν μὴ ἀποσταλῶσιν;
 Καθὼς γέγραπται: Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων
 εἰρήνην, εὐαγγελιζομένων ἀγαθὰ. Ἀλλ' οὐ πάντες ὑπήκουσαν

τοῦ εὐαγγελίου. Ἡσαΐας γὰρ λέγει: Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; Ἄρα οὖν ἡ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοῇ διὰ ῥήμα- 17
τος. Ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν 18
ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα
αὐτῶν. Ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; Πρῶτος Μωσῆς 19
λέγει: Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτω
παροργιῶ ὑμᾶς. Ἡσαΐας δὲ λέγει: Εὐρέθην ἐν τοῖς ἐμὲ μὴ ζη- 20
τοῦσιν, ἐνφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν· πρὸς δὲ τὸν 21
Ἰσραὴλ λέγει: Ὁλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου
πρὸς λαὸν ἀπειθοῦντα.

Λέγω οὖν, μὴ ἀπόσωτο ὁ θεὸς τὴν κληρονομίαν αὐτοῦ; Μὴ 1
γένοιτο. Καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραὰμ,
φυλῆς Βενιαμίν. Οὐκ ἀπόσωτο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω, 2
Ἡ οὐκ οἴδατε ἐν Ἡλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ
κατὰ τοῦ Ἰσραὴλ: Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ 3
θυσιαστήριά σου κατέσκαψαν, καὶ γὰρ ὑπελείφθην μόνος καὶ ζη-
τοῦσιν τὴν ψυχὴν μου. Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; 4
Κατέλιπον ἐμαντῷ ἑπτακισχιλίους ἄνδρας οἵτινες οὐκ ἔκαμψαν
γόνυ τῷ Βάαλ. Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' 5
ἐκλογὴν χάριτος γέγονεν· εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ 6
χάρις οὐκέτι γίνεται χάρις. Τί οὖν; Ὁ ἐπεζήτει Ἰσραὴλ, τοῦτο 7
οὐκ ἐπέτυχεν, ἢ δὲ ἐκλογὴ ἐπέτυχεν. Οἱ δὲ λοιποὶ ἐπωρώθη-
σαν, καθὼς γέγραπται: Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατα- 8
νύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὠτα τοῦ μὴ ἀκούειν, ἕως
τῆς σήμερον ἡμέρας. Καὶ Δαυὶδ λέγει: Γενηθήτω ἡ τράπεζα 9
αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπό-
δομα αὐτοῖς, σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, 10
καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύνκαμψον. Λέγω οὖν, μὴ ἔπται- 11
σαν ἵνα πέσωσιν; Μὴ γένοιτο. Ἀλλὰ τῷ αὐτῶν παραπτώματι
ἢ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς. Εἰ δὲ τὸ 12
παραπτώμα αὐτῶν πλοῦτος κόσμῳ καὶ τὸ ἥττημα αὐτῶν πλοῦτος
ἔθνῳ, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν.

Ἔμιν γὰρ λέγω τοῖς ἔθνεσιν. Ἐφ' ὅσον ἐγὼ εἰμὶ ἐθνῶν ἀπό- 13
στολος, τὴν διακονίαν μου δοξάσω εἰ πὼς παραζηλώσω τὴν σάρκα 14
μου καὶ σώσω τινὰς ἐξ αὐτῶν. Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλ- 15

16 λαγή κόσμῳ, τίς ἢ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν; Εἰ δὲ ἡ
 ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ ἡ ρίζα ἁγία, καὶ οἱ κλάδοι.
 17 Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν
 ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συνκοινωνὸς ἐγένου τῆς πίπτου τῆς
 18 ἐλαίας, μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ σὺ καυχᾶσαι, οὐ σὺ
 19 τὴν ρίζαν βαστάξεις ἀλλ' ἡ ρίζα σέ. Ἐρεῖς οὖν Ἐκλάσθησαν
 20 κλάδοι ἵνα ἐγὼ ἐνκεντρισιθῶ. Καλῶς, τῇ ἀπιστίᾳ ἐκλάσθησαν,
 21 σὺ δὲ τῇ πίστει ἔστηκας. Μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ, εἰ γὰρ
 ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σοῦ
 22 φείσεται. Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν
 τοὺς πεσόντας ἀποτομίαν, ἐπὶ δὲ σὲ χρηστότητα ἐὰν ἐπιμείνης τῇ
 23 χρηστότητι· ἐπεὶ, καὶ σὺ ἐκκοπήσῃ. Κἀκεῖνοι δὲ, ἐὰν μὴ ἐπιμεί-
 νωσιν τῇ ἀπιστίᾳ, ἐνκεντρισιθήσονται· δυνατὸς γὰρ ἐστὶν ὁ Θεὸς
 24 πάλιν ἐνκεντρίσαι αὐτούς. Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης
 ἀγριελαιίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ
 μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐνκεντρισιθήσονται τῇ ἰδίᾳ ἐλαίᾳ.

25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα
 μὴ ἦτε ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ
 26 γέγονεν ἄχρισ οὐ τὸ πλήρωμα τῶν ἐθνῶν εἰσέληθ, καὶ οὕτως πᾶς
 Ἰσραὴλ σωθήσεται, καθὼς γέγραπται: "Ἡξεῖ ἐκ Σιών ὁ ρυθόμενος
 27 ἀποστρέψαι ἀσεβείας ἀπὸ Ἰακώβ, καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ
 28 διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. Κατὰ μὲν τὸ
 εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ
 29 τοὺς πατέρας· ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ
 30 Θεοῦ. "Ὡσπερ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ
 31 ἠλεήθητε τῇ τούτων ἀπειθείᾳ, οὕτως καὶ αὐτοὶ νῦν ἠπειθήσαν τῷ
 32 ὑμετέρῳ ἑλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσιν. Συνέκλεισεν γὰρ ὁ Θεὸς
 33 πάντα εἰς ἀπίθειαν ἵνα τοὺς πάντας ἐλεήσῃ. Ὡ βᾶθος πλού-
 του καὶ σοφίας καὶ γνώσεως τοῦ Θεοῦ, ὡς ἀνεξερεύνητα τὰ κρί-
 34 ματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. Τίς γὰρ ἔγνω νοῦν
 35 Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; ἢ τίς προέδωκεν αὐτῷ
 36 καὶ ἀνταποδοθήσεται αὐτῷ; "Ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς
 αὐτὸν τὰ πάντα, αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ πα-
 ραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ

Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν, καὶ μὴ συνσχηματίζεσθαι τῷ² αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθαι τῇ ἀνακαινώσει τοῦ νοῦς εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν³ ὑμῖν μὴ ὑπερφρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισεν μέτρον πίστεως. Ὡσπερ γὰρ ἐν ἐνὶ σώματι⁴ πολλὰ μέλη ἔχομεν, τὰ δὲ πάντα μέλη οὐ τὴν αὐτὴν ἔχει πρᾶξιν, οὕτως οἱ πολλοὶ ἐν σώμα ἐν Χριστῷ, τὸ δὲ καθείς ἀλλήλων⁵ μέλη. Ἐχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν⁶ ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως, εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκα-⁷λίᾳ, ὁ παρακαλῶν ἐν τῇ παρακλήσει, ὁ μεταδιδούς ἐν ἀπλότητι,⁸ ὁ προϊστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι. Ἡ ἀγάπη⁹ ἀνυπόκριτος, μισοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ, τῇ¹⁰ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι, τῇ σπουδῇ μὴ ὀκνηροὶ, τῷ πνεύματι ζέοντες, τῷ καιρῷ¹¹ δουλεύοντες, τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ¹² προσευχῇ προσκαρτεροῦντες, ταῖς μνεῖαις τῶν ἁγίων κοινωνοῦντες,¹³ τὴν φιλοξενίαν διώκοντες· εὐλογεῖτε καὶ μὴ καταρᾶσθε· χαίρειν¹⁴ μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων· τὸ αὐτὸ εἰς ἀλλήλους¹⁶ φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι· μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς· μηδενὶ κακὸν ἀντὶ¹⁷ κακοῦ ἀποδιδόντες, προνοοῦμενοι καλὰ οὐ μόνον ἐνώπιον τοῦ Θεοῦ ἀλλὰ καὶ ἐνώπιον τῶν ἀνθρώπων, εἰ δυνατὸν τὸ ἐξ ὑμῶν¹⁸ μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· μὴ ἑαυτοὺς ἐκδικοῦντες,¹⁹ ἀγαπητοὶ, ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται γάρ: Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδῶ, λέγει Κύριος. Ἐὰν πεινᾷ ὁ ἐχθρὸς²⁰ σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. Μὴ νικῶ²¹ ἀπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. Πάσαις¹ ἐξουσίαις ὑπερεχούσαις ὑποτάσσεσθε, οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, αἱ δὲ οὖσαι ἀπὸ Θεοῦ τεταγμέναι εἰσίν. Ὡστε ὁ² ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ Θεοῦ διαταγῇ ἀνθεστήκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται. Οἱ γὰρ ἄρχοντες οὐκ³

εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ. Θέλεις δὲ μὴ
 φοβεῖσθαι τὴν ἐξουσίαν; Τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ
 4 αὐτῆς, Θεοῦ γὰρ διάκονός ἐστιν εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν
 ποιῆς, φοβοῦ, οὐ γὰρ εἰκῆ τὴν μάχαιραν φορεῖ, Θεοῦ γὰρ διά-
 5 κονός ἐστιν, ἕκδικος τῷ τὸ κακὸν πράσσοντι. Διὸ ὑποτάσσεσθε
 6 οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ διὰ τὴν συνείδησιν. Διὰ τοῦτο γὰρ
 καὶ φόρους τελεῖτε, λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο
 7 προσκαρτεροῦντες. Ἀπόδοτε οὖν πᾶσιν τὰς ὀφειλάς, τῷ τὸν φόρον
 τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ
 8 τὴν τιμὴν τὴν τιμὴν. Μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀλλήλους
 9 ἀγαπᾶν, ὁ γὰρ ἀγαπῶν τὸν ἕτερον Νόμον πεπλήρωκεν. Γέγραπ-
 ται γάρ: Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμή-
 σεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται
 10 Ἐγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν. Ἡ ἀγάπη τῷ πλησίῳ
 11 κακὸν οὐκ ἐργάζεται, πλήρωμα δὲ νόμου ἡ ἀγάπη. Καὶ τοῦτο,
 ἰδόντες τὸν καιρὸν ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι, νῦν
 12 γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. Ἡ νύξ
 προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. Ἀποβαλόμεθα οὖν τὰ ἔργα τοῦ
 13 σκότους καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός· ὡς ἐν ἡμέρᾳ εὐσχη-
 μόνως περιπατήσωμεν, μὴ κόμοις καὶ μέθαις, μὴ κοίταις καὶ
 14 ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ, ἀλλ' ἐνδύσασθε τὸν κύριον Ἰησοῦν
 Χριστόν. Τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε ἐν ἐπιθυμίαις.

1 Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρί-
 2 σεις διαλογισμῶν. Ὃς μὲν πιστεύει φαγεῖν πάντα, ὃς δὲ ἀσθε-
 3 νῶν λάχανα ἐσθιέτω. Ὃ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενεῖτω,
 οὐδὲ ὁ μὴ ἐσθίων τὸν ἐσθίοντα κρινέτω, ὁ Θεὸς γὰρ αὐτὸν προσ-
 4 ελάβετο. Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; Τῷ ἰδίῳ κυρίῳ
 στήκει ἢ πίπτει· σταθήσεται δὲ, δυνατεῖ γὰρ ὁ Θεὸς στήσαι
 5 αὐτόν. Ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν
 6 ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. Ὃ φρονῶν τὴν
 ἡμέραν Κυρίῳ φρονεῖ, καὶ ὁ ἐσθίων Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ
 τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ
 7 Θεῷ. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῆ καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει·
 8 ἕάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν, ἕάν τε ἀποθνήσκωμεν, Κυρίῳ
 ἀποθνήσκομεν. Ἐάν τε οὖν ζῶμεν ἕάν τε οὖν ἀποθνήσκωμεν, τοῦ

Κυρίου ἐσμέν. Εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἀνέστη, ἵνα 9
καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. Σὺ δὲ τί κρίνεις τὸν ἀδελφόν 10
σου ἐν τῷ μὴ ἐσθίειν; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου;
Πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Θεοῦ· γέγραπται 11
γάρ: Ζῶ ἐγὼ, λέγει Κύριος, εἰ μὴ ἐμοὶ κάμψῃ πᾶν γόνυ, καὶ
ἐξομολογήσεται πᾶσα γλῶσσα τῷ Θεῷ. Ἄρα ἕκαστος ἡμῶν περὶ 12
ἑαυτοῦ λόγον ἀποδώσει.

Μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο κρίνετε μᾶλλον, 13
τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. Οἶδα καὶ 14
πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' αὐτοῦ· εἰ μὴ τῷ
λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. Εἰ γὰρ διὰ βρῶμα 15
ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ
βρώματί σου ἐκείνῳ ἀπολλύειν ὑπὲρ οὗ Χριστὸς ἀπέθανεν. Μὴ 16
βλασφημείσθω ἡμῶν τὸ ἀγαθόν. Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ 17
Θεοῦ βρώσεις καὶ πόσεις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ
ἐν πνεύματι ἀγίῳ. Ὁ γὰρ ἐν τούτῳ δουλεύων Χριστῷ εὐάρεστος 18
τῷ Θεῷ καὶ δόκιμος τοῖς ἀνθρώποις. Ἄρα οὖν τὰ τῆς εἰρήνης 19
διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους φυλάξωμεν. Μὴ 20
ἐνεκεν βρώματος καταλύειν τὸ ἔργον τοῦ Θεοῦ. Πάντα μὲν καθαρὰ,
ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι. Καλὸν 21
τὸ μὴ φαγεῖν κρέα μηδὲ πίνειν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου
προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ. Σὺ πίστιν ἔχεις; Κατὰ 22
σεαυτῷ ἔχε ἐνώπιον τοῦ Θεοῦ. Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν
ᾧ δοκιμάζει· ὁ δὲ διακρινόμενος, ἐὰν φάγῃ κατακέκριται, ὅτι οὐκ 23
ἐκ πίστεως, πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν. Ὁφείλομεν 1
δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ
μὴ ἑαυτοῖς ἀρέσκον· ἕκαστος ὑμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ 2
ἀγαθὸν πρὸς οἰκοδομήν. Καὶ γὰρ Χριστὸς οὐχ ἑαυτῷ ἤρρεσεν, ἀλλὰ 3
καθὼς γέγραπται: Οἱ ὄνειδισμοὶ τῶν ὄνειδιζόντων σε ἐπέπεσαν ἐπ'
ἐμέ." Ὅσα γὰρ προσεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, 4
ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλ-
πίδα ἔχωμεν. Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως 5
δῶν ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Ἰησοῦν Χριστὸν, ἵνα 6
ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

7 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ Χριστὸς προσελά-
 8 βητο ὑμᾶς, εἰς δόξαν τοῦ Θεοῦ. Λέγω γὰρ Ἰησοῦν Χριστὸν
 9 διάκονον γενέσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιώ-
 10 σαι τὰς ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι
 11 τὸν Θεόν, καθὼς γέγραπται: Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν
 12 ἔθνεσιν καὶ τῷ ὀνόματί σου ψαλῶ. Καὶ πάλιν λέγει: Εὐφράνθητε,
 13 ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. Καὶ πάλιν λέγει: Αἰνεῖτε τὸν Κύριον
 πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί. Καὶ πάλιν
 Ἡσαΐας λέγει: Ἔσται ἡ ρίζα τοῦ Ἰεσοῦ, καὶ ὁ ἀνιστάμενος
 14 ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιούσιν. Ὁ δὲ Θεὸς τῆς ἐλπίδος
 15 πληροφόρησαι ὑμᾶς πάσῃ χαρᾷ καὶ εἰρήνῃ εἰς τὸ περισσεύειν ὑμᾶς
 16 τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

14 Πέπεισμαι δὲ καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ἀδελφοί, ὅτι μεστοί
 15 ἐστε ἀγάπης καὶ πεπληρωμένοι πάσης γνώσεως, ἀλλήλους δυνά-
 16 μνοι νουθετεῖν· τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους
 17 ὡς ἐπαναμνησκῶν ὑμᾶς, διὰ τὴν χάριν τὴν δοθείσάν μοι ἀπὸ
 18 τοῦ Θεοῦ εἰς τὸ γενέσθαι με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ
 19 ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσ-
 20 φορὰ τῶν ἐθνῶν ἡγιασμένη ἐν πνεύματι ἁγίῳ. Ἔχω οὖν τὴν
 21 καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν· οὐ γὰρ τολμήσω
 22 τι εἰπεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν
 23 λόγῳ καὶ ἔργῳ, ἐν δυνάμει αὐτοῦ σημεῖων καὶ τεράτων, ἐν δυνάμει
 24 πνεύματος ἁγίου, ὥστε πεπληρῶσθαι ἀπὸ Ἱερουσαλὴμ μέχρι τοῦ
 25 Ἰλλυρικοῦ καὶ κύκλῳ τὸ εὐαγγέλιον τοῦ Χριστοῦ. Οὕτως δὲ φιλοτι-
 26 μοῦμαι εὐαγγελίζεσθαι ὅπου οὐκ ὠνομάσθη Χριστὸς, ἵνα μὴ ἐπ'
 27 ἀλλοτρίῳ θεμελίῳ οἰκοδομῶ, ἀλλὰ, καθὼς γέγραπται: Οἷς οὐκ
 ἀνηγγέλη περὶ αὐτοῦ ὄψονται, οἱ οὐκ ἀκηκόασιν συνήσουσιν.

22 Διὸ καὶ ἐνεκόπην πολλάκις τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν
 23 ἐτῶν. Νυνὶ δὲ, μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν τούτοις, ἐπιπο-
 24 θίαν δὲ ἔχω τοῦ ἐλθεῖν πρὸς ὑμᾶς, ὡσὰν οὖν πορεύομαι εἰς τὴν
 25 Σπανίαν, ἐλπίζω διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ἀφ' ὑμῶν
 26 προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐνπλησθῶ. Νῦν
 27 δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονησάμενος τοῖς ἁγίοις, εὐδόκησαν
 γὰρ Μακεδόνες καὶ Ἀχαΐα κοινωσίαν τινὰ ποιήσασθαι εἰς τοὺς
 28 πτωχοὺς τῶν ἐν Ἱερουσαλὴμ ἁγίων. Ὄφειλέται γὰρ αὐτῶν εἶσιν·

εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν· τὰ ἔθνη, ὀφείλουσιν
καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. Τοῦτο οὖν ἄρα ἐπι- 28
τελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύ-
σομαι δι' ὑμᾶς εἰς Σπανίαν· γινώσκω γὰρ ὅτι πρὸς ὑμᾶς ἐν 29
πληροφορίᾳ εὐλογίας Χριστοῦ ἐλεύσομαι. Παρακαλῶ δὲ ὑμᾶς, 30
ἀδελφοί, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης
τοῦ πνεύματος συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑμῶν πρὸς
τὸν Θεόν, ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ 31
δωροφορία μου ἢ ἐν Ἱερουσαλὴμ προσδεκτὸς γένηται τοῖς ἀγίοις,
ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Χριστοῦ Ἰησοῦ καὶ 32
ἀναψυχῶ μεθ' ὑμῶν. Ὁ δὲ Θεὸς τῆς εἰρήνης ἦτω μετὰ πάντων 33
ὑμῶν.

Συνίστημι ὑμῖν Φοῖβην τὴν ἀδελφὴν ἡμῶν, οὖσαν διάκονον τῆς 1
ἐκκλησίας τῆς ἐν Κενχρεαῖς. Ἴνα προσδέξησθε αὐτὴν ἐν Κυρίῳ 2
ἀξίως τῶν ἀγίων καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη· πράγ-
ματι, καὶ γὰρ αὐτὴ καὶ ἐμοῦ καὶ ἄλλων παραστάτις ἐγένετο.

Ἀσπάσθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ 3
Ἰησοῦ—καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν—οἵτινες ὑπὲρ τῆς 4 5
ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος
εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν. Ἀσπάσθε
Ἐπαίνετον τὸν ἀγαπητὸν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας ἐν Χρι-
στῷ. Ἀσπάσθε Μαριάμ, ἣτις πολλὰ ἐκοπίασεν ἐν ὑμῖν. Ἀσπάσθε 6 7
Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους
μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις τοῖς πρὸ ἐμοῦ ἐν
Χριστῷ Ἰησοῦ. Ἀσπάσθε Ἀμπλιᾶτον τὸν ἀγαπητὸν ἐν Κυρίῳ. 8
Ἀσπάσθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Κυρίῳ καὶ Στάχυν τὸν 9
ἀγαπητὸν μου. Ἀσπάσθε Ἀπελλὴν τὸν δόκιμον ἐν Χριστῷ. Ἀσπάσθε 10
τοὺς ἐκ τῶν Ἀριστοβόλου. Ἀσπάσθε Ἡρωδίωνα τὸν συγγενὴ μου. 11
Ἀσπάσθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ. Ἀσπάσθε 12
Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. Ἀσπάσθε 13
Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
Ἀσπάσθε Ἀσύγκριτον Φλέγοντα Ἐρμῆν Πατροβᾶν Ἐρμᾶν καὶ 14
τοὺς σὺν αὐτοῖς ἀδελφούς. Ἀσπάσθε Φιλόλογον καὶ Ἰουνίαν, 15
Νηρέαν καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπίδα, καὶ τοὺς σὺν αὐτοῖς
πάντας ἀγίους. Ἀσπάσθε ἀλλήλους ἐν φιλήματι ἀγίῳ. 16

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀσφαλῶς σκοπεῖτε τοὺς τὰς
 διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε
 18 λέγοντας ἢ ποιούντας, καὶ ἐκκλίνατε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι
 κυρίῳ Χριστῷ ἡμῶν οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ
 19 διὰ τῆς χρηστολογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων. Ἡ γὰρ
 ὑπακοὴ ὑμῶν εἰς πάντας ἀφίκετο· χαίρω οὖν ἐφ' ὑμῖν, καὶ θέλω
 20 ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθὸν, ἀκεραίους δὲ εἰς τὸ κακόν. Ὁ δὲ
 Θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν
 τάχει.

21 Ἀσπάζεταιται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ
 Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου, καὶ αἱ ἐκκλησίαι πᾶσαι
 22 τοῦ Χριστοῦ. Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστο-
 23 λὴν ἐν Κυρίῳ. Ἀσπάζεταιται ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλαι αἱ ἐκ-
 κλησίαι. Ἀσπάζεταιται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως
 καὶ Κούαρτος ὁ ἀδελφός.

Ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πάντων ὑμῶν. Ἀμήν.

COMMENTARY

1. κλητός. Equivalent to a perfect participle passive; as such this form gained a wide popularity since post-classical times through the influence of Latin *-tus*. See Jannaris, *Hist. Gr. Gr.* § 1052.

ἀφωρισμένος. *Assigned to*. The notion is that of a slave or official in a large establishment who was assigned to a special work. Cf. Tac. Germ. 25 *servis non in nostrum morem, descriptis per familiam ministeriis, utuntur*.

In G there is a lacuna from ἀφωρισμένος down to πίστεως of v. 5, which perhaps points to the existence at one time of variations in the prograph.

4. ὀρισθέντος υἱοῦ θεοῦ. Jesus was to be the son of God τῇ ὀρισμένῃ βουλῇ τοῦ θεοῦ (Acts 2-23).

κατὰ πνεῦμα ἀγιοσύνης. It should have been καὶ πνεύματι ἀγίῳ. Cf. Acts 10-38 ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἀγίῳ καὶ δυνάμει. But the phrasing was modified so as to effect a παρίσσωσις with κατὰ σάρκα. The Peshitto καὶ πνεύματι ἀγιοσύνης.

ἐξ ἀναστάσεως = μετὰ τὴν ἀνάστασιν. Cf. Thuc.1-120 ἐκ μὲν εἰρήνης πολεμεῖν, εὐδὲ παρασχὸν ἐκ πολέμου πάλιν ξυμβῆναι. Soph. Ant.1092 λευκὴν ἐκ μελαίνης ἀμφιβάλλομαι τρίχα, etc. So Theodoret.

ἐξ ἀναστάσεως νεκρῶν. Construe with υἱοῦ. Cf. Col.1-18 πρωτότοκος ἐκ τῶν νεκρῶν, as we must also read in Apoc.1-5. The doctrine expressed is that Jesus assumed his divine sonship after he severed in the grave all connection with the flesh. It is probably affirmed both against those who with Cerinthus and the Ebionites (see *Evang. Ebion.* in *Epiph. Haer.*10-13 ὡς ἀνήλθεν ἀπὸ τοῦ ὕδατος, φωνὴ ἐγένετο ἐκ τοῦ οὐρανοῦ Ἐγὼ σήμερον γεγέννηκά σε) held that the change was effected at the time of the baptism, and against those who taught that Jesus was the son of God ever since his conception (cf. Mt 1-20 τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἔστιν ἀγίου).

νεκρῶν. Really ἐκ τῶν νεκρῶν, *from among the dead*. Cf. Eph.5-14

ἀνάστα ἐκ τῶν νεκρῶν. 1Thes.1-10 ἡγείρειν ἐκ τῶν νεκρῶν. But the wording was contracted by frequent use.

5. ἐλάβομεν=ἔλαβον. So Gal.1-8 εὐηγγελισάμεθα. 2Pet.1-1 ἡμῖν (= ἐμοί) etc. In post-classical times the employment of the plural in the first person instead of the singular spread extensively, so that it occurs even in demotic private letters. Cf. Oxyr. Pap.1479 Φιλομούσῳ εἰρήκαμεν. 1481 ἡμῖν. 1491 ἡμῶν. For the plural, though a singular precedes, and vice versa, cf. Lk 23-14 and 15 εὔρον—ἡμᾶς. Jn 3-11 λαλοῦμεν—εἶπον. 1Cor.9-3 and 4 ἐμῆ—ἔχομεν. Gal.1-9 προειρηκάμεν—λέγω. Oxyr. Pap.1479 ἐκομισάμην—εἰρήκαμεν. 1481 μέμφομαι—ἡμῖν. 1491 ἡμῶν—ἀξιῶ. Probably also Eph.3-13 ταῖς θλίψεσίν μου ὑπὲρ ἡμῶν (Mss ὑμῶν).

χάριν καὶ ἀποστολὴν = ἀποστολικὴν χάριν. Α ἐν διὰ δυοῖν. So Saint Chrysostom.

εἰς ὑπακοὴν πίστεως. A political expression, i. e. ὥστε ἀγαγεῖν πάντα τὰ ἔθνη εἰς ὑπακοὴν τῇ πίστει. All the races of the earth were to be brought under submission to, and acknowledgement of, the faith.

ὑπὲρ τοῦ ὀνόματος αὐτοῦ. Connect with ἀποστολὴν, i. e. ἀποστολὴν εἰς δόξαν τοῦ ὀνόματος αὐτοῦ. Cf. Eph.1-5 προορίσας ἡμᾶς εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ.

7. τοῖς οὖσιν ἐν ἀγάπῃ θεοῦ. Cf. 16-11 τοὺς ὄντας ἐν κυρίῳ. Lk 23-12 ἐν ἔχθρᾳ ὄντες. Jn 15-9 μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.¹ 1Jn 4-16 ὁ μένων ἐν τῇ ἀγάπῃ. 5-20 ἔσμεν ἐν τῷ υἱῷ. 2Cor.13-5 ἔστὲ ἐν τῇ πίστει. And οὖσιν ἐν ἀγάπῃ = μένουσιν ἐν ἀγάπῃ. So Jn 14-16 ἦ followed by μενεῖ and again by ἔσται. 1Jn 2-5 ἐν αὐτῷ ἔσμεν followed by ἐν αὐτῷ μένειν. 2Jn 2 τὴν μένουσαν ἐν ἡμῖν followed by μεθ' ἡμῶν ἔσται. In Jn 15-11 the reading varies between ἦ and μείνῃ. In Mt 17-4 and 17 εἶναι and ἔσομαι are equivalent to μεῖναι and μενῶ. Lastly, μένουσιν ἐν ἀγάπῃ = ἐμμένουσιν ἀγάπῃ, as μένειν ἐν τῇ πίστει = ἐμμένειν τῇ πίστει. Therefore in this passage οὖσιν ἐν ἀγάπῃ = ἐμμένουσιν ἀγάπῃ. The original reading however probably was ἐν τῇ ἀγάπῃ.

All other Mss read τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ,² as they also read καὶ ὑμῖν τοῖς ἐν Ῥώμῃ in v.15. But G is more likely to be right

¹ Jn 15-10 μενεῖτε ἐν τῇ ἀγάπῃ μου and μένω αὐτοῦ ἐν τῇ ἀγάπῃ are different.

² D, 82, and e omit ἀγαπητοῖς θεοῦ.

(in the form *πᾶσιν τοῖς ἐν ὑμῖν οὖσιν ἐν ἀγάπῃ θεοῦ*, cf. v. 5 and 12-3 *λέγω παντὶ τῷ ὄντι ἐν ὑμῖν*), for why should its scribe have suppressed the reference to Rome when at the top of every page he added *πρὸς Ῥωμαίους*? A parallel suspicious addition of locality is that in Eph.1-1. Sanday and Headlam remark that there seems to be 'some ground for the inference that there were in circulation in ancient times a few copies from which all local references had been removed.' But, on the contrary, a priori one would infer that the propensity was to tack on but not to remove local references, for details as to addressees, places of issue, names of authors, and so forth, if added, would strengthen the semblance of authenticity; and so points, so far as I am aware, our available evidence. Thus, all our pseudepigraphic epistles—those of Barnabas, Clemens, Justin, Ignatius, Polycarp—invariably record addressees; and in some Mss of 1Peter we find a place of issue interpolated into the subscription. On the other hand, what motive could have led forgers to suppress local or personal details?

8. *διὰ Ἰησοῦ Χριστοῦ*. 'To render thanks to God is to offer a sacrifice of praise; and therefore he adds through Jesus Christ, as through the great High Priest.' Origen, quoted by Gifford.

ὅτι ἡ πίστις ὑμῶν καταγγέλλεται. What the author meant to say is *διὰ τὴν πίστιν ὑμῶν ἡ καταγγέλλεται*. Cf. Philem.5 *εὐχαριστῶ τῷ θεῷ μου ἀκούων σου τὴν πίστιν ἣν ἔχεις*. Similar contracted phrases in v. 18. 11-16. 14-22. 16-19.

9. *μάρτυς γάρ μοί ἐστιν*. So several important authorities in accordance with *μαρτυρῶ τι τινί*. Cf. Acts 22-15 *ἔση μάρτυς αὐτῷ*; also Acts 5-32 *ἐν αὐτῷ* (= *αὐτῷ*, see note on v. 19) *μάρτυρες*, as given in B. Other Mss give *μου* instead of *μοι*, and the same fluctuation recurs in Phil. 1-8. Acts 1-8. Ignat. Philad.7-2.

ὃ λατρεύω ἐν τῷ πνεύματί μου. Cf. Phil.3-3, quoted by Lightfoot, *πνεύματι θεῷ* (so to read with D and other authorities) *λατρεύοντες*, which shows that *ἐν τῷ πνεύματί μου* = *τῷ πνεύματί μου*. See note on v. 19.

λατρεύω. This word brought to mind the heathen and Jewish ceremonies with their carnal sacrifices to which Christians, in this respect agreeing with Greek philosophers and Essenes, felt a strong abhorrence, repeatedly quoting Isaiah 1-11 *στέαρ ἀνῶν καὶ αἷμα ταύρων καὶ τράγων οὐ βούλομαι* (cf. also Evang. Ebion. in Epiph.10-16 *ἦλθον καταλύσαι τὰς*

θυσίας, καὶ ἐὰν μὴ παύσησθε τοῦ θύειν, οὐ παύσεται ἀφ' ὑμῶν ἡ ὄργη) and contending that Moses himself repudiated them. Cf. Clem. Hom.3-45 τὸ δὲ θυσιῶν αὐτὸν μὴ ὀρεχθῆναι φαίνεται ἐκ τοῦ τοὺς ἐπιθυμήσαντας κρεῶν ἅμα τῷ γεύσασθαι ἀναιρεθῆναι. ὁ δὲ ἐπὶ θύσει ζῶων χαλεπαίνων, θύεσθαι αὐτὰ μὴ θέλων, θυσίας ὡς ἐπιθυμῶν οὐ προσέτασεν. Therefore τῷ πνεύματί μου added in order to distinguish that the worship here meant was not what the heathen or the Jews understood by λατρεία, but a πνευματικὴ or λογικὴ λατρεία. Cf. 12-1 τὴν λογικὴν λατρείαν ὑμῶν, where see note.

ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ. I. e. εὐαγγελιζόμενος τὸν υἱὸν αὐτοῦ. Cf. Acts 5-42. 8-35. Gal.1-16.

πῶς. The same as ὡς, ὅτι. In my Notes on the Gospels according to St Mark and St Matthew, p.19 I gave an instance of this use of πῶς from Mk 10-23 and added 'In MGk πῶς is really the only declarative particle used colloquially, and Dr Jannaris (Hist. Gr. Gr. App. VI, §13) gives instances of its use from a period as early as the first and second centuries.' To the numerous instances quoted by Jannaris add Just. 281e τοὺς λόγους οἱ ἀγγέλλουσι πῶς ὤφθη αὐτῷ. 282c ἀποδεικνύοντος ὑμῖν πῶς ὁ αὐτὸς οὗτος καὶ ἄγγελος καὶ θεός. The reading πῶς is supported by the Latin version g and Origen. All other Mss read ὡς, which—if a learned correction as is probable—lends point to what I further added in my note on Mk 10-23, namely 'It is likely that the declarative use of πῶς in the Gospels¹ was originally much more extended than would now appear, and that when their language was gradually revised towards classicism, πῶς was often changed into ὅτι.'

10. πάντοτε. Connect with δεόμενος. Cf. Phil.1-4. Col.1-3. 4-12. 2Thes.1-11.

δεόμενος εἶ πως. To the instances quoted by previous commentators in illustration of this combination add Pseudo-Ignat. Smyrn.4-1 προσεύχεσθαι ὑπὲρ αὐτῶν ἐὰν πως μετανοήσωσιν. XII Patr. Jos.4-8 προσετίθειν προσευχὴν εἶ πως (so probably to read for ὅπως) ῥύσεται με. Similarly Acts 8-22 δεήθητι εἰ ἄρα ἀφεθήσεται σοι. Pseudo-Ignat. Philad.3 παρακαλεῖν ἐὰν ἄρα ἀκούσωσιν. XII Patr. Jos.3-10 ἔλεγον πρὸς αὐτὴν ῥήματα ὑψίστου εἰ ἄρα ἐπιστρέψει. 6-6 ἐφύλαξα αὐτὸ εἰς ἔλεγχόν σου εἶ πως ἄρα μετανοήσεις.

¹ And other Hellenistic writings.

εἶ πως. A variant ὅπως.

εὐδοθήσομαι. Wordsworth 'In Greece and Asia at this day the parting wish to travellers is Καλὸν κατευόδιον.' Correct, save that the exact form is Καλὸ καταβόδιο. Its equivalent in Apostolic times is given in 1Thes.3-11 ὁ θεὸς κατευθύνει τὴν ὁδὸν ἡμῶν.

ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν. So 15-29 ἐν πληροφορίᾳ εὐλογίας Χριστοῦ ἐλεύσομαι. The more usual expression is διὰ τοῦ θελήματος. But both forms mean the same, for both represent σὺν τῷ θελήματι. See notes on 2-12. 2-27. 15-29. For διὰ = σὺν see Milligan, *The New Testament Documents*, p. 50.

11. ἐπιποθῶ. The preposition possesses no special force as is generally assumed, but was added by analogy with ἐπιθυμῶ (a derivative, I may add, from ἐπὶ θυμῷ, i.e. ἔχω ἐπὶ θυμῷ, as ἐπινοῶ, ἐννοῶ, ἐπιτελῶ are derivatives from ἐπὶ νοῦν, ἐν νῷ, ἐπὶ τέλος). Cf. Marc. Aur.10-1 οὐδὲν ἐπιποθοῦσα οὐδὲ ἐπιθυμοῦσα. So συναμαρτυρῶ (2-15), ἐπίγνωσις (3-20), ὑπερρικῶ (8-37), ἐμαθεῖν (Soph. Ant.175) by analogy with συνηγορῶ, ἐπιστήμη, ὑπερέχω or ὑπερβάλλω, ἐννοῆσαι.

χάρισμα πνευματικόν. Not a monetary gift, such as St Paul took to the saints at Jerusalem.

12. τοῦτο δέ ἐστιν. An explanatory phrase; but the expression required is a corrective one,¹ such as δηλαδὴ in MGk, *c'est-à-dire* in French, *I mean* in English. Therefore the proper reading is *τουτέστιν*, as it stands in A and in Origen and is further supported by Latin versions. A.V. correctly *that is*.

συνπαρακληθῆναι ἐν ὑμῖν. A conflate expression of two ideas which the author had in his mind, namely, εἰς τὸ ἀμφοτέρους συνπαρακληθῆναι (cf. Mt 13-30 συναυξάνεσθαι ἀμφότερα) and εἰς τὸ παρακληθῆναι ἐν ὑμῖν.

διὰ τῆς ἀλλήλοις τῆς πίστεως. All other Mss give διὰ τῆς ἐν ἀλλήλοις πίστεως. G probably indicates the original reading, i.e. διὰ τῆς πίστεως τῆς ἐν ἀλλήλοις. Cf. 4-11 διὰ τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ. Acts 26-18 πίστει τῇ εἰς ἐμέ. Gal.2-20 ἐν πίστει τῇ τοῦ υἱοῦ. The words τῆς ἐν ἀλλήλοις, having perhaps in the first instance been missed by the transcriber, were afterwards added in the margin, whence they were restored in a different form in different Mss.

¹ Euthymius 'θεραπεύει τὸν λόγον.'

13. οὐκ οἶομαι. This reading is supported by DE and Ambrosiaster, and best suits the apologetic tone of vv. 14 to 16, which read as though the writer protested that, if a previous promise made to visit the addressees had been unduly delayed,¹ the reason was not that he felt any misgivings regarding his gospel. Οὐκ οἶομαι ὑμᾶς ἀγνοεῖν occurs also in 2 Clem. R. 14-2. Hom. 13-5. The other Greek Mss οὐ θέλω.

ἔχω. All other Mss σχῶ. But the present form where we should have expected to find the aorist re-appears in v. 28. 8-23. 15-4. Also in Acts 25-16 πρὶν ἢ ὁ κατηγοροῦν κατὰ πρόσωπον ἔχοι (an aorist in sense in accordance with the following λάβοι) τοὺς κατηγοροῦν τὸν τε ἀπολογίας λάβοι. Jn 14-21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, where ἔχων must stand for σχῶν, λαβὼν, δεξάμενος, for otherwise there would be a tautology with τηρῶν. This usage was not unknown even in classical times. Cf. Arist. Nub. 1425 ὅσας δὲ πληγὰς εἶχομεν πρὶν τὸν νόμον τεθῆναι ἀφίεμεν, where Cobet required ἐλάβομεν. The present and imperfect forms were often tampered with by classical purists. For instance, in 1 Jn 2-28 the original reading in the Sinaiticus, supported by most Mss, is ἔχωμεν; but a later hand changed it into σχῶμεν, which figures also in B.² The tense fluctuates in Mt 16-8 (ἔχετε—ἐλάβετε). 19-16. Jn 8-6. Acts 25-26. 2 Cor. 1-15. 2-3. Phil. 2-27. Eph. 1-7. 1 Thes. 1-9 (in the last two passages read εἶχομεν, and so also in Gal. 2-4). Apoc. 6-9.

ἐν ὑμῖν. Most authorities καὶ ἐν ὑμῖν.

15. ὃ ἐπ' ἐμέ. Probably a clerical error for τὸ ἐπ' ἐμέ. So 4-15 πῶς ἐν FG instead of ὅπου. See note on 4-15. *So far as it depends upon me.* The more usual form is τὸ ἐπ' ἐμοί; but the one with the accusative was also employed. See Porson on Eur. Orest. 1338 and Blaydes on Soph. Ant. 889. The sentence should proceed πρόθυμός εἰμι, but

¹ The idea of a delay in visiting in spite of a wish to visit the addressees on the way to Spain was suggested by 2 Cor. 1-15 ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. Τοῦτο οὖν βουλόμενος, μή τι τῇ ἐλαφρίᾳ ἐχρησάμην; = *But, though such was my wish, did I obtain the necessary leisure?*

² Cf. also Herm. P. 8 Sim. 6 ἡ μετάνοια τῶν ἀμαρτωλῶν ζωὴν ἔχει, where ἔχει is a correction of εἶχεν, as given by Oxyr. Pap. 1599, the correction made because it was not understood that εἶχεν = ἔσχεν. In Mt 27-65 ἔχετε = σχέτε, λάβετε. Acta Petr. et Andr. 3 ἵνα πορευθῶ ἐν τῇ πόλει καὶ παρέχω ὑμῖν ἄρτους.

these words were so changed as to form a predicate to τὸ ἐπ' ἐμέ. The reading τὸ κατ' ἐμέ, which is that of all other Mss, is inappropriate; it means *as regards my affairs or health*. Such is its sense in all the passages quoted by Lightfoot, namely, Eph.4-21. Col.4-7. Phil.1-12. Tobit 10-8. Esdr.1-22.

ἐφ' ὑμῖν. A misreading no doubt of ἐν ὑμῖν, which is the reading of D. See v.12. Eph.3-8 ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι. **ABCP** omit the preposition.

After ὑμῖν all other Mss add τοῖς ἐν Ῥώμῃ in accordance with v. 7.

16. οὐ γὰρ ἐπαισχύνομαι. This points to the times when educated men had adopted Christianity and boldly defended its truths without being intimidated by sneers of the kind described in Acts 17-32 and 26-24 and also in Clem. Hom.4-9 (ἴσμεν γὰρ πολλοὺς τῶν ἐπὶ φιλοσοφία μεγαλοφρονούντων κενοδοξούντας, οἵπερ, ἐὰν μὴ εὐρωσιν δι' ὃ φιλοσοφοῦσιν, ἐπὶ τὸ χλευάζειν τρέπονται). In the same spirit the author of Philosophoumena 1-4 declares that ὅσα ἢ ἀλήθεια ὑπὸ τῆς τοῦ πατρὸς χάριτος παραλαβοῦσα (= διδαχθεῖσα; see note on 15-5) ἀνθρώποις δικήκονησε, ταῦτα ἀνεπαισχύντως κηρύσσομεν. Cf. also Jam.1-5. 1Pet.4-16.¹ No doubt at the outset it was generally thought in the Greek world derogatory to the standing of philosophers and enlightened men that they should profess Christian doctrines. Hence the retort οὐκ ἐπαισχύνομαι and ἀνεπαισχύντως. Meyer aptly refers to 1Cor.1-18.

ἐπὶ εὐαγγέλιον. A clerical oversight for ἐπὶ τὸ εὐαγγέλιον = ἐπὶ τῷ εὐαγγελίῳ. Cf. 6-21 ἐφ' οἷς νῦν ἐπαισχύνεσθαι. Is.1-29 ἐπαισχυνθήσονται ἐπὶ τοῖς κήποις. For the accusative instead of the dative see note above on ἐπ' ἐμέ. Cf. also Mt 14-14. Mk 6-34, where the reading varies between σπλαχνίζομαι ἐπ' αὐτοὺς and ἐπ' αὐτοῖς. All other Mss give ἐπαισχύνομαι τὸ εὐαγγέλιον, which is the more usual expression; but the addition of the preposition is equally possible, nor is it a Latinism as some commentators think. Duplications of prepositions are common enough.

All other Mss add εἰς σωτηρίαν after ἐστίν. It is not likely that the words were left out purposely or by oversight by the copyist of G; they must have been absent from his prototype in the same way as

¹ Also Mk 8-38. Lk 9-26.

πρῶτον in this verse and as Ῥώμη and τοῖς ἐν Ῥώμῃ in vv. 7 and 15. The addition is probably owing to a reader who wished to explain this passage by 1Cor.1-18, where he misunderstood the exact meaning of σωζομένοις.

After Ἰουδαίῳ τε all Mss add πρῶτον save that G is supported by B. This addition is due to 2-9, as it is likewise due in 2-10. In 2-9 πρῶτον accords with reason, inasmuch as the Jew who was taught out of the Law was more to blame than an ignorant heathen if he disobeyed the will of God (cf. XII Patr. Ben. 10-8 κρινεῖ κύριος ἐν πρώτοις τὸν Ἰσραὴλ περὶ τῆς ἀδικίας αὐτῶν. See also note on 3-9); but reversely, were there a merit in obeying it, it was rather on the side of the heathen, and therefore it could not be rationally enunciated that the Jew would be first rewarded. The word was absent in Marcion's text. This is a clear case of superiority in the text of G.

17. δικαιοσύνη. The reverse of the following ὀργή and therefore = δικαίωσις, acquittal (represented as clemency; see note on 3-5), in which sense it is occasionally employed. Cf. 3-21. 1Chron.18-14 ποιῶν κρίμα καὶ δικαιοσύνην = condemnation and acquittal.

δικαιοσύνη θεοῦ as ἔλεος θεοῦ.

ἐκ πίστεως εἰς πίστιν. No sense. Read ἐκ πίστεως εἰς Ἰησοῦν Χριστόν. It is this reading that the imitator of 3-22 found, for he says δικαιοσύνη θεοῦ πεφανέρωται (= ἀποκαλύπτεται) διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας. Cf. also 3-26 δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. Phil. 3-9 δικαιοσύνην τὴν διὰ πίστεως Χριστοῦ. Acts 10-43 ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτὸν, etc. No doubt the compendium INXN was misread under the influence of πίστεως.

18. ἀποκαλύπτεται γὰρ ὀργή. Briefly expressed for ἀποκαλύπτεται γὰρ ἐν αὐτῷ (= τῷ εὐαγγελίῳ) ὅτι ὀργή ἔσται. See note on v. 8.

γάρ. Asseverative, as so often not only in Hellenistic but also in classical writers. Cf. Aesch. Eum. 750. Rom. 2-2 (so the Sinaiticus and Ephraem). 4-2. 15-29. Jn 9-30, etc. The same is the meaning of ὅτι in Mk 14-21; but it was not observed, and so the particle disappeared from several Mss.

πάσαν. Whether committed by Greeks or Jews.

ἀδικίαν-ἀδικία. An incredibly unskilful combination. Probably the first word was originally ἀνομίαν. Cf. Enoch 9-1 πᾶσαν ἀσέβειαν καὶ

ἀνομίαν. The alteration may have been made by a Jew-hater who understood *ἀνομίαν* as a breach of the Jewish Law (see note on 4-7) and was offended at such a breach being regarded a sin. The text also in 11-27. Mt 23-28. Hebr.1-9. 8-12. 1ClemR.35-5. Deut.9-5. Zeph.1-9. Ez.33-9. Am.4-4, etc., fluctuates between *ἀνομία* and *ἀδικία* or *ἀσεβεία* or *πονηρία*. See note on 6-19.

τὴν ἀλήθειαν means, as the preceding verses show, the gospel, a sense which it often has in Christian literature. But in what follows it is taken as meaning what the Jews called the truth, namely, that God is the only true God. Probably therefore Marcion's copy was correct in omitting v.19 down to the end of this chapter (excepting v. 32). The sudden onslaught upon the heathen seems uncalled for, and in its place I suspect that some allusion existed to the carping and hypercritical spirit of the Jews. Without such an allusion preceding, 2-1 (where see note) to 2 are too indefinite as a reference to the Jews.

κατεχόντων. Out of the rather numerous meanings of *κατεχόντων* the one which to some extent expresses hostility is *restraining* or *imprisoning*, in illustration of which commentators refer to Lk 4-42. 2Thes.2-6. Add Pseudo-Just. Diogn.6-7 *κατέχονται ὡς ἐν φρουρᾷ τῷ κόσμῳ*. Plat. Apol.39c *οἱ ἐλέγχοντες οὓς ἐγὼ κατείχον*. But this mild presentation of the attitude of the heathen conflicts with the feeling of both Jews and Christians as set forth in controversial writings, where they are represented either as misguided and ignorant or as persecutors. I believe the original reading was *κατατρέχόντων*, a verb which has survived in MGk as a special term for *to persecute*. Βλάχος, Δεξ. Ἑλληνογαλ. 'κατατρέχω, *persécuteur*.' In this sense it is not unknown in the Hellenistic period. Cf. Philo 2-302 *τοὺς πλησιοχώρους κατατρέχοντες*. Just.47a *μὴ ἐντυχὼν τοῖς τοῦ Χριστοῦ διδάγμασι κατατρέχει ἡμῶν*. Iren.1-6-4. 1-9-3. A scholiast at Aesch. Eum.734 gives *κατατρέχεις* as an interpretation of *καθιπτάζῃ*. But also in Plat. Leg.806c *τὸν ξένον ἐάσομεν τὴν Σπάρτην ἡμῶν οὕτω καταδραμεῖν*, the meaning of *καταδραμεῖν* is nearly the same. Cf. Iren. Frag.14. A synonym is *κατασύρει* in XII Patr. Asch.2-8.

19. *γνωστόν*. Read *ἄγνωστον*, as is perfectly clear from the context. It was a rather commonplace among ancient writers that, though God is unknown in a concrete form, his existence and power are deducible from his works. Cf. Wisd.13-1 *μάταιοι πάντες ἄνθρωποι οἱς παρῆν θεοῦ*

ἀγνωσία καὶ ἐκ τῶν ὀρωμένων ἀγαθῶν οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα οὔτε τοῖς ἔργοις προσσχόντες ἐπέγνωσαν τὸν τεχνίτην. Aristot. Mund.6 πάση θνητῇ φύσει γενόμενος ἀθεώρητος, ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ θεὸς (quoted by Bloomfield). Add Acts 14-17 οὐκ ἀμάρτυρον ἑαυτὸν ἀφήκεν ἀγαθουργῶν, οὐρανόθεν ὑετοὺς ἡμῖν διδοῦς. Josep. Ap.2-16 δυνάμει μὲν ἡμῖν γνώριμον, ὁποῖος δὲ κατ' οὐσίαν ἐστὶν ἀγνωστον. 2-22 οὗτος ἔργοις μὲν καὶ χάρισις ἐναργῆς καὶ παντὸς ὀτινοσοῦν φανερώτερος, μορφὴν δὲ καὶ μέγεθος ἡμῖν ἀφανέστατος. Renan, Marc-Aurèle, p.399 (quoting from Felix Minutius) 'Dieu est évident à l'esprit; la Providence résulte d'un coup d'œil sur l'ordre du monde.' Similarly Clem. Hom.6-23 εἰ καὶ τί θεὸς οὐκ οἶδα, ἀλλ' οὖν γε σαφῶς ὅτι θεὸς νομίζω εἰδέναι.¹ I remarked in my Notes on St Mk and St Mt that it was a frequent form of error to insert or omit a negative particle; see on 2-12. 5-14. 12-11; in Mt 27-18 and Mk 15-10 read οὐκ ἤδει and οὐκ ἐγίνωσκεν for ἤδει and ἐγίνωσκεν. But nowhere does this happen so often as in the case of the *a* privative. So in v. 20 ὄρατὰ for ἀόρατα. 1Cor.2-13 probably read ἀδιδάκτοις² for διδάκτοις. 2ClemR.19-13 read δ' ἀθάνατον (corrected by Gebhardt and Harnack) for δὲ θάνατον. Enoch 2-2 read ἀφθαρτα for φθαρτά. Marc. Aur.1-9 read τὸ φορητὸν τῶν οἰομένων (*the tolerance towards the conceited*) for τὸ ἀθεώρητον οἰομένων. 1-16 read ἀνεδοτικῶς for ἐνδοτικῶς. Philos.7-1-21 read σύνθετον (corrected by Cruice) for ἀσύνθετον. Iren. 1-4-5 read ἀσώματον for ἐνσώματον (corrected by Billius). 1-6-1 read ἀπάθητον for παθητὸν (corrected by Gallius). Cebes, p. 146 (Coray's edition) read καλλωπισμὸν for ἀκαλλώπιστον. The reading fluctuates in the following passages. 1Cor.1-19 συνετῶν and ἀσυνέτων. 1ClemR. 35-5 φιλοξενίαν and ἀφιλοξενίαν. Hom. Epist. Petr.2 σύμφωνα and ἀσύμφωνα. Hom.3-12 ῥητὰ and ἄρητα. 4-20 καὶ διάφορα and ἀδιάφορα. Just.1Apol.65 a διαφθόρων and ἀδιαφθόρων. Philos.127 συμπάθεια and ἀσυμπάθεια.³ Similarly Rom.15-31 προσδεκτὸν and εὐπρόσδεκτον. For

¹ See also Tert. Apol. ch. 17. Epicur. (Usener) p. 6 τὸ ἀδηλον λογισμῶ τεικμαίρεσθαι.

² I now find in Linwood's Remarks on Conjectural Emendations as applied to the New Testament, p. 18, that Bentley also conjectured ἀδιδάκτοις; not recorded in Ellis's Bentley Critica Sacra.

³ Also Just. Quaest. Gentil.13 ἀφθαρτον and φθαρτόν. Acta Johan.108 διὰ πνευστὸν and ἀδιάπνευστον.

a similar error in MGk cf. Palamas's Πανάκαιρα, p. 3 στὰ πέρατα instead of στὰ ἀπέραντα, as corrected by the poet himself.

ἐν αὐτοῖς = αὐτοῖς. See note on v. 9. 6-2. Cf. 8-3 ἐν ᾧ (= ᾧ) ἡσθένει (read ἡσθένουν). Apoc. 14-2 καθαριζόντων ἐν ταῖς κιθάραις. Mt 17-12. 1Cor. 7-15. Gal. 1-16, and often. Occasionally the reverse occurs, the simple dative forthcoming where we should have expected to find the dative combined with ἐν. Cf. Mk 8-12 ἀναστενάξας τῷ πνεύματι. The reason is that in Hellenistic times ἐν came to be identified with the dative as a sort of prefix; and the ἐμπρόθετον and the ἀπρόθετον to be felt as of the same import. So 1Cor. 14-11 ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. Mk 4-30 ἐν τίνι παραβολῇ θῶμεν and 4-33 τοιαύταις παραβολαῖς ἐλάλει. Jannaris § 1562 says 'The metaphorical (instrumental) use of ἐν becomes considerably frequent in Hellenistic times, notably among Biblical writers and their imitators, who often go so far as to place it before any dative, a phenomenon which points to Hebrew influence, and moreover indicates the retreat of the loose dative.' The partiality to this idiom in consequence of its frequent appearance in the LXX eventually led to its being employed instead of the genitive with ὑπό. See note on 8-4. Cf. 1Cor. 6-2 ἐν ὑμῖν κρίνεται ὁ κόσμος. Col. 1-16 ἐν αὐτῷ ἐκτίσθη τὰ πάντα. This further led to a most absurd abuse in that ἐν αὐτῷ was occasionally foisted by writers affecting a sacred style upon active verbs as a sort of repetition of the subject. So Eph. 1-4 ἐξελέξατο ἡμᾶς ἐν αὐτῷ. 1-9 ἦν προέθετο ἐν αὐτῷ (= ἡ προετέθη ὑπ' αὐτοῦ). 2-15 ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ. 2-16 ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. See notes on 1-24 and 27.¹

αὐτοῖς. Probably αὐτός. *He himself.*

20. ὀρατά. An oversight for ἀόρατα.

θειότης. Preferably θεότης with P. Didymus of Alexandria testifies to the existence of this reading in his time, imputing it to the heretics. But θειότης would mark a distinction as between God and humanity, whereas the argument is that there exists an omnipotent Godship. So

¹ Cf. also Jn 13-32 ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ. Col. 2-15 θριαμβεύσας αὐτοὺς ἐν αὐτῷ. Mart. Petri, ch. 7 ὁ κύριος θεμελιώσει ἐν αὐτῷ καὶ πλατυνεῖ ἐν αὐτῷ. Similarly 1Thes. 1-5 ἐγενήθημεν ἐν ὑμῖν (read ἡμῖν). A further preposterous development was to substitute εἰς αὐτὸν for ἐν αὐτῷ (see note on v. 25). Cf. Lk 7-30 ἠθέτησαν εἰς ἑαυτοὺς (αὐτούς?). Eph. 1-5 προορίσας ἡμᾶς εἰς υἰοθεσίαν εἰς αὐτόν.

Eusebius in his Hist.1-2, in emphasizing that the Son is equally God, among his privileges enumerates *θεότητα* and *δύναμιν*.

εἰς τὸ εἶναι = *ἵνα ᾧσιν*. *And so they are*. See note on 4-11. 5-21. 8-29. 21. *διότι* = *ὅτι*. See note on 8-20.

γνόντες τὸν θεόν. Contradictory to *οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει* of v. 28.

23. *ἐν ὁμοιώματι* = *εἰς ὁμοίωμα*. Jannaris § 1565 'during the period of confusion *ἐν* was used very frequently for *εἰς*.'

ὁμοιώματι εἰκόνας (= *εἰκόνι εἰκόνας*). A phrase made possible by the verbal difference, which created the impression as though there also existed a difference in sense. Cf. Gal.1-12 *οὐδὲ παρέλαβον αὐτὸ οὔτε ἐδιδάχθην* (see note on 15-4). Phil.4-9 *ἐμάθετε καὶ παρελάβετε*. So English rhetoricians often use an Anglo-Saxon derivative and then add its French or Latin equivalent, or vice versa, under the illusion that they emphasize two different ideas. Cf. Col. Claude Lowther (House of Commons, April the 16th, 1919) 'The telegram to the Prime Minister was not sent in a minatory or threatening manner.' During the war it was a commonplace to be told that we had to fight for both freedom and liberty.

πετεινῶν καὶ τετραπόδων καὶ ἔρπετῶν. A frequent sneer of the Alexandrian Jews and Christians at the Egyptian idolaters. Cf. Philo 2-566 *κύνας καὶ λύκους καὶ λέοντας καὶ κροκοδείλους καὶ ἄλλα πλείονα θηρία, καὶ ἔνυδρα καὶ χερσαῖα καὶ πτηνὰ, θεοπλαστοῦντες, ὑπὲρ ὧν βωμοὶ καὶ ἱερὰ καὶ ναοὶ καὶ τεμένη κατὰ πᾶσαν Αἴγυπτον ἴδρυνται*. 570. Similarly in *Κήρυγμα—Πέτρον* (ClemA. Strom.6-5-40). Cf. further Orac. Sibyl.5-279. ClemA. Paed.3-2-4. Philostr. Apoll.6-19.

24. *ἀκαθαρσίαν*. A noun denoting an unholy conduct by deed or word or thought, and its various manifestations are specified in vv.29 to 31. But an interpolator understood it in too literal a sense, and by way of explanation added the words *ἀτιμάζεσθαι* to *ἀμῖν*. That these words are a fresh accretion is made manifest (1) by *μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει*, which adds nothing new but is a mere reiteration of *τῶν τὴν ἀλήθειαν κατεχόντων* of v.18 combined with *ἤλλαξαν τὴν δόξαν τοῦ θεοῦ* of v.23; (2) by *ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα*, which repeats v.23. Subsequently, some prurient Apologist, finding this accretion as part of his text, thought it a convenient peg whereon to

hang the abominations of vv. 26 and 27, and thus relieve his feelings against the heathen (cf. Just.69a and 70d). He wrote the lemma διὸ παρέδωκεν αὐτοὺς ὁ θεὸς and appended his own reflections. All this a subsequent copyist transferred bodily into his text. But the taste of a fourth reader, a literatus as shown by the verbal antithesis ἐδοκίμασαν—ἀδόκιμον, revolted at the shamelessness of vv. 24 to 27, and by way of substitution he wrote in the margin v. 28 as far as νοῦν; and this substitute likewise eventually found its way into the text. Similarly in 1Thes.4-7 ἀκαθαρσίαν led some interpreters to a fantastic interpretation of 4-6 ὑπερβαίνειν. Scrivener, Introduction, p. 151, states that in d vv. 24 to 27 are supplied by a later hand.

ἐν ἑαυτοῖς = ἐν ἀλλήλοις, as often. So written both here and in v.27 by the influence of εἰς ἀλλήλους of v.27. But many witnesses read ἐν αὐτοῖς, which appears the right reading. It is a kind of subject to ἀτιμάζεσθαι, repeating τὰ σώματα; see my note on v. 19. Similarly in XII Patr. Sim.6-5 and Lev.2-11 ἐν αὐτῷ was misunderstood and altered into ἐν ἑαυτῷ.

25. ἐν τῷ ψεύδει = εἰς τὸ ψεῦδος. See note on v.19.

26. παρὰ φύσιν. The *fellatrices* meant. Cf. Barn.10-8. In what they denounce in vv.24 and 25, the interpolators probably had in view the licentiousness of a certain sect of Gnostics who 'maintained that the moral law with the whole Jewish economy having proceeded from an evil being, it was a duty in the enlightened man to transgress the law, in order to free himself from the yoke of the Creator of the material world.' See Mansel, The Gnostic Heresies, p.68; and my note on 3-8. The favourite motto of such men was τὰ τῆς σαρκὸς τῆ σαρκί. See note on 8-12.

27. ἐν ἑαυτοῖς. BK and 35 ἐν αὐτοῖς; a kind of subject to ἀντιλαμβάνοντες. See note on v. 24.

ἀντιλαμβάνοντες. All other Mss ἀπολαμβάνοντες. The original reading probably was ἀνταπολαμβάνοντες, i.e. the reverse of ἀνταποδιδόντες.

28. καὶ καθὼς κτλ. Cf. Clem. Hom.10-13 ὁ μὴ θέλων μαθεῖν ἵνα μὴ ἔνοχος ᾖ, ἥδη ὡς εἰδὼς κρίνεται. 11-23 ὅθεν σοι ἡ μείζων διὰ πυρὸς κόλασις προηγοίμασται, ὅτι γινῶναι οὐκ ἠθέλησας ὄν πρὸ πάντων ἔδει γινῶναι. As pointed out in the note on v.21, the statement here made contradicts the one in that verse.

οὐκ ἐδοκίμασαν=οὐκ ἐπειράθησαν, *they made no effort*. Cf. Orig. Cels.3-16 *πειρώμεθα μετὰ λόγον πιστεύειν*. Tert. Apol.40 *humana gens male de deo meruit; primo quidem ut inofficiosa ejus, quem cum intelligeret ex parte, non requisivit*. Sophocles gives an instance of this sense of δοκιμάζω from Porph. Cer.482-3. So in MGk; Βλάχος ‘δοκιμάζω, *tenter*.’ The antithesis to ἀδόκιμον is merely verbal. See note on 3-5.

ἔχειν=σχεῖν. See note on v.13. So that ἔχειν ἐν ἐπιγνώσει=σχεῖν ἐν ἐπιγνώσει, γνῶναι.

ἐπιγνώσει. The preposition by analogy with ἐπιστήμη. See note on v.11 and 3-20.

29. **πεπληρωμένους πάση**. The construction with the dative instead of the genitive also in 15-13 (where ἐν πάσῃ=πάσῃ, see note on v.19); Eph.5-18; Lk 2-40; XII Patr. Ben.6-3; Josep. Bell. Jud. 6-6-1; Just. 224d, etc. It is a Latinism which spread to other verbs. So κοινωνῶ in 1Pet.4-13; συμμερίζομαι in the sense of κοινωνῶ in 1Cor.9-13; μετέχω in 1Cor.10-30; φείδομαι in XII Patr. Sim.2-7; κυριεύω in ibid. Neph. 8-6; Jos.3-2; etc. I have not met with any instances of such a construction in classical writers; those given by Liddell and Scott from Aesch. Theb.464 and Eur. Her.373 are different.

πορνία. NAB omit *πορνία* but add *πονηρία*, whereas G, supported by DE and other authorities, notably the Vulgate, reversely exhibits *πορνία* but omits *πονηρία*. This is another clear case of the superiority of G. For (1) *πονηρία* would be tautological, being a synonym of *κακία*, and accordingly in Mk 7-21 we find *πορνία* and *πονηρία* combined without the addition of *κακία*; (2) it is unthinkable that *πορνία*, which was the principal accusation levelled at the heathen in those times (see Acts 15-20; Gal.5-19; Eph.5-3 and 5; Col.3-5; Just.61b and 343d; Clem. Hom.1-18, and chiefly Hom.13 where the question of *πορνία* is extensively treated), should have been passed over; and (3) the substitution of *πονηρία* for *πορνία* is very frequent, as in 1Cor.5-8; Sir.41-17; Is.47-10; Je.13-27; XII Patr. Reub.3-3; 4-11; Jud.14-2; Dan.5-5.

φωνῶν. G gives *φωνων*, which I take for a misspelling of *φωνῶν*. So in Eph.4-31 it is enjoined that Christians should avoid *κραυγή*, and in Philos.9-4-21 it is claimed of them that οὐδεὶς *κραυγᾶσει ἢ τις ἐτέρα*

θορυβώδης ἀκουσθήσεται φωνή. Cf. also Mt 12-19 οὐκ ἐρίσει οὐδὲ κραυγᾶσαι, a combination similar to φωνῶν ἐριδας. Pseudo-Ignat. Antioch. 11 φθόνος λαιδορία κραυγῆ μηδὲ ὀνομαζέσθω ἐν ὑμῖν. The plural as in Lk 23-23 ἐπέκειντο φωναῖς, and similarly in MGk φωνές καὶ κακὸ when narrating a brawl. All the other Mss give φόνου; but ἐριδας would then mark an anti-climax.

ἐριδας. A neo-Hellenic form. I do not know how far back it may be traceable. All other Mss give ἔριδος.

30. θεοστυγεῖς as an independent attribute, whether in an active or a passive sense,¹ is not in its proper place. I have therefore construed it with καταλάλους; it would thus indicate the writer's intense abhorrence of slanderers. Καταλάλοι were particularly objectionable to the early Church. Cf. Jam.1-26 εἴ τις δοκεῖ θρησκός εἶναι μὴ χαλιναγωγῶν γλώσσαν ἑαυτοῦ, τούτου μάταιος ἢ θρησκεία. 3-6 ἡ γλώσσα πῦρ, ὁ κόσμος τῆς ἀδικίας, φλογιζομένη ὑπὸ τῆς γεέννης, μεστὴ ἰοῦ θανατηφόρου. 4-11 ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον. HermP. 2Mand. πονηρὰ ἢ καταλαλιὰ, ἀκατάστατον δαιμόνιον, μηδέποτε εἰρηνεῦον. 9Sim.26 ὡς περ τὰ θηρία διαφθείρει τῷ ἑαυτῶν ἰῶ τὸν ἄνθρωπον καὶ ἀπολλύει, οὕτω καὶ τῶν τοιούτων ἀνθρώπων [τῶν καταλάλων] τὰ ῥήματα.

ἐφευρετὰς κακῶν. As pointed out by previous commentators, this expression is further met with in 2 Mace., Philo, Tacitus, and Virgil. Add Lactant. Mort. Pers.7 *Diocletianus scelerum inventor*. But such a general abuse, following and preceding as it does accusations of distinct vices, seems strange. Moreover, in this long enumeration of vices we miss the vain ingenuity of Gnostics or Philosophers so often insisted upon, namely, a word such as κενοδοξός (Gal.5-26), εὔρεσιλόγους, κενοσπούδους. I suspect therefore that the original reading was ἐφευρετὰς κενῶν. Thus we should obtain ἐφευρετὰς κενῶν after ἀλαζόνας as we find κενοδοξία by the side of ἀλαζονεία in 1ClemR.35-5 (who clearly had our passage in mind) and HermP. 8Mand.5. Cf. also Col.2-8 ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ὑπάτης. Philos.5-1-8 οἱ θαυμασιώτατοι γνωστικοὶ, ἐφευρεταὶ κενῆς τέχνης γραμματικῆς. 6-5-56 κενώτερα ἐπιγεννῶντες, καὶ τοῦτο καρποφορίαν νομίζουσιν εἴ τις μείζον ὁμοίως ἐφευρῶν τερατουργεῖν δόξει.

¹ Cf. 1 Thes.2-15 θεῶ μὴ ἀρεσκόντων.

31. ἀσυνέτους. *Not amenable to reason.*

ἀσυνθέτους. *Irreconcilable, persistent in their feuds.* Cf. Philo, Cai.30 ἀσύμβατός τις καὶ ἀκατάλλακτος δυσμένεια. After ἀστόργους most Mss add ἀσπόνδους, which possibly was a glossa upon ἀσυνθέτους.

32. τὸ δικαίωμα τοῦ θεοῦ. This must mean the Mosaic Law. Cf. 8-4 δικαίωμα τοῦ νόμου. Lk 1-6 ἐντολαῖς καὶ δικαιομασιν τοῦ κυρίου. If so, v. 32 refers to the Jews, and therefore is disconnected with what precedes but connected with what follows; it probably forms part of the original text which was displaced by vv.19 ff. See my note on ἀλήθειαν of v.18.

ἐπιγνόντες. Deleted in D by superscribed dots.

ἐπιγνόντες οὐκ ἔγνωσαν. Most Mss omit οὐκ ἔγνωσαν, but the reading of G is supported by DE, Latin versions, and some few minor authorities; and seems preferable. The meaning then would be *who (the Jews), though conversant with the Law (cf. 2-17 ff.), have not perceived* that it is not enough to conform to ritual practices, and that the essential point is to shun the vicious acts condemned by the Law. These acts would have been specified in the lost passage,¹ and one of them probably was censoriousness or slander. There is a parallel thought in Gal.5-19 to 21, where οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν corresponds to τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, and where ἡ καθὼς προεῖπον of v. 21 is a reference to this verse. If those verses in Galatians were genuine, they would prove a connection between vv. 29 to 31 and v. 32 of this Epistle; but they are not. In that Epistle the part from 5-16 right down to 6-10 is supposititious; its flatness when compared with the passionate tone of the preceding chapters is most striking.

οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσοουσιν. The construction is lame, and I suspect that we should read οὐ μόνον αὐτὰ εἰ ποιοῦσιν ἀλλὰ καὶ εἰ συνευδοκοῦσιν τοῖς πράσσοουσιν. This would accord (1) with the Latin versions *non solum qui ea faciunt (or ea qui faciunt) sed et qui consentiunt* if through iotacism εἰ was misread for οἱ; (2) with the parallel passage in 1ClemR.35-6 ταῦτα γὰρ οἱ πράσσοντες στυγητοὶ τῷ θεῷ ὑπάρχουσιν, οὐ μόνον δὲ οἱ πράσσοντες ἀλλὰ καὶ οἱ συνευδοκοῦντες

¹ See note on τὴν ἀλήθειαν in v.18.

αὐτοῖς; and (3) with Philos.9-3-15 οὐ μοιχεύσω, οὐ κλέψω, οὐκ ἀδικήσω, οὐ πλεονεκτήσω, οὐ μισήσω, οὐκ ἀθετήσω, οὐδὲ ἐν πάσι πονηροῖς (= ἐν οὐδενὶ πονηρῷ) εὐδοκήσω. To this likewise points the reading of B οὐ μόνον ποιοῦντες ἀλλὰ καὶ συννευδοκοῦντες. We should thus obtain the import which common sense demands, namely, that men are equally guilty whether they be actual perpetrators or only abettors. Paul's guilt, for instance, by his being a συννευδοκῶν (Acts 7-60 and 22-20) in the murder of St Stephen would be accounted as great as the guilt of those who stoned the martyr. The common reading ἐπιγνόντες ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συννευδοκοῦσιν τοῖς πράσσουσιν is absurd. Lightfoot (Phil. p. 289) regarded our passage as being the same in import with Seneca's (Epist. Mor.39-6) *turpia non solum delectant sed etiam placent*. But the two ideas are different and only agree in form; our passage affirms the equality of guilt whether doing or abetting, whereas in Seneca the question concerns a man who begins by liking vices and ends by thinking them morally right. At the same time it is not unlikely that our passage reflects a Stoical conception. The Stoics laid down their great doctrine—one that for the first time must have placed law upon a just foundation—that culpability resides in the will and not in the fact (Renan, Marc-Aurèle, p. 28); and a corollary to this would be that a man is a criminal even if he only concurs in, or abets, a crime.

συννευδοκοῦσιν. Cf. XII Patr. Ash.6-2 δισσωδῶς κολάζονται, ὅτι καὶ πράσσουν τὸ κακὸν καὶ συννευδοκοῦσι τοῖς πράσσουσιν.

CHAPTER THE SECOND

1. διό. *A censorious person then being damnable.* See note on τὴν ἀλήθειαν in 1-18.

ἀναπολόγητος. I. e. πρὸς θεόν. Cf. Just.54c ἀναπολόγητον γὰρ λοιπὸν μαθοῦσιν, ἣν μὴ τὰ δίκαια ποιήσητε, ὑπάρξει πρὸς θεόν.

ἄνθρωπε. The usual exclamation of impatience in answering an unreasonable disputant. Cf. 9-20. Lk 12-14. Just.249 b. 256 b. 263 c. Epict. Ench.29-5, and often. Also classically; cf. Aeschin. Tim.22.

πάς. I. e. ὅστις ἐὰν ᾖς. Cf. Gal.5-10 ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾖ. Even a Jew, who prides himself upon his member-

ship of a nation specially favoured by God, shall be helpless before the judgement-seat should his conduct be proved reprehensible. For, as stated in v.11, οὐκ ἔστιν προσωπολημψία παρὰ τῷ θεῷ.

ὁ κρίνων. The Christian Jew who naggingly criticized his Gentile brethren for not conforming to his own standard of propriety. Cf. 14-3.

(πράσσεις) ὁ κρίνων. Probably ὦ κρίνων. *A critic thou indeed!* Ironically.

2. δέ. A variant γάρ.

ἀλήθειαν. *What is just*, as frequently. Cf. 1Cor.13-6. Jn 3-21. 7-18. Dan.9-13. XII Patr. Reub.6-9, etc. Therefore κατὰ ἀλήθειαν = *in accordance with what is just*. Cf. Acts 18-14 κατὰ λόγον. 2Cor.10-13 κατὰ τὸ μέτρον. Plat. Apol.36 e κατὰ τὸ δίκαιον. Hes. Op.720 κατὰ μέτρον. But ἀλήθειαν might also mean the gospel (see note on 1-17), the author recalling Mt 7-1 μὴ κρίνετε ἵνα μὴ κριθήτε, ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε.

4. μακροθυμίας. God is μακρόθυμος so as to afford a chance of repentance. Cf. Clem. Hom.16-20 μακροθυμεί, εἰς μετάνοιαν καλεῖ.

ἄγει = ὁδηγεῖ, χειραγωγεῖ. Cf. XII Patr. Jud.19 φιλαργυρία πρὸς εἰδωλολατρειαν ὁδηγεῖ.

7. ὑπομονήν = ἐμμονήν, ἐπιμονήν. So ὑπομονήν ἔργου = ἐμμονήν ἔργου.

δόξαν καὶ τιμὴν = πρωτεῖα.

καὶ ἀφθαρσίαν. It should be obvious that these words are not in their place but must follow ζωὴν αἰώνιον. Cf. 2Tim.1-10 ζωὴν καὶ ἀφθαρσίαν. 1Cor.15-53 ἀφθαρσίαν—ἀθανασίαν. Ignat. Pol.2 ἀφθαρσία καὶ ζωὴ αἰώνιος. Just.369 b αἰώνια καὶ ἀφθαρτα. 264 b ἀφθαρσία καὶ ἀθανασία. 265 c and 345 b ἀφθάρτους καὶ ἀθανάτους. Epiph. Haer.31-30 ἵνα ζωὴν χαρισάμενος ἀφθαρσίαν δωρήσῃται. ClemA. Strom.6-5-39 ἀέναος καὶ ἀφθαρτος.

8. ἐξ ἐριθείας. Construe with ζητοῦσιν, i.e. τοῖς δὲ ζητοῦσιν τιμὴν καὶ δόξαν ἐξ ἐριθείας (= *by strife*) ἔσται ὀργή.

ἐριθείας. In form connected with ἐριθος, but not so in sense. By popular etymology it was probably taken as of the same root as that of ἐρεθιστής = *a quarrelsome or contentious person*, namely, as being another form of ἐρεθισμός = *quarrelsomeness*, practically meaning the same as ἔρις.

9. Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. So also a few cursives and the Peshitto; the rest Ἰουδαίου τε πρῶτον καὶ Ἑλληνας.

10. πρῶτον. Not appropriate in this passage. See note on 1-16.

12. ἀνόμως. *Not under the Law*, not blessed with the possession and guidance of the Jewish Law. It is the opposite of ἐνόμως. So in 1 Cor. 9-21 τοῖς ἀνόμοις is contrasted (in v. 20) to τοῖς ὑπὸ νόμον.

οἱ ἐν νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται. A Jew may possess the advantage of knowing the Law and may conform to its ritual, still should he be a sinner, he shall be punished as the Law prescribes. Now what is the converse to this? It is that a man may not be a Jew, still should he do no wrong, he shall not suffer, but be justified in spite of his ignorance of the Law. Therefore we must read ἀπολύσονται and οὐχ, or μὴ, ἤμαρτον instead of ἀπολοῦνται and ἤμαρτον. When once ἀπολύσονται was misread as ἀπολοῦνται, the loss of the negative (see note on 1-19) was almost a matter of course. Ἀπολύσονται is the opposite of κριθήσονται. Cf. Lk 6-37 μὴ κρίνετε καὶ οὐ μὴ κριθήτε, ἀπολύετε καὶ ἀπολυθήσεσθε.

ἐν νόμῳ. Ἐνομῳ; a curious misreading.

διὰ νόμου = σὺν νόμῳ. See note on v. 27.

13. ἀκροαταί. *Students, disciples*. See note on 10-17.

ἀλλὰ ποιηταί. Read ἀλλ' οἱ ποιηταί with all other Mss.

παρὰ θεῶ (after δικαιωθήσονται). Unnecessary and absent from all other uncials.

14. This verse, as indicated by the particle δέ, was originally a marginal note, added no doubt by an anti-Jewish Apologist. It disturbs the context, which is that those men alone shall be justified who will have practised the moral precepts of the Law as proved by a record engraven upon their hearts. Most witnesses γὰρ instead of δέ.

φύσει. Misunderstood by previous expositors. It is connected with τὰ μὴ νόμον ἔχοντα (so Bengel) and means *by the fact of birth*. So v. 27 ἡ ἐκ φύσεως ἀκροβυστία. Cf. also Gal. 2-15 φύσει Ἰουδαῖοι. Eph. 2-3 τέκνα φύσει ὀργῆς. To be supplied also to the following ἔχοντες.

ποιούσιν. The suffix assimilated to that of the indicative, a phenomenon which, according to Jannaris § 779, is not unknown even in the popular speech of classical times. Most Mss ποιῆ or ποιῶσιν.

ἑαυτοῖς. For the force of the dative Wordsworth refers to Aristot.

Eth. Nic.4-14 ὁ ἐλεύθερος οὕτως ζῆει, οἷον νόμος ὧν ἑαυτῷ. Similarly Philo.10-32 θεὸς ἦν εἰς μόνος ἑαυτῷ, i.e. θεὸς ἦν θεὸς ἑαυτῷ, where Cruice compares Tert. Prax.5-7 *Deus erat solus, ipse sibi et mundus et locus*. But I am inclined to think that in this passage ἑαυτοῖς has a different force, and that it was intended, as a contrast to φύσει, in the sense *by their own conduct* (τῇ ἑαυτῶν πολιτείᾳ). What the author had in mind to say is I think οὗτοι, καίπερ νόμον φύσει μὴ ἔχοντες οἷον οἱ Ἰουδαῖοι, ἔχουσιν ὁμως νόμον (= *enjoy the benefits of a Law*) τοῖς ἑαυτῶν δικαίοις ἔργοις.

15. ἐνδείκνυνται. But it was on the day of judgement that men would be called upon to prove their righteousness. Therefore ἐνδείξονται. Cf. δικαιωθήσονται of v.13 and κρινεῖ of v.16. The corruption was probably due to the influence of εἰσὶν close by.

ἔργον = ποιήμα (in accordance with ποιηταὶ νόμου of v.13), πράξιν, *the performance of the Law*! It is not the men who pride themselves upon being Jews that shall be justified, but those who will have performed good actions, such as the Law enjoins.

γραπτόν. The record of their actions will have been engraven upon their hearts. Cf. XII Patr. Jud.20-5 οὐκ ἔστι καιρὸς ἐν ᾧ δυνήσεται λαθεῖν ἀνθρώπων ἔργα, ὅτι ἐν στήθεσιν ὁστέων αὐτοῦ (read αὐτῶν) ἐνγέγραπται ἐνώπιον κυρίου. Similarly Aesch. Eum.275 Ἄιδης δελτογράφῳ πάντ' ἐπωπᾶ φρενί.

συνμαρτυρούσης.¹ Conscience will be a μάρτυς—συνήγορος, παράκλητος—of a righteous man before the judgement-seat. Cf. 2 Clem.R.6-9 τίς ἡμῶν παράκλητος ἔσται ἐὰν μὴ εὐρεθῶμεν ἔργα ἔχοντες ὅσια καὶ δίκαια; Conscience is here represented as an advocate; sometimes however as a judge. Cf. Philo, Flacc.2 προεαλωκῶς ἐν τῷ τοῦ συνειδότος δικαστηρίῳ.

The preposition in συνμαρτυρούσης added by analogy with συνηγορεῖν. See note on 1-11.

συνειδήσεως. This noun really means ἐνειδήσεως, what a man alone knows within his heart as to his doings or motives. From σύννοιά τι τινι, *I know something concerning another man's actions which is publicly unknown*, there was formed the phrase σύννοιά τι ἑμαυτῷ, *I know alone or within my own heart my actions*, whereas the latter meaning

¹ Different in sense to συνμαρτυρούσης in 9-1.

should really be expressed by *ἔνοιdá τι ἔμαυτῶ*. Compare 1Cor.4-4 οὐδὲν (i. e. *πονηρὸν*) *ἔμαυτῶ σύνοιδα* with XII Patr. Iss.7 οὐκ ἔγνω ἐν ἐμοὶ ἁμαρτίαν. The misapplication as a matter of course was extended to the noun, which finally from *inner knowledge* came to mean in the Stoical schools (see Lightfoot, Phil. pp. 281 and 303) *one's own inner debate and conclusion as to one's actions or motives*.

καὶ μεταξύ ἀλλήλων. *Among themselves* in reciprocally arguing.

διαλογισμῶν. All other witnesses *λογισμῶν*.

κατηγορούντων. The object is τῶν ποιητῶν τοῦ νόμου, which must likewise be supplied to ἀπολογουμένων in the form ὑπὲρ αὐτῶν; it is not ἀλλήλων, for the *διαλογισμοὶ* do not accuse or defend each other, but the men who stand their trial.

ἢ καὶ ἀπολογουμένων. *Or even defending*. These heavenly courts were pictured upon the morbid imagination of the Jews as though the men accused were invariably guilty and had to answer for crimes brought home to them. Cf. XII Patr. Jud.20 τὸ πνεῦμα τῆς ἀληθείας κατηγορεῖ πάντων, καὶ ἐμπεύρισταὶ ὁ ἁμαρτωλὸς ἐκ τῆς ἰδίας καρδίας. Ps.142 Κύριε, μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου, ὅτι οὐ δικαιοθήσεται ἐνώπιόν σου πᾶς ζῶν (= οὐδεὶς). It is probably this image that first presented itself before our author's mind; but as it did not accord with his argument which dealt with righteous men, he seems to have corrected himself by adding 'nay, such *διαλογισμῶν* also as might even (καὶ) defend them.'

16. From τὰ κρυπτά down to νόμου ἧς of v. 25 there is a lacuna in G. The text followed is that of D.

κατὰ τὸ εὐαγγέλιόν μου. *According to that gospel which I teach*. So also in 16-25. 2Tim.2-8.¹ 2Cor.4-3.

κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ Χριστοῦ. These words are closely connected, and form as it were a parenthesis apart from the argument. The author declares that the Messiah through whom God at the last judgement will judge the world, according to his teaching, is Jesus.

18. δοκιμάζεις τὰ διαφέροντα. The version *approvest the things that are excellent* seems to me quite correct. Phil.1-10 ought to place its correctness beyond dispute.

¹ In 2 Tim.2-8 the author in the same way confirms his own gospel, which taught that the Messiah was from the seed of David; namely, incarnated.

τὰ διαφέροντα. *What is excellent or best.* Cf. Iren.1-4-1. Orig. Cels. Praef.2, and often. But where does διαφέροντα occur in the sense of *good and evil* as some interpreters take it to mean?

19. σεαυτόν. Proleptically joined with πέποιθας as its object, but in reality the subject of εἶναι. Cf. Lk 7-7 οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σε ἐλθεῖν. Gal.6-1 σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς, etc. But in such constructions the case of the word proleptically placed should conform to the leading verb. Cf. Acts 26-9 οὐκ ἔδοξα ἑμαυτῷ δεῖν πρᾶξαι. 2Cor. 10-7 εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι. Exod.34-12 πρόσεχε σεαυτῷ μὴ ποτε θῆς. In strict grammar therefore the phrase should run πέποιθας τε σεαυτῷ ὁδηγός (likewise παιδευτής, διδάσκαλος, ἔχων) εἶναι.

φῶς. Cf. XII Patr. Lev.14-4 τί ποιήσουσιν τὰ ἔθνη ἐὰν ὑμεῖς σκοτισθῆτε ἐν ἀσεβείᾳ, ὑπὲρ ὧν τὸ φῶς τοῦ νόμου τὸ δοθὲν ὑμῖν εἰς φωτισμὸν παντὸς ἀνθρώπου;

20. παιδευτήν. A *chazan* or ἀζανίτης (see Sophocles) is meant who combined the office of a schoolmaster with that of a public chastiser. See Sanday and Headlam, p. xxiii. The same seems to be the meaning of διδάσκαλοι in Jam.3-1.

μόρφωσιν = παιδευσιν, *education*. Similarly in MGk a well-educated person is called μορφωμένος. Theod. Mops. μόρφωσιν λέγει οὐ τὴν προτύπωσιν, ἀλλ' αὐτὴν τὴν ὑπόστασιν. Probably a Stoical term. Sen. Epist. 117 *morum formatio*. Quint.10-2-20 *praeceptor est alienorum ingeniorum formator*. The following genitives are objective as if μόρφωσιν were an equivalent of διδασκαλία, which in fact it approximates.

22. ἱεροσυλεῖς. Regarded by Bentley corrupt, and rightly so. If genuine, it would here mean *a sacrilege upon idols*, and specially to denounce the Jews for such a sin were strange; it would rather have been a special sin in the eyes of those who revered idols.¹ The word required by the context is one denoting an act abhorrent to an idolater, namely, some sort of idolatry. Bentley conjectured ἱεροθυτεῖς, which comports with the fact that Christians of those times strongly

¹ It is unthinkable that genuine Jews entered temples. What Tertullian Apol.15 claims of the Christians, namely, *Sacrilegi de vestris (= of idolaters) semper adprehenduntur, Christiani enim templa nec interdum norunt; spoliarent forsitan ea et ipsi si et ipsi ea adorarent*, applied with equal, if not greater, force to the Jews.

stigmatized sacrifices (see note on 1-9), the argument occasionally employed being that sacrifices were a heathenish practice. Cf. Pseudo-Just. Diogn. 3 οἱ δὲ γε (the Jews) *θυσίας αὐτῷ (τῷ θεῷ) δι' αἵματος καὶ κνίσσης καὶ ὀλοκαυτωμάτων ἐπιτελεῖν οἰόμενοι καὶ ταύταις ταῖς τιμαῖς αὐτὸν γεραίρειν, οὐδὲν μοι δοκοῦσιν διαφέρειν τῶν εἰς τὰ κωφὰ (= idols) τὴν αὐτὴν ἐνδεικνυμένων φιλοτιμίαν.* But I am rather inclined to think that we should look for a word denoting magic of some kind, such as divination, augury, necromancy, astrology, etc. Such practices were very common in antiquity, and nowhere more so than in Egypt whence this work most probably emanates. Cf. Orig. Cels. 1-28 *δυνάμεόν τινων πειραθεὶς ἐφ' αἷς Αἰγύπτιοι σεμνύνονται.* 1-68 (quoting Celsus) *τὰ ὑπὸ τῶν μαθόντων ἀπὸ Αἰγυπτίων ἐπιτελούμενα, δαίμονας ἐξελανόντων κα νόσους ἀποφυσώντων καὶ ψυχὰς ἀνακαλούντων καὶ ὄψα τὰ οὐκ ὄντα δεικνύτων καὶ ὡς ζῶα κινούντων οὐκ ἀληθῶς ὄντα ζῶα.* Achil. Tat. 2-7 *διδασχθῆναι (ἐπιδάσ) ὑπὸ τινος Αἰγυπτίας.* Magic in fact was so prevalent in Egypt that professional magicians and soothsayers, such as the Indian vagrants, or Gypsies, came to be called *Αἰγύπτιοι.* The practice was denounced by philosophers, both Epicureans and Stoics. Origen in Celsus 1-24 says *ἡ καλουμένη μαγεία οὐχ, ὡς οἴονται οἱ ἀπὸ Ἐπικούρου, πρᾶγμα ἐστὶν ἀσύστατον;* and Marcus (1-6) acknowledges his debt to Diognetus for having taught him *τὸ ἀπιστητικὸν τοῖς ὑπὸ τῶν τερατευομένων καὶ γοήτων περὶ ἐπιδῶν καὶ περὶ δαιμόνων ἀποπομπῆς καὶ τῶν τοιούτων λεγομένοις.* It was also condemned by Jewish authorities. Cf. Lev. 19-26 *οὐκ οἰωνεῖσθε οὐδὲ ὀρνιθοσκοπήσεσθε.* Deut. 18-11 *οὐχ εὔρεθήσεται ἐν σοὶ μαντεύομενος, κληδονιζόμενος καὶ οἰωνιζόμενος, φαρμακὸς, ἐπαιδων, ἐγγαστρίμυθος καὶ τερατοσκόπος, ἐρωτῶν τοὺς νεκροῦς.* Philo 2-343 *ὑπερβολῇ χρώνται μοχθηρίας, εἰσὶ δὲ οὗτοι τερατοσκόποι καὶ οἰωνοσκόποι καὶ θύται καὶ ὅσοι ἄλλοι μαντικὴν ἐκπονοῦσιν.* According to Enoch 8-3 all arts of divination are the teachings of the devil. But in spite of these denunciations the Jews everywhere stooped to these arts as a profitable trade. Hadrian, in his letter to Servianus (Vopisc. Saturn. 8), records that in Egypt *nemo archisynagogus Judaeorum, nemo Samarites, nemo Christianorum presbyter non mathematicus, non haruspex, non aliptes.* Cf. also Acts 19-13 *τῶν περιερχομένων Ἑβραίων ἐξορκιστῶν, ἦσαν δὲ τινες Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπὶ τὰ υἱοὶ τοῦτο ποιοῦντες.* Sanday and Headlam, p. xxiv 'The fairly plentiful notices which

have come down to us lead us to think of the Jews of Rome as largely a population [among other things] of fortune-tellers.' Ramsay, *St Paul the Traveller*, p.143 'Schürer has shown that gross superstitions were practised by the Jews at Thyateira.' In Acts 19-17 to 19 we are told that the magicians whose books in such large numbers were burnt consisted of both Greeks and Jews. The charge of magic or divination was bandied among sectarians against each other, and by all of them against the Jews. Cf. Philo.9-14 (respecting the School of Callistus) οἱ τοῦ νόμου Ἰουδαίων πρεσβεύοντες; ClemR. Hom.17-2 αἰτιᾶται [Σίμων] σε, Πέτρε, ὡς μαγεία πολλὰ δυνάμενον καὶ εἰδωλολατρίας χεῖρον (read χάριν) τὰς τῶν ἀνθρώπων φαντασιόοντα ψυχάς. Just.311c ἡδη μέντοι οἱ ἐξ ὑμῶν (Jews) ἐπορκισταὶ, τῇ τέχνῃ ὡσπερ καὶ τὰ ἔθνη χρώμενοι, ἐξορκίζουσι καὶ θυμιάμασι καὶ καταδέσμοις χρῶνται. St Paul himself in Clement's Homilies is held up to reprobation under the disguise of Simon Magus, and Tertullian in Haeret.37 to 43 accuses the heretics of magical practices. And this charge was specially selected because magic and divination, and notably augury, were regarded as heathenish arts or a kind of idolatry. Cf. Deut.18-14 τὰ ἔθνη κληδόνων καὶ μαντείων ἀκούσονται. Gal.5-20 εἰδωλολατρεία φαρμακεία. Apoc.21-8 φαρμακοὺς καὶ εἰδωλόλατραις. 22-15 ἔξω οἱ φαρμακοὶ καὶ οἱ εἰδωλόλατραι. XII Patr. Jud.23-1 εἰδωλολατρίας ἃς ποιήσετε ἀκολουθοῦντες κληδύσιν. HermP.11 Mand.4 μαντεύονται ὡς καὶ τὰ ἔθνη εἰδωλολατροῦντες. Iren. 1-15-6 εἰδωλοποιὲ Μάρκε καὶ τερατοσκόπε. Precepts of the Apostles (Gebhardt and Harnack, Barn. p. xxx) μὴ γίνου οἰωνοσκόπος, ἐπειδὴ ὁδηγεῖ εἰς τὴν εἰδωλολατείαν.

So then, as instead of *ιεροσυλεῖς* we need a word denoting some kind of idolatry and the kind of idolatry practised by and imputed to the Jews was magic or soothsaying, one might suggest *νεκροσκοπεῖς*, *τερατοσκοπεῖς* οἱ *τερατοπολεῖς*, *περιμεργοσπουδεῖς* (cf. Acts 19-19 τῶν τὰ περίεργα πραξάντων). The commonest art however of soothsaying was augury, and the probabilities are that our author would not have passed over augury in favour of a rarer kind. Perhaps therefore *ὄρνεοσκοπεῖς* οἱ *οἰωνοσκοπεῖς* οἱ *ὄρνεοσκοπεῖς* οἱ *κορακοσκοπεῖς*. Cf. Epict. Ench.18 κόραξ ὅταν μὴ αἴσιον κεκράγη. In the Synod held at Con-

stantinople A.D. 692 (see Oeconomus, *La Vie religieuse dans l'Empire Byzantin*, Paris, Ernest Leroux, 1918, p. 223) it was enacted τὰς ἀπὸ τῶν κορωνῶν καὶ κοράκων οἰωνοσκοπίας καταργηθῆναι.¹ But still closer palaeographically would be *ιερακοσκοπεῖς*, and *ιέραξ* may have been used generically instead of ὄρνειον, or wild bird, as *κόραξ* is in Lk 12-24.

Since writing this long note I have found what I had been looking for so eagerly, namely, that *ιέραξ*² was one of the birds of augury in Egypt. For Origen in Cels.4-93 says πάντα ἀκάθαρτα ἔφησεν (Μωυσῆς) εἶναι τὰ νομιζόμενα παρ' Αἰγυπτίοις εἶναι μαντικά· καὶ γὰρ ἐν ἀκαθάρτοις παρὰ Μωυσῆ ἁετός τε καὶ ιέραξ. In Greece also *ιέρακες* were thought to be μαντικοί. Cf. Orig. Cels.4-91 Ἀπόλλων ἀγγέλω χρήται ιέρακι· κίρκος γὰρ Ἀπόλλωνος εἶναι λέγεται ταχὺς ἄγγελος. Therefore *ιερακοσκοπεῖς* or rather *ιερακοπολεῖς* (cf. Orac. Sib.1-103. ὄνειροπολεῖν τὰ πετεινὰ) is not improbable.

25. φυλάσσης. Most witnesses πρῶσσης.

26. δικαίωμα. Read τὸ δικαίωμα. All other Mss τὰ δικαιώματα. But the singular is corroborated by versions and Origen, and recurs in 8-4 τὸ δικαίωμα τοῦ νόμου and in 1-32 τὸ δικαίωμα τοῦ θεοῦ. The article dropped out owing to the preceding -τια.

27. κρινεῖ. A retort to κρίνων of 2-1.

After κρινεῖ all other Mss add ἢ ἐκ φύσεως (= γενετῆς, see note on v.14) ἀκροβυστία; but this addition is inappropriate, for the reverse of διὰ γράμματος would be χωρὶς γράμματος and not ἐκ φύσεως.

διὰ γράμματος = σὺν γράμματι. Cf. v.12. 14-20. 1Cor.16-3 διὰ ἐπιστολῶν τούτους πέμψω. 2 Cor.2-4 ἔγραψα διὰ πολλῶν δακρῶν. 2 Pet.1-3 καλέσαντος ἡμᾶς διὰ δόξης, etc.

29. περιτομή καρδίας. The syntax is περιτομή καρδίας ἐστὶν περιτομή.

ὡς πνεύματι. This reading, which is supported by Latin versions, seems to me preferable, for περιτομή καρδίας ἐν πνεύματι, which is the reading of all other Mss, virtually = περιτομή καρδίας ἐν καρδίᾳ. Originally perhaps ὁ πνεύματι, namely, ὁ πνεύματι Ἰουδαῖος.

ἔπαινος. A play upon the name Jew—Judah meaning praise—as explained by Gifford. A somewhat similar play in 2Cor.2-15, where

¹ Euseb. Praep. Eu.2-3-5 κόρακες ἀνθρώποις χρᾶν· ἐπ' ἀνθρώπων διδασκόμενοι.

² Or a different wild bird but called *ιέραξ*.

εὐωδία = χρίσμα; and in Apoc.17-5, where μυστήριον is a play upon μυσαρών. Gifford adds 'It is not at first sight apparent why St Paul has added the clause *Whose praise is not from men but from God.*' I believe the author had in view some precept like Mt 6-1, namely, that the righteous man is not a Jew with his external signs and ostentatious practices, whose ambition is to be admired by the public, πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις, but he who quietly does his duty and looks but to God for approbation.

CHAPTER THE THIRD

1 to 2. The author now, being himself a Jew, proceeds, in the spirit of the Clementine Homilies (see 11-29), to protest that his strictures must not be misunderstood as condemnatory of the whole Jewish nation. The Jewish nation as a whole was worthy of respect in that God chose it as the trustee of his Law, an idea further developed in 11-13 to 31. But the author probably felt that the destruction of Jerusalem, so often and exultingly rubbed in to the Jews (see Orig. Cels. 1-47 and 2-8¹), had to be accounted for, and he explains that the Jews of the present generation, having proved unworthy trustees by reason of their denial of the prophecies respecting the advent of Jesus as the Messiah predicted, had to be punished.

1. ὠφέλεια. Read ἡ ὠφέλεια with most Mss.

περιτομῆς. Circumcision was derided by the Gentiles, and the author as a Jew appears to wish to say a word in its defence. He defends it by defending the Jews who practised it.

2. πρῶτον μὲν. Parry 'the enumeration is not carried out.' So also in 2ClemR.3-1, Justin 70 c, and probably 1Cor.15-3. So in English you often hear *to begin with* and in MGk πρῶτο μὲν οἱ πρῶτα πρῶτα without any intention on the part of the speaker to adduce a second reason. 1-8 is different.

ἐπιστεύθησαν αὐτοῖς τὰ λόγια. The pronoun also recorded in versions.² Cf. Clem. Hom.16-2 τῶν παρὰ Ἰουδαίοις δημοσίᾳ πεπιστευμένων βίβλων.

¹ Also 4-22.

² In G the pronoun is interlinear, and was probably suggested by the Latin version.

16-5 τὰς πεπιστευμένας γραφὰς παρὰ Ἰουδαίους. But it is absent from all other Greek Mss. Cf. Clem. Hom. 11-29 τὴν Μωυσέως ἐπιστεύθησαν καθέδραν. So either reading might be correct.

3. ἠπίστησαν. Cf. Justin 85a Ἰουδαῖοι γὰρ, ἔχοντες τὰς προφητείας καὶ αἰὲ προσδοκῆσαντες τὸν Χριστὸν, παραγενόμενον ἠγνόησαν.

τινές. Same as ἀπὸ μέρους in 11-25. *The Jews of the present generation*, few in number as compared with those of past and future generations.¹ To the latter, who were destined one day to acknowledge Jesus, all promises would be fulfilled, as affirmed in 11-25 f.; οὐδὲν γὰρ, as 1ClemR. 27-2 says, ἀδύνατον παρὰ τῷ θεῷ εἶμὲν τὸ ψεύσασθαι.

μὴ τὴν πίστιν τοῦ θεοῦ καταργήσει; Cf. Clem. Hom. 2-44 εἰ αὐτὸς (ὁ θεὸς) πιστὸς οὐκ ἔστι περὶ ὧν ὑπισχνεῖται, καὶ τίς πιστευθήσεται;

4. μὴ γένοιτο. Cf. Justin 320c ἐπεὶ, εἰ μὴ τοῦτό ἐστι, συκοφαντηθήσεται ὁ θεὸς καὶ οὐκ ἔστι λόγος ὁ λέγων ὡς ἀληθῆς ὁ θεός.

ἔστω. All other Mss γινέσθω or γενέσθω. The true reading seems to be ἐστὶν as read in Latin versions. Taken in conjunction with γὰρ, when transferred here, it best suits the context, for the meaning would thus be *Speak thou no blasphemy, for God keeps faith; those men however who will have been found false trustees must stand their trial and be punished for their falseness*. The indicative is confirmed by Fragm. 24 of St Irenaeus, who in commenting upon Num. 23-19 rests his argument upon this passage and says δείκνυσιν ὡς πάντες μὲν ἄνθρωποι ψεύδονται, ὁ δὲ θεὸς οὐχ οὕτως, αἰὲ γὰρ μένει ἀληθῆς. Here then we have another instance of the superiority of G. The change into the imperative was no doubt effected under the influence of the preceding γένοιτο. For the change of ἔστω into γινέσθω and vice versa compare 1Cor. 10-20 where again FG read εἶναι as against γινέσθαι of all other Mss; Jn 20-27 where D reads ἴσθι and all other Mss γίνου; Jn 17-5 where D gives γενέσθαι and all other Mss εἶναι; Jn 10-8, where ἦσαν interpreted by fuerunt. See also notes on 11-6. 15-16. In all such passages the εἶναι forms are probably preferable as representing the popular speech. The reason of the confusion is that both ἐστὶ and γίνεταί were occasionally represented by a slanting line. See Kenyon, Palaeography of Greek Papyri, pp. 154 and 156.

¹ See also note on 11-17.

ἀληθής. A synonym of πιστός; so 2Pet.1-12 ἐν τῇ παρουσίᾳ ἀληθείᾳ = ἐν τῇ ὑπαρχούσῃ πίστει. The latter would be more appropriate in accordance with the foregoing ἠπίστησαν, ἀπιστία, πίστιν, but ἀληθής was preferred as verbally antithetical to the following ψεύστης. See note on v. 7. Reversely, 1Cor.10-13 πιστὸς = ἀληθής.

πᾶς γάρ. All other Mss πᾶς δέ, which best suits the context if we read γάρ after ἐστίν. In G γὰρ and δέ seem to have changed places. See note on 4-15.

πᾶς δὲ—κρίνεσθαί σε. The import of this passage has been misunderstood to the extent which assumes that the author applied the quotation as if God himself were to be tried. What the author means is that the faithless trustee will be put upon his trial and called upon to justify his conduct, receiving punishment should he be unable to establish his innocence. In saying so the author meant to borrow terms out of Ps.51-6, but instead of modifying them so as to fit exactly his idea, he merely reproduces the quotation. Similarly in 11-9, instead of saying ἡ τράπεζα αὐτῶν ἔσται, he reproduces the quotation γεννηθήτω ἡ τράπεζα αὐτῶν. Instances of this style are abundant. Cf.15-3. 1Cor. 1-31. 2Cor.13-1 (where ἐπὶ στόματος δύο ἢ τριῶν μαρτύρων σταθήσεται πᾶν ῥήμα = ἀληθῶς ὑμῖν λέγω). 1Pet.2-7. XII Patr.6 Sim.2, etc. What Theodore says in another place, namely, τῇ μαρτυρίᾳ οὐχ ὡς προφητικῶς εἰρημένῃ ἐχρήσατο, ἀλλ' ὡς ἀρμοζούσῃ τοῖς ἀποδεδειγμένοις, applies also to this passage. See also note on 4-7 and 8. In all languages quotations on becoming proverbial, such as *To be or not to be—Allons, enfants de la patrie—Addio del passato*, are prone to a loose use of this kind. Cf. from *The Cloister and the Hearth*, ch.35 *I just put my foot against his stomach, gave a tug with my hand and a spring with my foot, and sent him flying to Kingdom come.* But in early Christian works this peculiarity was much abused, probably in imitation of the style of Jewish doctors.

ψεύστης. A false trustee. Cf. HermP. 3Mand. οἱ οὖν ψευδόμενοι ἀθετοῦσι τὸν κύριον καὶ γίνονται ἀποστερηταὶ τοῦ κυρίου, μὴ παραδίδόντες αὐτῷ τὴν παρακαταθήκην ἣν ἔλαβον. In ancient times to deny a deposit—a practice easy then and frequent—was looked upon as a crime of an exceptionally heinous character, and it was strongly denounced by Christians. Pliny records of them that they bound themselves with

an oath *ne depositum appellati abnegarent* (Ep.10-96). Cf. Tert. Apol. 46 *Anaxagoras depositum hostibus denegavit; Christianus et extra fidelis vocatur*. Jews also were very punctilious in matters of trust. In Orac. Sib.2-172 false trustees are denounced as *πιστολέται*.

5. ἡμῶν. The Jews are meant in whom the author includes himself. So in v. 9 *ἐχομεν* or *προεχόμεθα*. See also note on 4-1. The *ἀδικία* or *sin* of the Jews was that they denied the Messiahship of Jesus.

δικαιοσύνην = *ἔλεος*, *clemency*, as often. Cf. v. 26. 2Pet.1-1. Gen.18-19. Ex.15-13. Just. Diogn.9-3, etc. See also note on 1-17. The antithesis between *ἀδικία* and *δικαιοσύνην* is only verbal. See note on 1-28.

συνίστησιν. *Proves*. Wordsworth refers to Gal.2-18. See note on v. 31. Cf. also Clem. Hom.3-12 *πρόγνωσιν εἶναι συνίστησιν*. 3-41 *πῶς τοῦτο συστήσῃ δύνασαι*; Pseudo-Ignat. Trall.6 *ἵνα νόμον συστήσωσιν*. Orig. Cels.3-14 *ὁ λόγος ὃς θεοῦ λόγος συνίσταται, καὶ ὁ Ἰησοῦς υἱὸς ὢν θεοῦ ἀποδείκνυται*. The meaning is *If it come to this, that the clemency of God is proved by the Jewish sin*.

τί ἐροῦμεν; *What must our conclusion be?* But the speech proceeds as if it had been said *What will a man, a non-Jew, say? Will he not be troubled in his mind and argue that, etc.?*

ἐπιφέρων τὴν ὀργήν. Cf. Ps.7-12 *ὀργὴν ἐπάγων*. Just. Cohort.21 *τιμωρίαν ἐπάγων*.

κατὰ ἀνθρώπων. *As a non-Jew or a heathen might argue*. The author protests that he himself would not for one moment admit that God might be *ἄδικος*. Euthymius '*κατὰ ἀνθρώπινον συλλογισμόν*.'

7. εἰ γάρ. All other Mss *εἰ δέ*.

ἀλήθεια. From the context it is clear that *ἀλήθεια* is here employed in the same sense as *δικαιοσύνην* in v. 5. Apparently a Hebraism; cf. Ps.24-10 *ἔλεος καὶ ἀλήθεια*. The word was probably chosen all the more because it presented itself as antithetical to *ψεύματι*. See note on *ἀληθής* in v. 4.

εἰς τὴν δόξαν αὐτοῦ. These words seem superfluous. They were probably added in the form *εἰς τὴν δικαιοσύνην αὐτοῦ* by a commentator who did not perceive that the preceding *ἀλήθεια* meant *δικαιοσύνη*. See notes on v. 23 and 9-23.

τί καί. Cf. 1Cor.5-12 *τί καί μοι τοὺς ἕξω κρίνεις*; 15-29 *τί καὶ βαπτίζονται* (read *βασιανίζονται* as also *βασιανιζόμενοι* instead of *βαπτιζόμενοι*)

ὑπὲρ αὐτῶν; τί καὶ ἡμεῖς κινδυνεύομεν; Philo. 10-21 εἰ γὰρ μὴ εἶχεν τὸ θέλειν, τί καὶ νόμος ὠρίζετο; Clem. Hom. 6-11 εἰ μὴ παρακολουθεῖς οἷς λέγω, τί καὶ διαλέγομαι; 19-6 τί καὶ τὴν ἀρχὴν ζητεῖ; τί καὶ ἐγὼ οὐ δύναμαι τὸν πάντα μου δαπανᾶν χρόνον; Orig. Cels. 2-70 τί καὶ νομίζει; Lucian. 61 τί καὶ φρονήσῃν εἰκὸς ἐστὶ; Also ὅτι καί. Lucian. 40 οὐπω μανθάνω ὅτι καὶ λέγεις, etc.

καὶ γῶ. *Mankind* in general.

8. μὴ. Namely, μὴ ποιῶμεν, but added to λέγειν in the form in which the sinner would have expressed it.

καὶ καθώς. In G there are three dots under καί (not noticed by Tischendorf), an indication that the word should be deleted. It is also absent in B, and much better away.

ὦν τὸ κρίμα ἔνδικον ἐστίν. If the text is correct, I should refer the pronoun to ἡμῶν in v. 5, meaning ὦν Ἰουδαίων. This would accord with the context, for the author would thus say that, though the Jews as a whole are estimable, still those of the present generation, who in spite of the proofs from the prophetic writings do not believe in Jesus, must be rightly condemned and punished. But I suspect that instead of ἔνδικον we should read ἐκδηλον. The phrase ὦν τὸ κρίμα ἐκδηλόν ἐστίν with variations seems to have been a current one. Cf. 1Tim. 5-24 τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν. 2Tim. 3-9 ἡ ἄνοια αὐτῶν ἐκδηλος ἐστὶ. 1ClemR. 51-3 ὦν τὸ κρίμα πρόδηλον ἐγενήθη. Pseudo-Ignat. Philad. 8 Χριστὸς οὐ παρακοῦσαι πρόδηλος ὄλεθρος. With this alteration the pronoun would refer to the men who uttered the preceding calumny, and the meaning be *whose sin in so arguing is obvious*.¹ But who specifically were the men who so argued? I cannot trace. They probably belonged to a branch of that extravagant school of Carpocrates who 'is said to have taught that it was necessary for those who aspired to the higher life to pass through every form of action usually reputed sinful, in order to complete their defiance of the powers which rule the world.' See Mansel, p. 120, and my note on 8-12. Upon this supposition ἡμᾶς must mean the Christians generally, who no doubt were taunted by their adversaries with the doctrines

¹ Euthymius 'τῶν φασκόντων ὅτι λέγομεν ποιήσωμεν τὰ κακὰ ἔνδικος ἢ καταδίκη ὡς συκοφαντούντων ἡμᾶς.'

of Carpoerates as if they were held by the whole Christian body. If so, to attribute this part, at any rate, of the Epistle to St Paul is to commit a flagrant anachronism.

9. τί οὖν προκατέχομεν περισσόν; So also D and Latin versions in verbal accordance with v.1. The meaning is *What is then the privilege which you find that the Jews* (see note on ἡμῶν in v. 5) *enjoy?* An answer οὐδέν is implied. Most Mss give τί οὖν; προεχόμεθα; οὐ, πάντως. But this assumes the previous argument to have been that the Jews occupied a superior position to that of other nations, whereas on the contrary it was that they did not, and it is the latter statement that the reading of G presupposes.

προκατέχομεν. The first preposition is not indispensable, for its meaning is supplied by περισσόν. On the other hand, G D give ἡγιασάμεθα, whereas most Mss exhibit προηγιασάμεθα. It may be then that the scribe of the archetype of G D found πρὸ in the margin of the Ms which he was himself copying, and instead of adding it to ἡγιασάμεθα he added it to κατέχομεν.

προεχόμεθα = προκρινόμεθα, προτιμώμεθα. A passive (so a Scholiast in Oecumenius, see Gifford) formed from a deponent, for προέχω, though active in form, is a deponent. Such formations were frequent in Hellenistic times and onwards. Cf. Lk 12-9 ὁ ἀρνησάμενός με ἀπαρνηθήσεται. Acts 15-4 ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας. 1Pet. 4-6 νεκροῖς εὐηγγελίσθη. Apoc. 11-18 τὰ ἔθνη ὠργίσθησαν (= were punished). 16-19 Βαβυλῶν ἐμνήσθη¹ (= μνείας ἤξιώθη). 1ClemR. 13-2 ὡς χρηστεύεσθε, οὕτως χρηστευθήσεται ὑμῖν. 42-1 οἱ ἀπόστολοι εὐηγγελίσθησαν ἀπὸ τοῦ κυρίου (ἡμῖν after ἀπόστολοι should be deleted). Ignat. Smyr. 5 ἠρνήθησαν ὑπ' αὐτοῦ. HermP. 4 Mand. 1-7 ἐὰν μετανοήσῃ ἢ γυνή, οὐ παραδεχθήσεται; Clem. Hom. 11-9 πρὸς ἀναίσθητα ἐπτοημένος (i. e. ὑπὸ τῶν ἀνθρώπων; the Latin version correctly *quando una cum sensum non habentibus timetur*). Just. Diogn. 3 παρέχειν μωρίαν ἡγοῖντ' ἄν (= νομίζουσιν ἄν). Epict. Ench. 32 ὅταν τί σοι συμβουλευθῇ. Athenag. 1 p. 2^b τὸ ὄνομα ἀπεχθάνεται. Similarly from active deponents Col. 1-6 καρποφορούμενον. Ignat. Rom. 8 θελήσατε ἵνα καὶ ὑμεῖς θεληθῆτε. Oxyr. Pap. 1107 ἡ τροφὸς χρεωστέεται φόρου.

¹ Acts 10-31 αἱ ἐλεημοσύναι σου ἐμνήσθησαν.

οὐ, πάντως. So I think we must accentuate and punctuate. Namely, πάντως οὐ, *by no means*. See Lightfoot at 1Cor.5-10.

12. ἤχρειώθησαν. No doubt ἤχρειώθησαν, which is also the reading of most Mss.

13. λάρυξ. So 8-38 ἄγγελος. 9-19 μέμφεται.

ἔδολιούσαν. The same form in MGk.

19. λέγει-λέγει. Most Mss λέγει-λαλεῖ. The same fluctuation in 1Cor.9-8. Jn 8-26. 8-45 to 46.

From [νό]μῳ to the end of the Epistle we possess the text of F, which is practically identical with G. So that henceforth my text represents both F and G.

ἵνα πᾶν στόμα φραγῆ. Cf. 1Cor.1-29 ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ. Eph.2-9 ἵνα μὴ τις καυχῆσθαι.

πᾶν στόμα. So that the Jews themselves may not in their arrogance claim that, unlike all other nations, they are not ὑφ' ἁμαρτίαν.

20. διότι = διὰ, *therefore*. In this sense διότι recurs in Acts 20-26. 1Pet.2-6. 1Thes.2-18. 3-1 (only in B), etc.¹ But in all these passages διὰ also exists as a variant, and I am inclined to think that it is the true reading both there and in this place. Probably the same correction needed in 1Cor.10-17, where otherwise we must give ὅτι the sense of διὰ.

διὰ γὰρ νόμου ἐπιγνώσεως ἁμαρτίας. So FG, which may represent an old reading διὰ γὰρ νόμον ἐπιγνώσεως ἁμαρτία in accordance with 5-20 νόμος δὲ παρεισήλθεν ἵνα πλεονάσῃ τὸ παράπτωμα. But it is more likely that the reading of the other Mss διὰ γὰρ νόμον ἐπίγνωσις ἁμαρτίας is the correct one, the sense being *Surely what the Law effected was to open men's eyes to the existence of sin* (cf. 7-7 ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω εἰμὴ διὰ νόμου); it was not meant to condone sin through adherence to circumcision and ceremonial practices. The genitive ἐπιγνώσεως may be accounted for by its proximity to διὰ.

γὰρ. It would be more appropriate to say δέ; but the use of γὰρ in Hellenistic times as an exclusively causal or explanatory particle is not strict. See note on 1-18.

ἐπίγνωσις. Concerning the addition of the preposition see note on 1-11.

¹ See Farrar, St Paul, II, p. 208.

ἐπίγνωσις ἁμαρτίας. This seems to be an echo of the Epicurean dictum ἀρχὴ σωτηρίας γνῶσις (or ἐπίγνωσις) ἁμαρτήματος (quoted by Lightfoot at Phil. p.281). Cf. Seneca, Epist. Mor.28 *Initium est salutis notitia peccati. Egregie mihi hoc dixisse videtur Epicurus. Nam qui peccare se nescit corrigi non vult; deprehendas te oportet antequam emendes.* But the virtue of the comprehension of ἁμαρτήματος, which in the Greek philosophy was applied to one's own personal moral defects, is here transferred to the Jewish Law which is held to have expounded sin. Though probably noticed already by previous students, I may here mention a few Greek thoughts which, in a more or less modified form, have been embodied in the sacred literature, as was inevitable. Epict. Ench.29 *πρῶτον ἐπίσκειναι ὁποῖόν ἐστι τὸ πρᾶγμα, εἶτα καὶ τὴν σεαυτοῦ φύσιν κατὰμαθε εἰ δύνασαι βαστάσαι (= Lk 14-28).* 33 *ὄρκον παραίτησαι, εἰ μὲν οἶδόν τε, εἰς ἅπαν· εἰ δὲ μὴ, ἐκ τῶν ἐνότων (= Mt 5-37).* 47 *ἂν ἀσκήσῃς ποτε πρὸς πόνον θέλης, σεαυτῷ καὶ μὴ τοῖς ἔξω (= Mt 6-16).* Cebes, Coray's edition, p.76 *οὐκοῦν [ὄρας] καὶ θύραν τινὰ μικρὰν καὶ ὁδὸν τινα πρὸ τῆς θύρας, ἣτις οὐ πολὺ ὀχλεῖται ἀλλ' ὀλίγοι πάνυ πορεύονται ὡσπερ ἀνοδίας τινὸς εἶναι δοκούσης; οὐκοῦν καὶ ἀνάβασις στενὴ πάνυ; Αὕτη τοίνυν ἐστὶν ἡ ὁδὸς ἡ ἀγουσα πρὸς τὴν ἀληθινὴν παιδείαν (= Mt 7-13).* Several of the evangelical parables may have been adaptations from Greek sources now lost.

21 to 31. A later addition. For (1) chap. 4 links up with 3-20 quite logically, whereas the intervening verses disturb the argument; (2) *δικαιοσύνη θεοῦ πεφανέρωται διὰ πίστεως Ἰησοῦ Χριστοῦ* is but a repetition of 1-17 *δικαιοσύνη θεοῦ ἀποκαλύπτεται ἐκ πίστεως εἰς Ἰησοῦν Χριστόν;* (3) *οὐ γὰρ ἐστὶν διαστολή, πάντες γὰρ ἤμαρτον* is likewise but a repetition of what has just been stated in v.19; (4) *λογιζόμεθα γὰρ—οὐδὲν—* etc. of v. 28 represents a conclusion, and this verse therefore must have been penned by some one who was arguing independently of chap. 4, which contains the real conclusion; in fact, by ἡ Ἰουδαίων ὁ θεὸς μόνον, οὐχὶ δὲ καὶ ἐθνῶν the contention against the uncircumcised Gentiles is indignantly and definitely hurled back as preposterous and outside a serious argument.

21. *δικαιοσύνη = δικαίωσις.* See note on 1-17.

22. *διὰ πίστεως.* *By the path of faith.* Cf. Jn 10-9 *ἐγὼ εἰμι ἡ θύρα, δι' ἐμοῦ εἴαν τις εἰσέλθῃ σωθήσεται.* 14-6 *ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια.*

οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰμὴ δι' ἐμοῦ. Hebr.10-20 ἑνεκαίνισεν [Ἰησοῦς] ὁδὸν πρόσφατον διὰ τοῦ καταπετάσματος. Clem. Hom.7-7 ὁδεύουσι διὰ ἀπιστίας. Ignat. Philad.9 ἀρχιερεὺς θύρα τοῦ πατρὸς δι' οὗ εἰσέρχονται Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ.

καὶ ἐπὶ πάντας. Absent in a few but important Mss. It adds nothing to εἰς πάντας. Either εἰς πάντας or ἐπὶ πάντας represents a variant transferred from the margin into the text.

23. ὑστεροῦνται. *Are debarred from.* Cf. Numb.9-7 ἡμεῖς ἀκάθαρτοι ἐπὶ ψυχῇ ἀνθρώπου· μὴ οὖν ὑστερήσωμεν (= ὑστερηθῶμεν) προσεγγέκαι τὸ δῶρον κυρίου; Ignat. Eph.5 ἐὰν μὴ τις ἦ ἐντὸς τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ θεοῦ.

δόξης. No doubt δικαιοσύνης as shown by δικαιούμενοι. See notes on v.7 and 9-23. The meaning is *All men have sinned and can lay no claim to justification; if they are justified at all, it is a gift.*

24. δικαιούμενοι = δικαιῶνται δέ.

25. After δικαιοσύνης αὐτοῦ all Mss, with the exception of FG and a few cursives, add διὰ τὴν πάρεσιν τῶν προγεγονότων ἀμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ θεοῦ πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ. Tischendorf remarks 'transiliendo om.' But it is not so. Clearly πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ is redundant; nor do I see that διὰ τὴν πάρεσιν τῶν προγεγονότων ἀμαρτημάτων adds anything new to what was stated in vv. 23 and 24.

διὰ(τὴν). *For the purpose of.* See Jannaris §§ 1521 and 1534. Sophocles limits this usage of διὰ to its combination with the infinitive; but he is mistaken.

πάρεσιν. I doubt its correctness, for as a derivative from παράημι it should mean *neglect*, and such a meaning is unsuitable at this place. Perhaps παρόρασιν. Cf. Wisd.11-23 (quoted by Sanday and Headlam) παροράς ἀμαρτήματα ἀνθρώπων. Job 11-11 ἄτοπα οὐ παρόψεται.

26. ἐν τῇ ἀνοχῇ. Construe with προγεγονότων. Cf. Just. Diogn.9-1 μέχρι μὲν τοῦ πρόσθεν χρόνου εἴασεν ἡμᾶς ἀτάκταις φοραῖς φέρεσθαι, οὐ πάντως ἐφηδόμενος ταῖς ἀμαρταῖς ἡμῶν ἀλλ' ἀνεχόμενος. See also my note on ἐν πολλῇ μακροθυμίᾳ of 9-22.

εἰς τὸ εἶναι. It should be τοῦ εἶναι as explanatory of δικαιοσύνης. But pedantic interpolators affecting the style of the LXX were very partial to the use of εἰς.

δίκαιον. *Clement*. See note on v. 5.

δικαιοῦντα κτλ. *Showing his clemency upon such as are believers*. All other Mss, with the exception of two cursives, add καὶ before δικαιοῦντα as though δίκαιον and δικαιοῦντα represented two different actions.

τὸν ἐκ πίστεως. As it were *from the party of* by analogy with οἱ ἐκ περιτομῆς (4-12), οἱ ἐκ νόμου (4-14), etc. Cf. Acts 15-5 τινὲς τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων. *Clem. Hom. 6-1 τῶν ἐκ παιδείας ἀνδρῶν*, etc. After πίστεως all Mss, excepting FG and 52 (see Baljon), add Ἰησοῦ or Ἰησοῦν (the latter no doubt an oversight). Either reading of course is possible.

27. τῶν ἔργων; How could a Jew be rationally asked whether his claims were set aside by legal works? The reverse question could only be rational, namely, whether on the strength of the argument the Jew could still contend that his claims were valid by reason of his adherence to works. Either the interpolator got mixed or the original text was ποῦ οὖν ἡ καύχησίς σου; διὰ ποίου; τῶν ἔργων νόμου (so v. 28); οὐκ, ἀλλ' ἐξεκλείσθη διὰ νόμου πίστεως. *Where, O Jew, dost thou find a reason for glorying? in what? is it in legal works? Not so, for such glorying is set aside by the new law of faith.*

διὰ νόμου πίστεως. Probably διὰ πίστεως.

28. λογιζόμεθα κτλ. An allusion to what was stated in vv. 23 to 25. Therefore probably ἐλογιζόμεθα or ἐλογισάμεθα.

γάρ. Most Mss οὖν. But there is no room for a conclusion; what is required is a reason in support of the previous verse.

30. ἐπεὶπερ εἰς ὁ θεός. As we Jews acknowledge in our Shema. For the Shema (Deut. 6-4) declares Ἄκουε Ἰσραὴλ! Κύριος ὁ θεὸς ἡμῶν κύριος εἰς ἐστίν.

ἐκ πίστεως. See note on v. 26. The Jew, notwithstanding his circumcision, shall only be justified provided that he adhere to the party of *faith*.

διὰ τῆς πίστεως. The Gentile, in spite of uncircumcision, shall be justified by means of his *faith*.

31. νόμον ιστάνομεν. The interpolator as an Apologist probably protests that he must not be understood as repudiating the Law. *We*, he explains, *far from denying the Law, prove it*. For the Apologists contended that, just as the predictions in the Law proved the advent of

Jesus, so the advent of Jesus proved the validity of the Law. Cf. Orig. Cels. 1-45 ἐκ τῶν περὶ Ἰησοῦ ἀποδείξω ἐν νόμῳ καὶ προφήταις ἀποδείκνυται ὅτι καὶ Μωσῆς καὶ οἱ προφῆται ἦσαν προφῆται τοῦ θεοῦ.

στάνομεν. The first letter has dropped out, the word beginning a line; a frequent occurrence. See note on 4-15. But perhaps *συνιστάνομεν*, *we prove*. Cf. Pseudo-Ignat. Trall. 6 ἵνα νόμον συστήσωσιν. See note on v. 5.

CHAPTER THE FOURTH

1. **εὐρηκέναι.** I do not quite follow how this word can, as is supposed, mean *to have derived an advantage*. To me it seems devoid of any sense satisfactory to the context. The true reading, I suspect, is *εἰρηκέναι*, the subject being τὸν νόμον or τὴν γραφήν, to be supplied from 3-19. The intervening interpolation would naturally have obscured the connection between the two verses and made *εἰρηκέναι* unintelligible and liable to be tampered with. Of course ἐροῦμεν *εἰρηκέναι* is not elegant, but cf. Justin 358 d ὅταν λέγη ὁ λόγος *εἰρηκέναι* τὸν θεόν.

εἰρηκέναι Ἀβραάμ = *εἰρηκέναι περὶ τοῦ Ἀβραάμ*. So v. 6 λέγει τὸν μακαρισμόν. 10-5 γράφει τὴν δικαιοσύνην. Cf. also Jn 6-71 ἔλεγεν τὸν Ἰουδαίν. Justin 341 c φθεγγόμενον αὐτοῦς (= περὶ αὐτῶν, as the following genitive shows) ὡς γινομένων.

πατέρα. Several Mss *προπάτορα*, but *πατέρα* is confirmed by vv. 11 and 12. Nowhere else does *προπάτωρ* occur in the N.T. It was probably a special Gnostic term applied to the Super-God, if I may so call the Gnostic Supreme Being. It so occurs in a Gnostic fragment, No. 1081 of Oxyr. Papyri, which according to Dr Hunt's restoration runs thus: ὁ τῶν ὄλων δεσπότης οὐκ ἐστὶ πατὴρ ἀλλὰ προπάτωρ· ὁ γὰρ πατὴρ ἀρχὴ ἐστὶν τῶν μελλόντων; and in 3 Mac. 2-21 ὁ πάντων ἐπόπτης θεὸς καὶ προπάτωρ.

ἡμῶν. *Of us the Jews*. See note on 3-5.

2. **γάρ.** *Certainly, I grant you that*. See note on 1-18.

ἐδικαιώθη = *ἐμαρτυρήθη εἶναι δίκαιος*, as expressed in Hebr. 11-4 concerning Abel. Cf. Just. 241 b Ἀβραάμ ἐδικαιώθη καὶ εὐλογήθη.

ἔχει. This reading with Ἀβραάμ as the subject makes the reasoning illogical, for the conclusion would be that, if Abraham was not

proclaimed righteous by reason of his works, there remained no occasion for any pride on his part. The true reading, I have no doubt, is ἔχεις, the subject being *thou the Jew*. The passage thus, in accordance with the argument which aims at refuting the pretensions of the Jews, states that they would be justified in glorying for adherence to works only if Abraham had been proclaimed righteous by reason of such works. Cf. ἔχει for ἔχεις in F 14-22.

ἀλλ' οὐ πρὸς θεόν. Briefly expressed (see note on 1-8) for ἀλλ' οὐκ ἔχεις καύχημα, οὐ γὰρ ἐξ ἔργων ἐδικαιώθη πρὸς θεόν. *But thou hast no ground for glorying, for it is not by reason of his works that Abraham was proclaimed righteous in his affairs with God.*

πρὸς θεόν. *In his affairs with God*; or, as we now say, *in matters religious*. Such is the meaning also in 5-1. 15-17. 2Cor.3-4. Acts 24-16. 1Jn 2-1. 3-21. 5-14. Similarly 2Cor.12-21 μὴ ταπεινώσει με ὁ θεός μου πρὸς ὑμᾶς (= *lest my God make me fail in my dealings with, or my ministry to, you*). Gal.2-14 οὐκ ὀρθοδοδοῦσιν πρὸς τὴν ἀλήθειαν (= *in the matter of truth*).

5. πιστεύοντι. The lazy servant is spared because by appealing to his master for pardon he demonstrates his belief in obtaining it and thus attributes to him a clement and generous heart.

τὸν ἀσεβῆν. Bloomfield 'it clearly appears from the context that τὸν ἀσεβῆν is only a variation in phrase for τὸν [μὴ] ἐργαζόμενον.' But τὸν ἀσεβῆν cannot possibly mean τὸν μὴ ἐργαζόμενον. I suggest ἀνεργῆν.

ἀσεβῆν. For this form of the accusative see Jannaris § 432, who however only quotes instances of proper names. In 16-11 some Mss συγγενῆν. Hebr.6-19 ἀσφαλῆν, where see Tischendorf.

6. λέγει κτλ. The author would have made his meaning clearer had he said λέγει ἐν τῷ μακαρισμῷ ἔνθα ὁ θεὸς λογίζεται ἀνθρώπῳ δικαιοσύνην (δικαιοῖ ἀνθρώπων) χωρὶς ἔργων. For his meaning is that there is a passage in David—that passage where the blessing occurs—which shows that a man can be justified without the performance of works on his part. Now how does that passage in the author's view show this? It shows it by mentioning that non-performance of the Law (ἀνομίαι) has been forgiven in the past and not held a sin (οὐ μὴ λογίσθαι ἁμαρτίαν).

7 and 8. The whole passage quoted, but the essential words therein as applicable to the argument are ἀφέθησαν αἱ ἀνομίαι and οὐ μὴ λογί-

σηται κύριος ἀμαρτίαν. So in Eph.4-8 the only essential words in the quotation are ἔδωκεν δόματα τοῖς ἀνθρώποις. See also note on 3-4. Cf. besides 8-36. 9-9. 9-17. 1 Cor. 3-16, where αὐτὸς δὲ σωθήσεται redundant, etc.¹

7. αἱ ἀνομίαι. Quoted as if it were equivalent to αἱ μὴ ποιήσεις ἔργων νόμου. See note on 1-18.

8. Ϝ. So F; but G, supported by D, οῦ.

9. Having shown that the performance of works is immaterial, the author now proceeds to expound how the essential point is faith.

ὁ μακαρισμὸς οὖν οὗτος κτλ. *Is then the application of these words in the μακαρισμὸς as to non-reckoning of sins limited to the circumcised only or does it equally extend to the uncircumcised?* F αὐτός.

γάρ. A more appropriate particle would have been δῆ. See note on 13-6.

11. σφραγιδα. Read εἰς σφραγιδα as required by the usage. Pseudo-Barnabas 9-6, in refuting seemingly our passage, quotes it as περιτέμνηται ὁ λαὸς εἰς σφραγιδα.

σφραγιδα [διὰ] τῆς δικαιοσύνης. The author, being a Jew, grants that circumcision was a kind of honorific sign, a decoration as it were for righteousness; as a liberal-minded man however he contends that this righteousness consisted in faith and not in Jewish works. In later times the Apologists contended that circumcision was a brand of infamy. See Justin 234 a.

διὰ τῆς δικαιοσύνης. The preposition here exists only in FG and clearly is wrong; on the other hand, in v. 13 it is absent from these same Mss. Probably διὰ was added at one time in the margin as a correction of v. 13, but was mistaken for a correction of this passage.

εἰς τὸ εἶναι. *And so he became.* See note on 1-20.

εἶναι = γενέσθαι. See note on 3-4.

πατέρα. In accordance with the Jewish notion that the vices and

¹ Farrar, St Paul, I, p. 47: 'The controversial use which St Paul makes of the LXX is very remarkable. It often seems to consider the mere words of a writer as of conclusive authority entirely apart from their original application. This is the essence of the later Kabbala with its *Pardeś*; namely *Peshat* = explanation, *Remes* = hint, *Derush* = homily, and *God* = mystery.'

virtues of the fathers reflected upon the sons, on becoming the father of all believers Abraham transmitted to them the righteousness which he himself acquired through faith.

δι' ἀκροβυστίας. What is the meaning of these words? It seems to me that they lack any. The version *though they be in uncircumcision* is totally unwarranted, and shows that they cannot be made to yield a rational meaning without forcing. The references to 2-27. 14-20. 2Cor.2-4 to which commentators appeal do not help us. The force of the preposition in those passages is σὺν, μετὰ (see my note on 2-27), and how can πιστευόντων μετὰ ἀκροβυστίας mean *them that believe though they be in uncircumcision*? The words were apparently foisted by an over-zealous Gentile who would not have it on any account that a circumcised man could be a true believer. When this interpolation was established, another interpolator from the opposite party probably came along and added καὶ πατέρα περιτομῆς with the idea of protesting that even a circumcised Jew could be a proper Christian. That these words also are an interpolation is shown (1) by the syntax, for τοῖς cannot be construed with πατέρα which requires a genitive, and (2) by καὶ τοῖς στοιχοῦσιν with which they are incompatible unless either we write τοῖς καὶ στοιχοῦσιν with de Bèze or we assume with Gifford that an amanuensis inserted a superfluous καί. When δι' ἀκροβυστίας and πατέρα περιτομῆς are discarded, the passage becomes perfectly lucid and logical. It states that Abraham became the father of all believers, so that they can all expect justification, no less the uncircumcised but believing Gentiles than the circumcised Jews. At present the passage teems with inextricable difficulties.

καὶ αὐτοῖς. *Even to them.* Righteousness is reckoned to them as much as it was to Abraham. Some witnesses omit the intensive.

τὴν δικαιοσύνην. Some Mss omit the article, but probably it was added because the author had τὸν μισθὸν of v. 4 in his mind.

13. οὐ γάρ. By none of its meanings does γάρ fit the context. I suspect οὐκ ἄρα (see note on 5-17. 7-8. 7-15), the sense being: Thus it is demonstrated that it was by reason of his faith that Abraham was promised the world for his heirs, and not, as the Jews contend, on condition of his heirs adhering to the Law.

σπέρματι. In Gal.3-16 it is argued that σπέρματι indicates Christ.

In fact, the whole of Abraham's case is there argued upon quite different lines to those followed here, showing a distinct authorship.

δικαιοσύνης. So G, *διὰ* being supplied from *διὰ νόμον*. But F gives *δικαιοσύνην*, which points to an old variant *διὰ δικαιοσύνην*, one which seems to me of some value. See note on 8-37. All other Mss *διὰ δικαιοσύνης*.

15. **ὁ γὰρ** = **ὁ δέ**. See note on 3-4.

ποῦ. I. e. *ὅπου*. The same mistake in 2Cor.3-17. An initial letter often drops out. So 1-15 **ὁ** for **τό**; 3-31 *στάνομεν* for *ιστάνομεν*; 5-18 and 20 *ρα* and *ομος* (not recorded by Tischendorf) for *ἄρα* and *νόμος*, etc. All other Mss *οἶ*. The same fluctuation in 5-20.

ποῦ γὰρ. NABC give *οὐ δέ*, which probably represents an attempt at imparting to the corrupt text a tolerable sense.

παράβασις. No meaning. Read *παράκλησις*. The sense is that, if only Jews as the possessors of the Law can be justified, then not only is faith a vain thing, but the Law itself a fatal instrument, for those not born under the Law could hope for no consolation or salvation. To practically the same effect is it stated in Gal.2-21 *εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν*.

16. **οὐ τῷ ἐκ τοῦ νόμου ἀλλὰ τῷ ἐκ πίστεως.** Nearly all witnesses *οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως*, agreeing in phraseology with v.12. Either reading might be right.

Ἄβραάμ. Hereafter the argument is pursued in v.18. The intervening words are pointless and irrelevant; they probably were inspired by *πατέρα πολλῶν ἐθνῶν* of v.18 and noted in the margin, whence they were inserted in the wrong place.

17. **κατέναντι** = **ἀντί**.

κατέναντι οὐ ἐπίστευσας θεῷ. All other Mss *κατέναντι οὐ ἐπίστευσας θεοῦ* in accordance with the following genitives. The reading of FG represents the words as though they were a continuation of the quotation, which however in the LXX stops at *τέθεικά σε*. On the other hand, *κατέναντι οὐ ἐπίστευσας θεῷ* in the sense *ἀνθ' ὧν ἐπίστευσας θεῷ* (cf. Lk 1-20 *ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου*) yields a perfect sense, whereas the common reading is very strange. The English version *who is the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, even God* is a mere make-

shift. Should FG represent the original text, the following genitives must be a genitival solecism such as in the Hellenistic period was not unknown (cf. Apoc.1-15 *ἐν καμίνῳ πεπυρωμένης*. 1Acta Pil.16-5 *καθεζόμενον εἰς τὸ ὄρος, διδάσκοντος*. Just.341 c *φθεγγόμενον αὐτοὺς ὡς γινόμενων*. Mart. Petri, ch. 3 *καταπεσόντος αὐτοῦ ἐκλυθεὶς συστηῆ*; see also note on 8-39); or they might be a still later addition.

καλοῦντος = *ποιοῦντος*, but *καλοῦντος* chosen in view of the call *γενήθητω τὸ φῶς* as narrated in the Genesis. Meyer 'καλεῖν often denotes the creating call of God.'

ὡς ὄντα. Cf. Lk 15-19 *ποίησόν με ὡς ἓνα τῶν μισθίων*. XII Patr. (Charles, p.257) *ἀναστήσει ὡς ἀρχιερέα*. But the prevalent usage was to say *εἰς ὄντα*. Cf. Philo 2-367 *τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι* (quoted by Bloomfield). 1-19 *τὰ μὴ ὄντα εἰς τὸ εἶναι παραγαγεῖν*. Iren.5-3-2 *ἐκ μὴ ὄντων ποιῆσαι εἰς τὸ εἶναι*. Clem. Hom.3-32 *τὰ μὴ ὄντα εἰς τὸ εἶναι συστήσαμένῳ*. HermP. 1Mand. *ποιήσας ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι*.

18. *ἐφ' ἐλπίδι* = *ἐν πεποιθήσει* (cf. 1ClemR.45-8), *confidently, securely*. Cf. 1ClemR.57-7 *κατασκηνώσει ἐπ' ἐλπίδι καὶ ἡσυχάσει ἀφόβως*. Judg. 18-7. 18-10. Acts 2-26. XII Patr. Ben.10-11, etc. Oxyr. Pap.1597, where Grenfell *ἐν ἐλπίδι*.

ἐπίστευσεν εἰς τὸ γενέσθαι. Cf. Acts 15-11 *πιστεύομεν σωθῆναι*.

ὡς αἱ ἀστέρες τοῦ οὐρανοῦ καὶ τὸ ἄμμον τῆς θαλάσσης. So also Latin versions. Added as though it were a continuation of the quotation, but it is not in the LXX. Both *αἱ ἀστέρες* and *τὸ ἄμμον* show that the words were added by a foreigner, who no doubt was translating as well as he could from Latin. The Latin translators apparently took the words from Hebr.11-12, one of them following very closely the sentence *ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης* of that passage and rendering *velut arena quae est in litore maris*.

19. *μὴ ἀσθενήσας ἐν τῇ πίστει οὐ* (= *ὅτι, διότι*) *κατενόησεν*. *Not having weakened in his faith from the fact that he realized*.

ἐν τῇ πίστει. So FGD. Equivalent to *τῇ πίστει*; see note on 1-19. All other Mss omit the preposition.

οὐ. The same as *ὅπου*, which soon after classical times made its appearance in popular speech as a substitute for the relative pronoun. Jannaris § 608 quotes as early an instance as 1ClemR.23 *ἡ γραφὴ αὕτη ὅπου λέγει*. Our passage shows that it likewise became a substitute in certain cases for *ὅτι*, though Jannaris, so far as I can trace, does

not record such a usage; it is so employed in MGk after such verbs as φοβᾶμαι, δειλιάζω, λυπᾶμαι, κτλ. But the use of ὅπου as a pronoun must have been preceded by that of οὐ,¹ which came to be felt as an undeclinable particle from the fact that constantly, though dependent from a verb requiring an accusative, it was attracted to an antecedent genitive. Here οὐ was mistaken for the negative by learned readers—who hardly ever took much notice of popular speech—and under the illusion that they would thus clothe the passage with a rational sense they changed εἰς τὴν ἐπαγγελίαν to εἰς δὲ τὴν ἐπαγγελίαν, and in some Mss they also erased οὐ altogether.

20. εἰς τὴν ἐπαγγελίαν. All other witnesses, with the exception of the Aethiopic versions, εἰς δὲ τὴν ἐπαγγελίαν. Here is another clear case of superiority on the side of FG.

ἐδυναμώθη τῇ πίστει. This would be a repetition ad nauseam of οὐκ ἀσθενήσας ἐν τῇ πίστει and οὐ διεκρίθη τῇ ἀπιστίᾳ; nor does πληροφορηθεῖς mean anything very different. I think the original reading was ἐδυναμώθη τῇ σαρκί. Abraham was physically reinvigorated² when, feeling confident in God's promise, he rendered thanks to him. The same is said of Nephthalim (XII Patr. Neph. 4) δοξάζων τὸν θεὸν ἐκραταιώθη, *on rendering thanks to God he regained strength*. The reverse phrase Nah. 3-3 ἀσθενήσουσιν ἐν τοῖς σώμασιν.

21. πληροφορηθεῖς. All other Mss καὶ πληροφορηθεῖς. The particle is better away. Abraham thanked God because he felt confident in God's ability to fulfil his promise.

23. δι' αὐτὸν = περὶ αὐτοῦ, *concerning him*. Cf. Gal. 2-4. XII Patr. Sim. 2-14 πονηρὸν πρᾶγμα ἐνεθυμήθην διὰ Ἰωσήφ. Zab. 1 ἔκλαιον διὰ τὸν Ἰωσήφ (altered in some Mss to περὶ τοῦ Ἰωσήφ). So likewise in MGk; see Jannaris § 1534. But the following δι' ἡμᾶς = *for our sakes*, πρὸς νουθεσίαν ἡμῶν, as expressed in 1Cor. 10-11. Cf. also 1Cor. 9-10.

24. ἐγείραντα. Throughout this Epistle there is no question of exhorting to belief in God; such a belief was indeed a matter of course. The exhortation is to believe in Jesus and his resurrection. Therefore ἐγερθέντα. Similarly in 6-6 we find a variant καταργήσῃ instead of γαταργηθῆ. Cf. Oxyr. Pap. 1600 πατάξαντα, where Grenfell παταχθέντα.

¹ Cf. Deut. 15-10 ἐν πάσιν οὐ ἂν ἐπιβάλῃς τὴν χεῖρά σου.

² The same said of Sarah in Hebr. 11-11 Σάρρα δύναμιν ἔλαβεν, ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον.

CHAPTER THE FIFTH

1. πρὸς τὸν θεόν. *As regards our relations with God.* See note on 4-2.

2. προσαγωγήν. In the sense of *introduction* by which this word is commonly interpreted it ill fits εἰς τὴν χάριν; it is suitable where the object is personal. Cf. Eph.2-18 τὴν προσαγωγήν πρὸς τὸν πατέρα. 1Pet. 3-18 ἵνα ἡμᾶς προσαγάγῃ τῷ θεῷ. Just.229a τῷ θεῷ προσαχθέντες. I believe that χάριν is here pictured as a haven, and that προσαγωγήν means *approach* in a nautical sense. Cf. Plut. Aem.13 ἰδρυμένος πρὸ τῆς θαλάσσης ἐπὶ χωρίων οὐδαμόθεν προσαγωγήν ἔχόντων. Soph. Phil.236 τίς προσήγαγεν (i.e. εἰς Δῆμον) χρεία; cf. also Polyb.10-1-6. Diod.13-46 (quoted by Liddell and Scott), and ἀναγωγή, καταγωγή. It has been a commonplace both in ancient and modern times to liken salvation to a haven. Cf. Eur. Andr.891 ὦ ναυτίλοις χείματος λιμὴν φανείς. Clem. Hom. Epistle to James, 13 εἰς τὸν τῆς ἀναπαύσεως ἐνεχθῆναι λιμένα. Ignat. Smyr.11 λιμένος ἥδη ἐτύχανον τῇ προσευχῇ ὑμῶν. Pseudo-Ignat. Smyr. 11 λιμένος εὐόρμου τετύχηκα Χριστοῦ.

προσαγωγήν ἐσχήκαμεν εἰς τὴν χάριν. Cf. 2Pet.1-11 ἐπιχορηγηθήσεται ὑμῶν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν.

ἐστήκαμεν. As ships in port. Cf. Hom.B 557 ἄγεν νῆας (read νέας), στήσῃε δὲ ἵνα Ἀθηναίων ἴσαντο φάλαγγες. So MGK *καρaboσtάσι* = *a dock*.

τοῦ θεοῦ. A noteworthy variant, *νῶν θεοῦ*, is recorded in versions.

3. καυχώμεθα ἐν ταῖς θλίψεσιν. Palpably a voice from the times of the persecutions, similar to those at Vienne, where Sanctus, in answer to all questions, would only exultingly repeat *Christianus sum*. If so, vv. 3 and 4 are not genuine, excepting ἡ δὲ ἐλπίς οὐ κατασχυνεῖ.

4. δοκιμήν. *Attested genuineness.* Cf. Jam.1-12 μακάριος ἀνὴρ ὃς ὑπομενεῖ πειρασμὸν (= δοκιμασίαν, θλίψιν), ὅτι δόκιμος γενόμενος λήμψεται τὸν στέφανον. A man might profess Christianity, but it is only when in defiance of persecution he cleaves to his faith that he establishes its genuineness; and it is as a test of such genuineness that God tolerates persecution. Cf. XII Patr. Jos.2 ἐν βραχεὶ ἀφίσταται εἰς τὸ δοκιμάσαι τῆς ψυχῆς τὸ διαβούλιον. Clem. Hom.3-43 ἐπέιραζε κύριος τὸν Ἀβραάμ ἵνα γυνῶ εἰ ὑπομενεῖ. This verse and the preceding invite to martyrdom, as was so often done in primitive Christianity. Cf. Mt 16-24 εἰ τις θέλει

ὀπίσω μου ἐλθεῖν, ἀράτω τὸν σταυρὸν αὐτοῦ. 1Pet.4-1 Χριστοῦ παθόντος σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπίσασθε.

5. καταισχυνεῖ. Commonly written καταισχυνέει. But v.9 σωθησόμεθα. Qu. οὐ μὴ καταισχυνηθῆ.

ἡ ἀγάπη τοῦ θεοῦ. In order logically to reconcile the sentence ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχεται κτλ with ἡ ἐλπίς οὐ καταισχυνεῖ, expositors are forced to interpret ἡ ἀγάπη τοῦ θεοῦ by *God's love towards us*. But if the whole sentence be recast into an active form, so: πνεῦμα ἅγιον ἐκκέχυκε τὴν ἀγάπην τοῦ θεοῦ ἐν ταῖς καρδίαις ἡμῶν, it will be seen that this interpretation is untenable. For how can it be said that the holy spirit pours into our hearts God's love towards us? What the holy spirit does is to fill our hearts with the love of, and devotion to, God. Equally forced is the interpretation of ἐκκέχεται by *it floods*. I have no doubt that ὅτι ἡ ἀγάπη τοῦ θεοῦ to the end of the verse was a marginal comment upon *καυχώμεθα ἐν ταῖς θλίψεσιν*, which was meant to account for the Christians so exultingly bearing their tribulations; their fortitude, it is explained, comes from the fact that they are inspired by intense love of God.

6. εἰς τί γάρ. The variants ἔτι γάρ, εἰ γάρ, εἴ γε, as well as the addition of οὖν in v. 9, were contrived with the intention of clothing vv. 6 to 8 with some appearance of sense. But I do not believe that even with these alterations the acutest subtlety can elicit any. This much is clear that ὅτι εἰ ἔτι κτλ of v. 8 formerly linked up with ἡ ἐλπίς οὐ καταισχυνεῖ. As regards vv. 6 and 7, they were, I think, a comment upon εἴ ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν of v. 8, and their form may have been thus: *Eἰς τί γάρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν ἔτι, κατὰ καιρὸν ἀπέθανεν; Ὑπεραγαπῶν ἀπέθανεν. Μόλις γάρ ὑπὲρ οἰκείου τις ἀποθανεῖται ὑπὲρ γάρ* (asseveratively, see note on 1-18) *τοῦ ἀγαπητοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. But wherefore, while we were yet weak, did Christ in due time die? He died from exceeding love. For barely for a kinsman will any one die; but for one's own friend does perhaps one dare to die.* I suspect that in the Hellenistic period it was a current theme of discussion as to when and for whom it was a good act or otherwise to die or not to die, this theme being perhaps a development out of Plato's *Phaedo*. We possess an indication of this fashion in XII Patr. Ash.2 *ἔστιν ἄνθρωπος ἀγαπῶν πονηρευόμενον, ὃ ἔστιν πονηρία, ὅτι καὶ*

ἀποθανεῖν αἰρεῖται ἐν κακῷ· καὶ περὶ τούτου φανερόν ἐστιν τὸ ὅλον διπρόσωπόν ἐστιν, τὸ δὲ πᾶν κακῇ πράξει. In our passage the contention apparently is that self-immolation for a kinsman—such as a Jew was to Jesus—was hardly ever witnessed, but not infrequently courted for the benefit of one's beloved friend. A similar point is urged by Philostratus, Apoll. 7-12 φιλοσοφία δὲ προσήκει ἀποθανεῖν ἢ γονεῦσι καὶ τῇ ἄλλῃ ξυγγενείᾳ ἀμύνοντα, ἢ ὑπὲρ φίλων ἀγωνιζόμενον οἱ ξυγγενεῖας αἰρετώτεροι σοφοῖς ἀνδράσιν. Cf. also Arr. Epict. 2-7 ἂν δέη κινδυνεῦσαι ὑπὲρ τοῦ φίλου, ἂν δὲ καὶ ἀποθανεῖν ὑπὲρ αὐτοῦ καθήκη, ποῦ μοι καιρὸς ἔτι μαντεύεσθαι; Epicur. (Usener) p. xxx ὑπὲρ φίλου ποτὲ τεθνήξεσθαι ἀσθενῶν. Cf. 8-3 ἡσθένουν διὰ τῆς σαρκός.

ὑπὲρ ἀσεβῶν. There is no conceivable ground for this addition. The only impression that ἀσεβῶν creates is that the courtesy implied in saying ἀσθενῶν instead of ἀπίστων is at once replaced by rudeness. I have conjectured ὑπεραγαπῶν. Cf. Gal. 2-20 τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. Eph. 3-19 ὑπερβάλλουσαν τῆς γνώσεως (= incomprehensibly great) ἀγάπην τοῦ Χριστοῦ.

7. Tischendorf 'Apud Ir^{int} 207, ubi vv. 6 usq 10 continua serie exscribuntur, v. 7 omittitur.'

δικαίου-ἀγαθοῦ. It has baffled the ingenuity of both ancient and modern commentators to establish such a distinction between δίκαιος and ἀγαθός as would explain why we should less hesitate to die for a good than for a just man. The fact is that these adjectives were special terms out of the theology of the Gnostics, who called their demiurge δίκαιος and their Super-God ἀγαθός, and through the Gnostics it eventually became fashionable to dwell upon and discuss the point of the difference (see chiefly Clem. Hom. 4-13 and 18-1 ff.); but how is such a disquisition applicable to this passage? I have conjectured οἰκείου-ἀγαπητοῦ, which probably were misread by a scribe pre-occupied by the passionate controversy of his day. I may add that Lk 18-19 οὐδεὶς ἀγαθὸς εἰμὴ εἰς, ὁ θεὸς (whence Mt 19-17) is probably an echo of those debates.

ἀγαθοῦ. I have conjectured ἀγαπητοῦ, which as a noun equivalent to φίλος is frequent in V.T., though less so in N.T. Cf. also Enoch 10-12 ἀπώλειαν τῶν ἀγαπητῶν. XII Patr. Lev. 17 ἐν πένθει ἀγαπητοῦ, etc.

καί. Not intensive; it follows τάχα redundantly, as in MGk it often follows ἴσως.

8. συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην ὁ θεὸς εἰς ἡμᾶς. Added probably with the object of effecting in the argument a sequence from v. 7 to ὅτι εἰ ἔτι κτλ.

συνίστησιν. *Proves.* So Euthymius. See note on 3-5.

9. πολλῶ. Most Mss add οὖν. But FG are supported by D, Latin and other versions, besides patristic authorities. See note on v. 6.

σωθησόμεθα. Therefore ἡ ἐλπίς οὐ καταισχυνεῖ.

ἀπὸ τῆς ὀργῆς. The last judgement fancied as a time of wrath only. See note on ἡ καὶ ἀπολογουμένων of 2-15.

11. This verse, which disturbs the argument, appears to be a voice from a convert who understood κατηλλάγημεν as = *we have been converted*, and who not only owns to, but also glories in, his conversion.

καυχῶμεν. A barbarous form¹ for καυχώμεθα, the reading of L and many other authorities. But D, which so often coincides with FG, reads καυχώμενοι, and probably therefore this is the word which FG were copying. If so, the marginal commentator adapted his grammar to καταλλαγέντες instead of to κατηλλάγημεν.

12. The syllogism to the end of v.17 is as follows, stress being laid upon πολλῶ μᾶλλον. I said that by the death of his son we were reconciled to God at a time when we were his enemies; but far more shall we be saved by his life now that we have gained this reconciliation. And for this reason. Sin and consequently condemnation entered the world through the fault of one man, Adam; and grace has been vouchsafed through one being, Jesus. But the grace is on a far larger scale than the condemnation, because the condemnation was inflicted but for one sin, that of Adam in eating of the fruit of knowledge, whereas the grace is vouchsafed in spite of many sins which have accumulated since Adam's time.² Therefore, the grace being out of all proportion greater than the condemnation, we, obtaining such a grace, shall be saved far more completely than we were condemned.

διὰ τοῦτο. *The reason is this.* So Mt 18-23 διὰ τοῦτο: ὁμοιώθη ἡ

¹ A similar barbarism is ἀγαλλιώμεν, which figures in most Mss of Apoc.19-7. Also in Acts Philip.16.

² Euthymius 'τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς ἀμαρτήματος, τοῦ Ἀδάμ, εἰς κατάκριμα θανάτου γέγονεν· τὸ δὲ χάρισμα μετὰ πολλὰς ἀμαρτίας, ἅς οἱ μετὰ τὸν Ἀδάμ ἐπλημμέλησαν, εἰς δικαίωμα ἐξέβη. Ἐπερίσσευσεν οὖν οὕτως ἡ χάρις.'

βασιλεία (= *for this reason: The kingdom is like*). So also I believe 1Cor.11-10 διὰ τοῦτο: Ὁφείλει κτλ. Usually the proof of a preceding statement is introduced by διὰ τοῦτο, ὅτι. Cf. Mt 13-13. Jn 5-16. 8-47. 10-17. 1Thes.2-13, etc.

θάνατος. All other Mss ὁ θάνατος.

καὶ οὕτως. *Even so*. But the usual collocation is οὕτως καὶ, and such was probably the original reading. Cf. vv.15. 18. 19. 21. The meaning is: *As in the first instance one man sinned and so died, even so all men, having sinned, died*. The accepted version *and so* introduces a hopeless confusion both into the construction and the argument.

διήλθεν. *Went throughout*. In most Mss preceded by ὁ θάνατος, an addition which appears necessary.

ἐφ' ᾧ = ἐπὶ τούτῳ ὅτι, διὰ τοῦτο ὅτι. So Thomas Magister (see Meyer). A forensic term. Cf. Acts 4-9 ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ. 26-6 ἐπ' ἐλπίδι ἔστηκα κρινόμενος. Plut. Comp. Ag. et Pomp.1 ἐφ' οἷς Ἀθηναίους ἠδίκησεν ἀποθανεῖν ὀφείλοντα. Achil. Tat.8-9 ἐπὶ φόνῳ κατέγνωσται.

13. ἁμαρτία δὲ κτλ. The author would have made his meaning clearer had he constructed his sentence somewhat in this way: καίτοι δὲ, μὴ ὄντος νόμου, ἁμαρτία οὐκ ἐνλογεῖται, οὐδὲν ἦττον ἐβασίλευσεν κτλ.

14. ἀλλά. *Nevertheless*.

μὴ ἁμαρτήσαντας. The variant without the negative—which exists in several cursives, in the version **d**, and is testified by Origen in various places—is what fits the context. The drift surely is this: It is true that sin is not imputable when there is no law to direct one's conduct; nevertheless death overtook all those who sinned during the period from Adam to Moses when the Law did not exist, just as it overtook Adam when he transgressed, though also then there was no law. Cf. Clem. Hom.10-12 φυσικῶς αἱ ἁμαρτίαι ἀναιροῦσι τὸν ἁμαρτάνοντα, καὶ ἀγνοῶν πρᾶσση ἢ μὴ δεῖ. I do not see how any rational sense can be evolved out of the negative. Concerning the loss of the negative see note on 1-19.

ἐπὶ τῷ ὁμοίωματι τῆς παραβάσεως Ἀδάμ. Cf. Just.354a οὗτοι ὁμοίως τῷ Ἀδὰμ ἐξομοιούμενοι θάνατον ἑαυτοῖς ἐργάζονται.

ὃς ἐστὶν τύπος τοῦ μέλλοντος. *Who is presented to us as an example of what was to happen thereafter; namely, of what was to befall subsequent sinners*. Cf. 2Pet.2-6 ὑπόδειγμα μελλόντων ἀσεβέσι τεθεικός.

15. παράπτωμα. 'The antithesis requires κρίμα. See v.16.

χάρισμα = δωρεά. So in MGk. Cf. 1-11. 11-29.

εἰ γὰρ τῷ τοῦ ἐνὸς—ἐπερίσσευσεν. These words disconnect the links of the argument and afford no explanation of what precedes; the explanation is in τὸ μὲν γὰρ κρίμα κτλ. They are a paraphrase of v.17, made by one who probably, in opposition to the Gnostics, emphasized that grace blessed not the learned alone but equally the mass of the uneducated folk. It is in this spirit that in Mt 20-28 (whence Mk 10-45) it is said δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν and in 26-28 τὸ αἷμά μου τὸ περὶ πολλῶν ἐκχυνόμενον; but the import has been vitiated by a deliberate omission of the article. Cf. also Hebr.12-15 μὴ μιανθῶσιν οἱ πολλοί, where the article is absent from some Mss.

οἱ πολλοί. 'Several of the Fathers saw and testified that οἱ πολλοί, *the many*, in an antithesis to the one, are equivalent to πάντες, *all*, in v.12.' So Bentley (see Wordsworth). With all due respect, I do not see how οἱ πολλοί can be equivalent to πάντες. It was a Gnostic term, signifying the common herd as distinct from the Γνωστικοὶ or possessors of penetrating wisdom.

δωρεὰ χάριτι. Cf. 3-24 δικαιοσύμενοι δωρεὰν τῆ αὐτοῦ χάριτι. 1Cor.15-10. All other Mss δωρεὰ ἐν χάριτι.

ἀνθρώπου. For controversial purposes during the dispute with the Docetae over the question of the incarnation Jesus was occasionally referred to as ἄνθρωπος; but there is no trace of that dispute in this passage. The addition therefore of ἀνθρώπου is objectless. On the other hand, we miss in the first colon of the parallelism the name Ἀδὰμ which the antithesis to Ἰησοῦ demands. So I believe that Ἀνθρώπου (with a capital A) as the Greek equivalent of Ἀδὰμ should be transferred to the first colon. Cf. 1Cor.15-22 ὡς περ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. Iren. 5-16-3 ἐν τῷ πρώτῳ Ἀδὰμ προσεκόψαμεν, ἐν τῷ δευτέρῳ Ἀδὰμ (in our passage replaced by Ἰησοῦ) ἀποκατηλλάγημεν. In Iren. Fr.32, which is a parallel of Iren.5-16-3, instead of Ἀδὰμ we find ἀνθρώπου. Cf. also Ignat. Smyr.4-2, where the meaning of τοῦ τελείου ἀνθρώπου I think is of *sinless Adam*. Reversely, Ἀδὰμ = ἄνθρωπος in XII Patr. Sim.6 ὁ θεὸς ἤξει ὡς ἄνθρωπος καὶ σώζων ἐν αὐτῷ (for the addition of ἐν αὐτῷ see note on 1-18) τὸν Ἀδάμ. Philo.5-1-7 Ἀδάμαντος ἀνθρώπου.

16. καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήματος τὸ δώρημα. Inserted with the

intention of creating a link between the foregoing interpolation and what follows. But it is a feeble link. Discarded in my paraphrase.

ἁμαρτήματος. Most Mss *ἁμαρτήσαντος*. But by neither reading is a satisfactory sense obtainable.

κρίμα. *Condemnation.*

ἐξ ἑνός. Supply *παραπτώματος* from *παραπτωμάτων*. So Rothe (see Meyer).

εἰς κατάκριμα. *To a sentence of death.* See note on v. 18 and 8-3.

17. **εἰ γάρ.** Read *εἰ ἄρα* (see note on 4-13), for in this verse we have the conclusion of the proposition laid down in v. 10. As a causal sentence it would advance as an argument the very proposition which the author started there to prove.

ἐν ἐνὶ παραπτώματι. Most Mss *τῷ τοῦ ἐνός παραπτώματι*, which says nothing different to *διὰ τοῦ ἐνός*.

ἐνός. Add *Ἀνθρώπου*. See note on v. 15.

πολλῷ μᾶλλον κτλ. An altered construction. Given the form of the first colon, the construction would be *πολλῷ μᾶλλον τῇ περισσειᾷ τῆς χάριτος βασιλεύσει τῶν δικαιουμένων ἢ ζωῆ*.

τῆς δικαιοσύνης. Absent from C, one cursive, and Origen; nor did the interpolator of v. 15 find it in his text.

λαμβάνοντες. Nearly all other witnesses *λαμβάνοντες*.

18. A spurious verse. It introduces (1) a second conclusion; (2) the new conclusion is irrelevant, for the point is not that from one trespass there has been a condemnation and from one gracious act a justification, but that there has been a great preponderance of justification over condemnation. Besides *δικαίωμα* in the sense of *righteous act* is singular in N.T., for its meaning in Apoc. 19-8, to which Grimm refers, is *privilege*. Probably a bad variant of the second colon of v. 15.

ἄρα οὖν. A favourite expression with the interpolator.

δι' ἐνός τὸ παράπτωμα. All other Mss, except two cursives, *δι' ἐνός παραπτώματος* with an impossible grammar. Cf. besides v. 16 *τὸ μὲν κρίμα ἐξ ἑνός εἰς κατάκριμα*.

εἰς κατάκριμα. Bentley's addition *θανάτου* is required on grounds of symmetry but not of sense, for *θανάτου* is implied in *κατάκριμα*. So Ignatius repeatedly calls himself *κατάκριτος* as a man sentenced to death. See note on v. 16.

τὸ δικαίωμα. So GDE and one cursive; F καὶ δικαίωμα. All other Mss δικαιομάτος. See note on τὸ παράπτωμα.

19. This verse is as irrelevant as the preceding one.

τῆς τοῦ ἐνὸς ἀνθρώπου ὑπακοῆς. So also D in accordance with what Irenaeus found: Fr. 32 ὡσπερ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατέστησαν οἱ πολλοὶ, οὕτως ἔδει καὶ δι' ὑπακοῆς ἐνὸς ἀνθρώπου δικαιοθῆναι πολλοὺς (read τοὺς πολλοὺς). All other Mss διὰ τῆς ὑπακοῆς τοῦ ἐνός. Another instance of the superiority of FG.

ὑπακοῆς. An allusion to Mt 26-39 πάτερ μου, εἰ δυνατόν ἐστιν, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.

20. νόμος δέ. *But as regards the Law.* This is an answer to a supposed question (see Wordsworth): If it be faith that matters (cf. v.1) and the consequence of faith be such an abundance of grace, how comes it that the Law intruded at all?

παρεισῆλθεν. *Intruded.* Cf. Gal. 2-4 παρεισάκτους ψευδαδέλφους οἵτινες παρεισῆλθον κατασκοπήσαι. Jud. 4 παρεισέδυσάν τινες ἀσεβεῖς. 2Pet. 2-1 ψευδοδιδάσκαλοι οἵτινες παρεισάξουσιν αἱρέσεις. Barn. 2-10 ὁ πονηρὸς παρείσδυσιν πλάνης ποιήσας. The preposition has a contemptuous sense (cf. παράσιτος, παραβλῶψ, etc.) and expresses the sentiment of the supposed questioner.

ἵνα πλεονάσῃ τὸ παράπτωμα. The Greek Fathers (see Gifford), in giving ἵνα the force of effect and not of purpose, wished no doubt to dissociate St Paul from the doctrine of a providential design in the multiplication of sin. The theory unfortunately existed and re-appears in 7-13 and 11-19, and in a modified form also in 11-25. During the controversialistic period all manner of queer theories were broached, and this is one of the most perverse. It was probably an opposition theory to the Rabbinical doctrine (Schürer 2-2-28-1) which taught that God gave so many commandments and so many laws to the people of Israel that by the observance of so many they might obtain great rewards.

οὔπου. All other Mss οὐδ. See note on 4-15. I understand neither. Probably ἀφ' οὐδ either in a temporal or causal sense. Jannaris § 1792 'ἀφ' οὐδ, *since*, applies to both time and cause and refers either to the past or to the present and future.'

ὑπερεπερίσσευσεν = ἐπερίσσευσεν ὑπὲρ τὸν πλεονασμόν. So Meyer.

21. ἵνα—ἡ χάρις βασιλεύσῃ. *And so grace shall reign.* Cf. TheodM. at Gal.5-17 'τὸ ἵνα οὐκ ἐπὶ αἰτίας εἶπεν ἀλλ' ὡς ἀκόλουθον [κατὰ τὸ οἰκεῖον ἰδίωμα].' So in 11-11. Jn 10-38, and often.

ἡ ἁμαρτία ἐν θανάτῳ. In accordance with the second colon the writer should have said ὁ θάνατος δι' ἁμαρτίας πρὸς καιρόν. But I doubt the genuineness of this verse; its import is disconnected with what was stated in the preceding verse. Like v. 15, it is probably a bad paraphrase of v. 17.

CHAPTER THE SIXTH

1. ἐπιμένωμεν. Exhortatively. *Let us persist.* A second ἐροῦμεν is understood. *What then shall we say? Shall we say Let us persist?* So van Hengel (see Meyer).

ἐπιμένωμεν τῇ ἁμαρτίᾳ. To such a conduct did probably some Gnostics exhort as a conclusion growing out of the theory that sin was designedly caused to multiply in order that grace might correspondingly abound.

2. ἀπεθάνομεν τῇ ἁμαρτίᾳ. *We died by the effect of sin,* as was laid down in 5-12, namely, διὰ τῆς ἁμαρτίας ὁ θάνατος. The dative therefore is instrumental, and so likewise is the emprotheton ἐν αὐτῇ. See note on 1-19. Cf. 1Pet.2-24 ταῖς ἁμαρτίαις ἀπογενόμενοι.

3. ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν. Bloomfield 'βαπτίζεσθαι εἰς τινα is equivalent to βαπτίζεσθαι εἰς ὄνομα τινός.' Cf. Acts 22-16 βάπτισαι ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.

εἰς Χριστὸν Ἰησοῦν. Primitively the rite was effected in the name of Jesus alone. Cf. Acts 19-5 ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.¹ But when the point as to the Messiahship became a burning controversy, Χριστὸν was added by way of profession that Jesus was indeed the Messiah. Cf. Just.94a ἐπ' ὀνόματος τοῦ πατρὸς καὶ τοῦ Ἰησοῦ Χριστοῦ καὶ πνεύματος ἁγίου τὸ λουτρὸν ποιοῦνται.² With the lapse of time the invocation was reversed, Ἰησοῦς being omitted and only Χριστὸς

¹ Also Acts 8-16. 9-27. 11-20. 19-13. But in Acts 3-6. 4-10. 16-18. 1 Cor. 6-11. Gal.3-27, the addition of Χριστοῦ is highly suspicious.

² Mt 28-19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος is anachronical.

invoked, and this is the final stage, represented by the reading of B, and Gal.3-27 ὅσοι εἰς Χριστὸν ἐβαπτίσθητε (no doubt a late addition), words still chanted in the liturgy of the Eastern Church. But in our passage I suspect that Χριστὸν was interpolated, for it vitiates the beauty of its point, which is: that by the baptism we went through a purgatory process reproducing the process which Jesus as Jesus submitted to, to the end that just as he rose in all his Messianic (cf. Χριστὸς in v.4) and spiritual purity, so might we restart upon a new and purified life. See note on 8-11. Χριστὸς must frequently have been added to Ἰησοῦς and vice versa; there was a constant temptation to do so. An instance of such an addition we have in 1Thes.5-9, where all our Mss give Ἰησοῦ Χριστοῦ, but Oxyr. Pap.1598, newly discovered, apparently read IHY only.

εἰς τὸν θάνατον αὐτοῦ. *Into that death which he died.* This death in the case of Jesus consisted in depositing in the grave all that in him was human and then rising as Christ, and in the case of a convert it consisted in his throwing off by the baptismal rite as into a grave his sinnable nature so as to emerge a righteous man. The old theologians taught that baptism was a symbol of our Lord's death and resurrection. Cf. TheodM. Gal.2-20 ἐν τῷ βαπτίσματι τοῦ τε θανάτου καὶ τῆς ἀναστάσεως τύπον ἐπλήρου. 2-15 *baptisma formam habet mortis et resurrectionis Christi.* It is a fanciful doctrine, the product of that imaginative period when with great licence all manner of things were said to be τύποι. Baptism was but a purifying process, and it was enjoined probably by all religious revivalists before our Lord died.

ἐβαπτίσθημεν. There is a difference in sense between the first and the second ἐβαπτίσθημεν. The first means *we were baptized, we went through the rite of baptism*, the second *we were plunged into*. See notes on 7-4. 10-8.

4. εἰς θάνατον. So also D and Scriv. κ; the rest εἰς τὸν θάνατον. But I doubt its genuineness in either form. After saying that a convert dies the death of Christ and as a consequence (οὖν) is buried with him, how can one now say that a convert, having been buried, dies? The parallel Col.2-12 merely states *συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι*.

Χριστός. *As Christ.* A predicate. See note above on εἰς Χριστὸν Ἰησοῦν.

διὰ τῆς δόξης τοῦ πατρός. No sense. Read διὰ τῆς δεξιᾶς τοῦ πατρός. Cf. Acts 2-33 τῇ δεξιᾷ τοῦ θεοῦ ὑψωθείς. 5-31 τοῦτον ὁ θεὸς ὑψωσεν τῇ δεξιᾷ αὐτοῦ. Ps.3-5 ἐξηγέρθη ὅτι κύριος ἀντιλήμψεται μου. 1Pet.5-6 ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ ἵνα ὑμᾶς ὑψώσῃ. Ps.17-36 ἡ δεξιὰ σου ἀντελάβετό μου. Evang. Inf. Arab.23 *Deus te dextra sua sustentabit*. It is the idea of lending a helping hand, which is also implied in the verb ἀντιλαμβάνεσθαι. The helping hand has always been represented as being the δεξιὰ, the strong and auspicious hand. Cf. Clem. Hom.7-3 διὰ τῆς δεξιᾶς ζωοποιῆσαι δύναται. 20-3 εὐεργετῆ διὰ τῆς δεξιᾶς. Theog.757 Ζεὺς τῆσδε πόλῃος ὑπειρέχοι δεξιτερὴν χεῖρα.

διὰ τῆς δεξιᾶς = τῇ δεξιᾷ. See Jannaris § 1351.

The conclusion from the foregoing discussion is in v.12. After saying that we were baptized with the object of emerging into a new or moral life, the author logically in that verse concludes that we ought not to defeat that purpose by allowing sin any longer to rule; in other words, that we ought not to persist in sin. The intervening words consist of interpolations which stray off from the point.

5. εἰ γὰρ σύνφυτοι κτλ. Whatever the construction of this sentence be, the intended scope is quite clear, namely, that as we were identified with Christ by a like death, so shall we be identified with him by a like resurrection. But how could this be a reason for what was said in v.4 and relevant to the contention that sin is not permissible? I suspect that the interpolation is a comment upon ἐν καινότητι ζωῆς, made by one who mistook those words as meaning a new material life. The interpolator confirms that Christians, as men united with Christ by a like resurrection, will enjoy a new material life, the union in the first instance having been effected by a like death, that death in both cases being a real material death, namely, one by martyrdom. This reflection was suggested by the spectacle of the religious persecutions.

σύνφυτοι. *Of the same nature. Rutherford one nature with him.*

γεγόναμεν. The subject is *Christ and ourselves.*

ἄμα. All other Mss correctly ἀλλά. It is added as if what preceded stated καίτοι ἐθανατώθημεν. Liddell and Scott 'In hypothetical sentences the apodosis is often opposed to the protasis by ἀλλά, yet, still, at least.'

ἀναστάσεως. Supply τῷ ὁμοιώματι. So de Bèze (see Meyer).

6. Here begins another interpolation by one who understood ἐν καινότητι ζωῆς correctly as denoting that our life henceforward is to be sinless, but who on the other hand, in common with many others, did not perceive that θανάτου meant a real death by martyrdom. In his remark he comments in a loose way upon the words σύνφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ and upon ἵνα ἐν καινότητι ζωῆς περιπατήσωμεν, but utterly ignores (see note on v. 11) the words ἀλλὰ καὶ τῆς ἀναστάσεως αὐτοῦ ἐσόμεθα.

τοῦτο γινώσκοντες. The knowledge here claimed is probably that derived from Gal.5-24 τοῦ Χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις combined with 2-20 Χριστῷ συνεσταύρωμαι.

7. ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. This is a most extraordinary statement; it is in flat contradiction with the view of future retribution, so firmly held by all Christians, and, as a matter of course, shared by our author; cf. 2-5 κατὰ τὴν σκληρότητά σου θησαυρίζεις σεαυτῷ ὄργην ἐν ἡμέρᾳ ὄργης. I believe that ὁ ἀποθανὼν δεδικαίωται reproduces a proclamation customary at funeral rites, which notified that the departed whose remains were being laid in the grave had obtained his grace from God, his wrongs to those present having been forgiven. This comforting idea is still alive among the Greeks, who generally refer to a dead man as ὁ συχωρεμένος.¹ As a development, a dead man so forgiven, δεδικαιωμένος, became in the popular imagination a δίκαιος, a sinless man, a saint. Cf. Jn 17-19 ὑπὲρ αὐτῶν ἀγιάζω ἑμαυτὸν, for their good I saint myself (= I die).² It is in this latter sense I think that the interpolator quoted the ritual words as a proof that we, having once died and become δίκαιοι, no longer shall be liable to sin. The words ἀπὸ τῆς ἁμαρτίας, I suspect, were subsequently inserted as a link. I may add that 1Pet.4-1 ὅτι ὁ παθὼν σαρκὶ πέπναιτο ἁμαρτίας, which critics adduce as an illustration of the common interpretation, is different; it is an exhortation to martyrdom.

8. εἰ γὰρ κτλ. In sense a mere repetition of v.5, probably a para-

¹ 2Acta Pil.11-3 πᾶσαν κακίαν ἐν τῇ τελευτῇ δεῖ συναπόλλυσθαι τοῦ ἀνθρώπου = should be forgotten, cf. MGk ξεχάνω and Soph. O.T.318 διώλεσα.

² Similarly ἡγάσθη in Hebr.10-29.

phrase. If so, γὰρ would be distinctly preferable to δὲ, which is the reading of all the other witnesses with the exception of the Toletanus.

9. Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει. This is a platitude of which no rational being could be guilty. I think that instead of XΣ we should read πᾶς, the meaning being that no man who has once risen from the dead need fear a second death; for in dying we die by the power of sin which may only exercise its power once and not again after our resurrection, but in rising we rise unto eternal life by the will of God whose power is unlimited, and therefore above that of sin.

10. ὁ γὰρ = ὅς γάρ. Cf. Jn 6-39 ἵνα πᾶν ὃ (= πάντας οὓς) δέδωκάς μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλ' ἀναστήσω αὐτό. 17-24 ὃ (= οὓς, cf. the following κἀκεῖνοι) δέδωκάς μοι θέλω ἵνα κἀκεῖνοι ᾧσιν μετ' ἐμοῦ. Just. 287d περὶ οὐδενὸς τῶν ἀπὸ τοῦ γένους ὑμῶν, εἰ μὴ τί ἐστιν ἀπὸ τῶν σωθηναί δυναμένων. Arist. Equ. 854 τυροπῶλαι, τοῦτο δ' εἰς ἓν ἐστι συγκεκυφὸς, where Blaydes 'τοῦτο pro οὗτοι, cf. Dem. 42-22 κατέπηχε μέντοι ταῦτα πάντα (i.e. οὗτοι πάντες).'

τῇ ἁμαρτίᾳ ἀπέθανεν. And therefore ἐφάπαξ. Cf. Hebr. 9-27 ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις. Apoc. 2-11.

Ἰῆ τῷ θεῷ. And therefore eternally. Either αἰεὶ or διὰ παντὸς dropped out or is implied. Euthymius 'ζωὴν αἰδίδιον.'

11. οὕτως καὶ ὑμεῖς κτλ. This last interpolation comes from a commentator who misunderstood ὁ γὰρ ἀπέθανεν τῇ ἁμαρτίᾳ ἀπέθανεν for whatever died died to sin, and who argues that, since everything that died died to sin, you must reckon yourselves also as being dead to sin. In arguing thus he took no account (see note on v. 6) of ἐφάπαξ.

12. ἐπακούειν. All other Mss ὑπακούειν.

ὑπακούειν αὐτῇ. The variants ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ and ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ are, neither of them, to the point as answers to the question in v. 1, which was whether we possess a right to sin and not whether we should yield to the promptings of our flesh.

13. τὰ μέλη. The baser parts of one's body, such as arms, feet, belly, in contradistinction to the nobler and spiritual parts, such as καρδιά (see Mk 7-19), σπλάγχνα, ὀφθαλμοὶ, λόγος, νοῦς.

παραστήσατε ἑαυτοὺς. In a military sense, as Calvin perceived (see Bloomfield). Cf. Numb. 1-5 τῶν ἀνδρῶν οἵτινες παραστήσονται μεθ' ὑμῶν. See note on 16-2.

ὡς ἐκ νεκρῶν ζῶντες. The adverb indicates a simile, and the simile seems to be a soldier who abandons the wrong side, which is also the side of unrighteousness and defeat and death, and joins the right side, that of victory and life. But the imagery is obscured in the traditional reading; probably we should read ἐκ νεκρῶν εἰς ζῶντας.

ζῶντες. So also D; all other Mss ζῶντας.

τὰ μέλη. Here the arms are meant, which carry the sword and the shield, τὰ ὄπλα τὰ δεξιὰ καὶ ἀριστερά. Cf. 2 Cor. 6-7.

ὄπλα δικαιοσύνης. It is, I think, these words which the writer of Oxyr. Pap. 1602 had in mind in saying ὄπλον εὐδοκίας, to be written ὄπλον εὐδικίας. He likewise borrowed σύμφυτον from σύνφυτοι of 6-5 and προσέλευσιν from προσαγωγὴν of 5-2.

14. This verse does not form part of the original work. In the first place, in chap. 5 it was laid down that salvation comes through grace vouchsafed to us; this proposition led to an argument demonstrating that from the fact that we are saved by grace it does not follow that we are free to sin; and this argument led to the conclusion, expressed in the form of an exhortation, that we ought not to sin. But abruptly in v. 14 a reason for that conclusion is sprung upon us, and this reason consists in the very proposition—namely, that we are under grace—which led to that very conclusion. Secondly, in v. 13 a Christian is represented as a defender of God, but in v. 14 the reverse is contended for. How could a serious mind reason so incongruously? Now, what follows from v. 14 to the end of chap. 8—a part far too abstrusely theological and wandering away from the theme of the Epistle—is connected with that verse, and therefore if that verse is spurious, that part must be spurious also. Chap. 9 however links up with v. 13 quite logically. It is natural for the author who was a Jew finally to express his deep concern that his nation should not conform to a right conduct, but rely for justification exclusively upon its descent. In Marcion's copy 8-11 to 10-2 were missing; or according to Tertullian—not a good witness—they had been expunged.

15. τί οὖν; ἡμαρτήσαμεν κτλ.; *What then? Let us see: did we commit an error when we withdrew from the Law and placed ourselves under grace?* The question is answered in chap. 7 from a Jewish point of

view, as from a Jew to Jews. But what is said in vv.16 to 23 could only have been addressed to idolaters (cf. 1-24), for a Jew would not unjustly accuse his own people of being ἀκάθαρτοι; it was by their Alexandrian rivals that ἀκαθαρσία (cf. Joseph. Apion.1-32) was imputed to the Jewish nation. I therefore look upon those verses as a second interpolation occasioned by the corruption of ἡμαρτήσαμεν to ἀμαρτήσωμεν.

ἡμαρτήσαμεν. In the classical sense of *committing an error*. All other Mss ἀμαρτήσωμεν or ἀμαρτήσομεν.

16. δούλους. Cancelled by Bentley, and also absent in two cursives. Without its elimination the sentence states that, if by obedience to anything you are its slaves, you are the slaves of that which you obey; not an impressive truism.

Ϝ. Probably οὐ.

εἰς θάνατον. Not in DE, the Peshitto, and some other authorities.

ἢ ὑπακοῆς εἰς δικαιοσύνην. Parry 'the antithesis fails: we expect ἢ δικαιοσύνης εἰς ζωὴν.' It is besides absurd to utter such a truism as that, when a man is a slave of that which he obeys, he is a slave of obedience. The original reading no doubt was ἦτοι ἀμαρτίας ἢ δικαιοσύνης, which accords with vv.18, 19, and 20, and twice occurs in Origen (see Tischendorf).

17. ἦτε δούλοι τῆς ἀμαρτίας, ὑπηκούσατε δέ. An awkward phrasing. Gifford quotes Eph.5-8 ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς. Eur. Περ.284 κἀγὼ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἰμί. Add Hom. Δ 321 τότε κούρος ἔα, νῦν αὐτέ με γῆρας ὀπάζει. Probably ποτε dropped out after ἦτε.

ἐκ καρδίας. *With all your heart, thoroughly*. Cf. Mt 18-35 ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν. XII Patr. Gad, 6 ἄφες αὐτῷ ἀπὸ καρδίας, etc. But the sense might also be that adopted by St Chrysostom (see Gifford), namely, *willingly, by the promptings of your own heart*. Cf. Eph.6-6 μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς. HermP. 9 Sim.26 τούτοις μετάνοια γίνεται (= *is granted*) ἐὰν μὴ ἐκ καρδίας εὐρεθῶσιν ἠρνημένοι. This interpretation would be in accordance with the idea that a good action was only meritorious if done willingly. Cf. 1Cor.9-17 εἰ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω. But παρεδόθητε in the sense of *you have been taught* rather favours the former interpretation.

εἰς ὄν. Equivalent to a dative. Cf. Jn 15-21 πάντα ποιήσουσιν εἰς ὑμᾶς (where a variant ὑμῶν), etc. See Jannaris § 1348.

παρεδόθητε = ἐδιδάχθητε, *you have been taught*. So Sophocles in v. παραδίδωμι. Cf. Just. 56c ὡς ἐδιδάχθημεν ἀφθόνως παραδιδόντες. Euseb. Hist. 6-18 γεωμετρίαν παραδιδούς, etc. In this sense Mt 11-27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, and Acts 4-33 ἀπεδίδουν (probably παρεδίδουν) τὸ μαρτύριον. Similarly the simple δίδοναι, cf. Jn 17-8 τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς. 17-14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου. Also παραλαμβάνειν, cf. Col. 2-6, where see Lightfoot's note. Also λαμβάνειν,¹ see Blaydes at Arist. Equ. 991. The meaning therefore of ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδαχῆς is *you became obedient to that form of teaching which you have been taught*.

τύπον. The same as ὑπογραμμὸν, *a copy, pattern*. Probably a scholastic term.

18. δέ. The right reading is ὄν, as exists in NC and some other witnesses, for the exhortation ὡςπερ γὰρ κτλ presupposes a previous conclusion. See note on 13-10.

ἐδουλώθητε. Read δουλώθητε in accordance with παραστήσατε of v. 19.

19. ἀνθρώπινον λέγω κτλ. Bloomfield 'the best expositors are generally agreed that this form of expression was employed by way of softening the harshness of the term ἐδουλώθητε.' I believe that the harshness lies in the term ἀκαθαρσία, and therefore that this sentence originally stood as a parenthesis after that word. *What I mention is human, a result of the weakness of your flesh*. In other words: In mentioning ἀκαθαρσίαν I do not mean to impute a deliberate vice to you; it was your misfortune, a weakness inherent in your heathen (see note on v. 15) flesh, and as such pardonable. It is in the same charitable spirit that in XII Patr. Zab. 9 we are told that οὐ λογίζεται [ὁ κύριος] κακίαν τοῖς υἱοῖς τῶν ἀνθρώπων, διότι σὰρξ εἰσιν καὶ πλανῶνται. It was a Stoical thought. Cf. Marc. Aur. 2-13 τὰ ἐξ ἀνθρώπων ἔστιν ὅτε ἐλεεινὰ δι' ἄγνοιαν ἀγαθῶν καὶ κακῶν.

μέλη. See note on v. 13.

εἰς τὴν ἀνομίαν. Absent from B and the Peshitto. What the antithesis

¹ Cf. Gal. 1-12 οὐδὲ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην. 1Thes. 2-13 παραλαβόντες λόγον ἀκοῆς. Also ἀναλαμβάνειν; cf. Arr. Epict. 2-19 ἀναλαμβάνοντες τὰ τῶν φιλοσόφων.

demands is τῇ ἀνομίᾳ εἰς ἀκαθαρσίαν, but possibly the interpolator by inattention wrote τῇ ἀκαθαρσίᾳ εἰς ἀνομίαν.

τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν. An impossible phrase. See note on 1-18.

ἀγιασμὸν = ἀγνισμὸν.

20. ὅτε γὰρ κτλ. *For it was when you were slaves of sin that you were free from righteousness* (omitting the comma after ἀμαρτίας). The import seems to be: Do not hesitate to submit to a new kind of servitude, which is a servitude to righteousness. True, there was a time when you were free from this new servitude; but on the other hand you were then slaves of sin. If in any case you must be slaves, is it not better that you should be slaves of righteousness?

τῇ δικαιοσύνῃ. Probably by attraction to δουλεύειν τῇ δικαιοσύνῃ, for we expect ἀπὸ τῆς δικαιοσύνης as in vv. 18 and 22.

21. ἐφ' οἷς νῦν ἐπαισχύνεσθαι. Probably ἐφ' ᾧ τοῖς νῦν ἐπαισχύνεσθαι. *What fruit had you then by reason of which* (cf. Arist. Equ. 1320 τίς ἔχων φήμην ἤκεις ἐφ' ὅτῳ κνισῶμεν;) *you should be ashamed of your present circumstances?* The common reading ἐπαισχύνεσθε is unsatisfactory. Nor is the version *what fruit had ye then in those things whereof ye are now ashamed* warranted by the words.

ἐπαισχύνεσθαι. The shame which might be felt from the fact that they would be designated by the opprobrious term of slaves.

CHAPTER THE SEVENTH

1. γινώσκουσιν. Probably a clerical error. All other Mss γινώσκουσιν.

ζῆ. The subject is ὁ ἄνθρωπος in a capacity other than that of the preceding ἄνθρωπου. In the latter case ὁ ἄνθρωπος corresponds with the woman, and in the former case with the woman's husband. The interpolator was in difficulties as to how to express himself.

2. τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ. *Is bound to the law by the fact of her husband living.* All previous expositors, so far as I can discover, have gone astray over the construction of this sentence, taking τῷ ἀνδρὶ as the object and νόμῳ as an instrumental dative. But it is the other way about, as is clear from ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου and from v. 6 κατηργήθημεν ἀπὸ τοῦ νόμου. The idea is a reproduction

of 1Cor.7-39 γυνή δέδεται νόμῳ (K, 12, and Epiphanius γάμῳ) ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῆ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι. The argument runs thus: As a woman is bound to her marriage contract during her husband's lifetime, so was a Jew bound to the Law so long as his carnal nature (cf. ὅτε ἦμεν ἐν τῇ σαρκί) was quick; but as by the husband's death a woman is freed from her bond and may remarry, so a Jew, when his carnal nature was killed through Jesus's crucifixion, was released from his subjection to the Law and might wed Christ. The fruit of this new union is righteousness, and not sinful passions as was the fruit of a Jew's connection with his carnal nature under the Law.

Following Gifford's plan of equations, I should put the matter in this way :

- | | |
|---|---|
| 1. The woman | 1. The Jew |
| 2. The marriage bond | 2. The Mosaic Law |
| 3. The woman bound to the marriage bond whilst the husband lived | 3. The Jew bound to the Mosaic Law so long as his carnal nature was quick |
| 4. The husband dies and thereby the woman released from her marriage bond | 4. The Jew's carnal nature dies and thereby the Jew released from the Law |
| 5. The woman remarries. | 5. The Jew espouses Christianity. |

δέδεται νόμῳ. Cf. 1ClemR.40-5 ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται. Philos.9-4-24 τοῖς ὄρκοις καὶ τοῖς ἔθεσιν ἐνδεδεμένος. κατήγγηται. The word not well chosen; ἡλευθέρωται would have been more to the point.

τοῦ ἀνδρός. Qu. τῆς ὑπάνδρου.

4. ἀδελφοί μοι. All other Mss correctly ἀδελφοί μου.

ὁμοί = *ye in your carnal state*, but the following ὑμᾶς = *you in your purified state*.

τῷ Νόμῳ. Here the Mosaic Law is meant. The word in this chapter now designates the Mosaic Law, now *a rule in general* (see note on ἐβαπτίσθημεν 6-3); but the argument by a μεταπίπτων λόγος (see note on 10-8) proceeds as though both meanings were identical because expressed by the same word.

Χριστοῦ. It would have been clearer had the interpolator here said Ἰησοῦ and added Χριστῷ after τῷ ἐκ νεκρῶν ἐγερθέντι. See note on 6-3.

καρποφορέσωμεν. So in MGk: φορῶ—φορέσω. All other Mss καρποφορήσωμεν. The same divergence in v. 5. In 1 Cor.15-49 all Mss ἐφορέσαμεν and φορέσο(ω)μεν.

καρποφορέσωμεν τῷ θεῷ. *Bring forth such fruit as is worthy of God.* Analogously τῷ θανάτῳ in v. 5.

5. τῇ σαρκί. All other documents, excepting fg, ἐν τῇ σαρκί.

διὰ τοῦ Νόμου. By enforcing their union with the flesh the Law was responsible for the passions in the Jews being active. The result was for sin leading to death to be engendered.

ἠνεργεῖτο. Jannaris, § 750a quotes ἠνοῖξεν from the Acts and the Apocalypse; but no doubt this kind of augment dates from an earlier period. See also New Phrynichus XX.

μέλεσιν. See note on 6-13.

6. τοῦ θανάτου. Most witnesses ἀποθανόντες, which is in the air, for ἐν ᾧ κατειχόμεθα depends upon νόμου. Cf. v. 2 δέδεται νόμῳ, which practically is the same as κατέσχεται νόμῳ.

δουλεύειν. The metaphor from καρποφορεῖν is now changed into one from δουλεύειν by the influence of κατειχόμεθα. A new spirit is to be the master in future, and not an outworn script.

ἐν καινότητι. Construed with δουλεύειν as an equivalent of a simple dative. See note on 1-19.

καινότητι πνεύματος = καινῷ πνεύματι. A frequent idiom.

7. ἀλλά. *It is a fact however that.* So likewise in v.13. 5-14. The interpolator repudiated the idea of the Law being a sin, but on the other hand grants that the Law has worked disadvantageously in that it disclosed the reality of sin (see my note on 3-20), and so after its advent, no sin being committed in ignorance, all transgressors were punishable; prior to that event however they were excusable. Cf. Jn 9-41 εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν, ἡ ἁμαρτία ὑμῶν μένει. Philo, 2-519 τῷ ἀγνοίᾳ τοῦ κρείττονος διαμαρτάνοντι συγγνώμη δίδεται, ὁ δὲ ἐξ ἐπιστήμης ἀδικῶν ἀπολογία οὐκ ἔχει, etc. In other words, the intentions of the Law were praiseworthy, but its effect proved to be our undoing. Things were in the end righted through Christ by grace; cf. v.25.

τὴν γὰρ. So also Latin versions and Origen; the rest τὴν τε γὰρ.

τὴν τε γὰρ ἐπιθυμίαν = καὶ γὰρ καὶ τὴν ἐπιθυμίαν. Cf. Just.68a ἐκείνων τε γὰρ οὐχ ὅμοια τὰ πάθη = καὶ γὰρ καὶ ἐκείνων. Lucian.244 τελετήν τε γὰρ τινα συνίσταται = καὶ γὰρ καὶ τελετήν. Philos.9-1-9 ἐκείνόν τε γὰρ παῖδες ἐξήπάτησαν = καὶ γὰρ καὶ ἐκείνον. This use of τε as = *etiam* is very rare. Parry refers to 2Cor.10-8.

τὴν γὰρ ἐπιθυμίαν οὐκ ᾔδειν. *I should not have known that lusting was a sin.* Lusting existed and was practised, but it was practised innocently, for men did not know that it was a sin.

οὐκ ᾔδειν = οὐκ ἂν ᾔδειν. See note on 9-3.

8. ἀφορμὴν δὲ—ἐπιθυμίαν. Obviously a marginal variation of v.11. Its insertion has obscured the argument.

γὰρ. Read ἄρα (see note on v. 15 and 5-17). The argument is: It was first through the Law that sin became known; therefore before the advent of the Law sin was unproductive of death.

νεκρά. Like a sterile or aged womb. Cf. 4-19 νέκρωσιν τῆς μήτρας.

ἦν. Absent in most witnesses. But it is indispensable, for the question is as to what happened before the advent of the Jewish Law, cf. ὁ νόμος and ᾔδειν in v. 7 and also what was stated in 5-13. Were ἦν discarded, we must supply ἔστιν, and then νόμον is reduced to *law in general* and the statement becomes a reference to what happens in the absence of such a law. Probably ἦν was represented by a slanting line, as often is ἔστιν. See Oxyr. Pap.1086. Also note on v. 13.

The theory that during the ante-Law period sin lay dormant, namely, that it did not engender death, is in antagonism with 5-14 ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωυσέως, and betrays the interpolator.

The full stop commonly placed after νεκρά destroys the essence of the argument. The interpolator contrasts the pre-Law conditions with the post-Law conditions; in the latter case sin revived and man died, and in the former sin was dead and man alive.

9. ποτέ. Read τότε (cf. Gal.4-8), the reference being not to any unspecified period, but to that distinct period when there was no Law.

10. εἰς θάνατον. The interpolator follows a theology of his own, for death came in not when the commandments were enacted but when Adam fell.

11. A plagiarism of the history of Adam's fall.

12. ὡστε. *My conclusion then is that* the Law by itself is not sinful; it is thoroughly good, for admittedly (v. 14 οἶδαμεν γὰρ) it is spiritual. The fault must be sought in man who is a creature made of flesh and as flesh may be sold; he is therefore sold to sin and slave-like must obey its orders. To this effect I believe the argument to be, pointed probably at the Marcionite antinomianism; but it is obscured by the insertion of v. 13, made apparently by yet another theologian whose doctrine differed from that expounded in v. 7ff. There it was held that what led to death was an acquaintance with sin; here we are taught that an intent to produce overwhelming sin was the cause.

ὁ μὲν. The apodosis in v. 14 ἐγὼ δέ.

13. ἐμοί. All other Mss add ἐγένετο or γέγονεν.

ἵνα φανῇ ἁμαρτία. No sense. Read ἵνα φανῇ σωτηρία (see note on 8-3). *With the object of ulterior salvation.* The idea is that intolerable sin, such as entails death, leads eventually to salvation. Similarly in 11-11 we are told that it was through the trespasses of the Jews that the Gentiles obtained salvation.

κατεργαζομένη. Read κατεργαζομένη ἦν. A periphrastic imperfect, which we meet with so frequently in Hellenistic writings. Without an imperfect I do not see how the sentence could be rationally construed. See note on v. 8.

ἵνα γένηται κτλ. Connected with διὰ τοῦ ἀγαθοῦ. The interpolator would have made his meaning clearer had he worded his sentence thus: ἀλλ' ἵνα φανῇ σωτηρία, ἢ ἁμαρτία, γενομένη διὰ τοῦ ἀγαθοῦ—τουτέστι διὰ τῆς ἐντολῆς—καθ' ὑπερβολὴν ἁμαρτωλὸς, κατειργάσατό μοι θάνατον.

καθ' ὑπερβολὴν. When sin succeeded in establishing itself no longer through what was evil, such as the promptings of Satan, but also through what was good, it became complete and intolerable. Whence is the origin of the doctrine that excessive sin leads to eventual salvation? Was it a Gnostic theory, or rather a development out of the story of Lot—or Noah—in which crimes carried to excess are represented as bringing destruction upon the wicked but relief unto the righteous? Cf. 2 Pet. 2-6 πόλις Σοδόμων καὶ Γομόρρας τεφρώσας, καταστροφῇ κατέκρινεν, καὶ δίκαιον Λώτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελείᾳ ἀναστροφῆς, ἐρρύσατο.

14. σάρκινος. And therefore a σῶμα, a slave. See note on 8-23.

15. ὁ γὰρ κατεργάζομαι οὐ γινώσκω. How can it be said that the cause of being a slave is ignorance of one's handiwork or actions? But from the fact of being a slave flows as effect an inability to act according to one's lights or wishes. Therefore read οὐκ ἄρα κατεργάζομαι ὁ γινώσκω. See note on v. 8 and 4-13.

οὐ γὰρ κατεργάζομαι ὁ γινώσκω. Exactly as in MGk δὲν κάνω ὅ τι ξέρω, *I don't do what I myself know as the best.* Cf. Jn 6-6 ἦδει (i.e. as the best) τί ἔμελλεν ποιεῖν.

ὁ γινώσκω. As taught out of the Law.

οὐ γὰρ ὁ θέλω. The theologian would have made his meaning clearer had he written οὐδ' ὁ θέλω.

ὁ μισῶ, τοῦτο ποιῶ. For a slave hates his work and does it under compulsion. In this case the compulsion is exercised by the flesh.

16. εἰ δὲ κτλ. The argument seems to be this: By hating sin we demonstrate our approval of righteousness, and thereby admit that the Law is sinless since it enjoins the very thing we approve of.

σύνφημι τῷ νόμῳ. *I concur with the Law*, as though the Law itself had been represented in the foregoing as maintaining its innocence.

ὅτι καλόν ἐστιν. Most witnesses ὅτι καλός. Probably ὅτι καλός ἐστιν.

Here ends the argument as to the sinlessness of the Law. The theologian now flies off to another question, occasioned by οὐ κατεργάζομαι ὁ γινώσκω of v. 15, and proceeds to show in accordance with the dualistic theory that man in his spiritual essence is not responsible for his sins, but that sin resides in the flesh.

18. τουτέστιν ἐν τῇ σαρκί μου. *I mean in the carnal part of my ἐγώ.*

τὸ ἀγαθόν. The article omitted in nearly all other Mss.

παράκειται μοι. Bloomfield 'the expression recurs at v. 21, but nowhere else in the N.T.' Probably παρέσχηται μοι, *has been granted to me.*

τὸ γὰρ κατεργάζεσθαι. All other Mss correctly τὸ δὲ κατεργάζεσθαι.

οὐχ εὐρίσκω. NABC and some other witnesses omit εὐρίσκω, the omission being a felicitous guess. For I think εὐρίσκω was a lemma indicating that the following vv. 19 and 20, which are a κέντρων compiled from vv. 15 to 17, were to be restored to the text in the place before εὐρίσκω of v. 21.

19. μισῶ. Omitted in G.

21. ἄρα. Read γάρ.

τὸν νόμον. Cancelled by Homberg; see Bakhuyzen, *Conjecturaal-Kritiek*.

ἐμοί. Viewed as man's spiritual part.

ὅτι ἐμοὶ τὸ κακὸν παράκειται. Missed in FG.

τὸ κακόν. Viewed as Satan, who was often called ἀντικείμενος. See note on 8-3.

παράκειται. The thought in v. 21 was borrowed from Gal.5-17 ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς, ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂν θέλητε, ταῦτα ποιῆτε. Therefore read ἀντίκειται, which in v. 23 is repeated as ἀντιστρατευόμενον. Theodore seems to have found ἀντιπράττει or an equivalent, for evidently, when at Eph.2-11 he wrote his comment ἅπερ ἀπὸ τῆς οἰκείας προαιρέσεως κατορθῶσαι οὐδαμῶς οἰοί τε ἐγενόμεθα τῷ τὴν φυσικὴν ἀντιπράττειν ἡμῖν ἀσθένειαν, he had in mind this part of our Epistle down to 8-3.

22. συνήδομαι. Formed by analogy with συνευδοκῶ and συγχαίρω. Lightfoot compares 1Cor.13-6 συγχαίρει τῇ ἀληθείᾳ.¹ Cf. also Clem. Hom.16-12 ἡ σοφία ἢ ὡσπερ ἰδίῳ πνεύματι συνέχαιρεν. Strictly speaking, it should be ἐνήδομαι. Cf. Orig. Cels.3-55 ἐνηδόμενος τῷ τῶν λοιδοριῶν λόγῳ, etc.

τῷ νόμῳ τοῦ θεοῦ = τῇ ἐντολῇ τοῦ θεοῦ. Similarly in v.23 τῷ νόμῳ τῆς ἁμαρτίας.

23. ἕτερον νόμον and τῷ νόμῳ τοῦ νοός μου. Read ἕτερον ἄνθρωπον and τῷ ἀνθρώπῳ τοῦ νοός μου. For the idea is that there are two men or agencies at work; the inner man, residing in the mind, who draws me towards the divine commandments, and the outer man, residing in the flesh, who overpowering the spiritual man enforces upon me the will of sin. See Gal.5-17 quoted at v.21. The compendium *ἄνον* led to the corruption. In Lk 19-38 it led to οὐρανῶ through οὐρανοῖς, corrected by Valckenaer, and similarly in Philos. 5-4-26 to οὐρανῶ οὐρανοῖς, corrected by Schneidewin.

ἐν τῷ νόμῳ = εἰς τὸν νόμον. Cf. Lk 21-24 αἰχμαλωτισθήσονται εἰς τὰ ἔθνη. See note on 1-23.

¹ Cf. 1 Acta Pil.16-3 συνήρσεν ὁ λόγος οὗτος πᾶσιν.

τῷ ὄντι ἐν τοῖς μέλεσίν μου. Not agreeably to the context. It was added after τὸν ἄνθρωπον had been corrupted into νόμον.

μέλεσιν. See note on 6-13.

24. σώματος. In v. 23 expressed by μελῶν.

τοῦ σώματος τοῦ θανάτου τούτου = τοῦ θανασίμου τούτου σώματος. Cf. 8-3 σαρκὸς ἁμαρτίας = ἁμαρτωλῆς σαρκός.

25. ἡ χάρις κυρίου (Tischendorf τοῦ κυρίου). The correct reading is probably that of DE ἡ χάρις τοῦ θεοῦ. But the most attractive, as an outburst of thankfulness at the thought of escape from a dilemma, is that of B χάρις τῷ θεῷ [εἴη], *thanks be to God* for my deliverance.

ἄρα οὖν κτλ. A marginal comment on vv. 22 and 23. Venema (see Meyer) conjectured that this passage followed v. 23.

CHAPTER THE EIGHTH

1 and 2. These verses as a conclusion (ἄρα) do not fit at this place, for no proof precedes showing that through the agency of Christ we should be saved; that proof follows in vv. 3 ff. But they fit after v. 11 as an answer—justified by the argument pursued in v. 11—to the question τίς με ῥύσεται of 7-24.

1. οὐδὲν—κατάκριμα τοῖς ἐν Χριστῷ. *There is therefore now no death sentence* (see note on 5-16) *to fear for those who adhere to Christ.*

2. νόμος τοῦ πνεύματος. I think λόγος τοῦ πνεύματος, namely, *the gospel.*

τῆς ζωῆς. The antithesis requires καὶ τῆς ζωῆς, as it also requires σαρκὸς instead of ἁμαρτίας. Cf. v. 6.

ἡλευθέρωσέν σε. Addressed to the questioner of τίς με ῥύσεται. Here B^G are supported by **NB** and the Peshitto; most other witnesses ἡλευθέρωσέν με.

τοῦ νόμου. *Of the jurisdiction.*

3. τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡσθένει κτλ. The passage is evidently corrupt, for (1) the construction is impossible; (2) in 7-15 and 23 it was ἐγὼ that was said to be weak; and (3) in v. 23 the law is represented as prevailing. Read τὸν γὰρ ἀντιδικόν μου ἐν ᾧ ἡσθένουν. Cf. τὴν φυσικὴν ἡμῶν ἀσθένειαν, quoted at 7-21 from Theodore.

ἀντιδικός. Satan, *man's adversary*, the enemy adverted to in 7-23.

Cf. 1Pet. 5-8 ὁ ἀντίδικος ὑμῶν διάβολος. Schol. Mt 5-25 (Bentley, p. 123). Other appellations of Satan: ἀντικείμενος 1Tim. 5-14; ἐνεργῶν Barn. 2-1; ἐχθρὸς XII Patr. Dan 6; ἀντίζηλος, βάσκανος Mart. Pol. 17; πονηρὸς Mt 6-13; ἀλλότριος Pseudo-Ign. Magn. 10; μέλας Barn. 4-9; ὁ θῆρ Eus. E.H. 212; ὁ δὲ ἀποδῶς = *the out-with-him* MGk.

ἐν ὁμοιώματι σαρκός. A Docetic or anti-incarnation thought. So Krehl (see Meyer).

καὶ περὶ ἁμαρτίας. I surmise περὶ σωτηρίας (see note on 7-13), περὶ standing for ὑπὲρ, as often.

κατέκρινεν. Practically = κατέκτεινεν, ἀπέκτεινεν. *Sentenced to death, executed.* See note on 5-16. Cf. Eph. 2-15 λύσας τὴν ἐχθραν ἐν τῇ σαρκὶ αὐτοῦ, which lower down is repeated as ἀποκτείνας τὴν ἐχθραν ἐν αὐτῷ (= τῷ σώματι). So Grotius (see Meyer).

τὴν ἁμαρτίαν. Added after the real object of κατέκρινεν, namely, τὸν ἀντίδικόν μου, had been corrupted.

4. τὸ δικαίωμα τοῦ νόμου. Surely τὸ δικαίωμα τοῦ θεοῦ = τὴν ἐντολὴν τοῦ θεοῦ, which at 7-22 was called νόμος θεοῦ. The phrase recurs in 1-32 and Lk 1-6; borrowed from the LXX.

ἐν ἡμῖν = ἐφ' ἡμῶν; see note on 1-19. The import is that our flesh was mortified to the end that we, by thus becoming spiritual, might be enabled to fulfil God's commandments.

τοῖς μὴ κατὰ σάρκα κτλ. *Who now walk not according to the dictates of the flesh.*

5. The theologian now begins to wander from his point. Moreover, in the sentences from here to the end of the chapter I cannot myself perceive a nexus of reasoning working from one proposition towards one conclusion; to me they look like a succession of a theologian's jerky side-thoughts, jotted without any regard for relevancy to the theme of the Epistle.

ὄντες. *Living.* Cf. v. 12 κατὰ σάρκα ζῆν.

τὰ τῆς σαρκὸς φρονούσιν. *Side with the flesh, with the party of the flesh.* A political phrase. Cf. Arist. Pac. 640 ὡς φρονοῖ τὰ Βρασίδου, copiously illustrated by Blaydes.

6. τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος. *For (better And) to side with the flesh means death,* inasmuch as it means antagonism and revolt against God. Cf. Jam. 4-4 ἡ φιλία τοῦ κόσμου ἐχθρα τῷ θεῷ.

γάρ. A metabatic conjunction would be more apt, for the verse deals with the respective consequences, but not the cause, of siding with the flesh or the spirit.

τῆς σαρκός. An objective genitive. Cf. 14-6 ὁ φρονῶν τὴν ἡμέραν. So Hofmann (see Meyer).

7. ὑποτάσσεται. The subject is σαρξ, viewed as Satan (see note on 7-21) the revolter.

οὐδὲ γὰρ δύναται. Cf. XII Patr. Jud.18, where it is said of vice that ἀπιστῆ τοῦ νόμου τοῦ θεοῦ καὶ θεῷ ὑπακοῦσαι οὐ δύναται. This seems to be a theory, probably held by both Jewish and Christian moralists, that by its own effort vice is naturally incapable of reforming itself.

8. οἱ δέ. Qu. οἱ οὖν.

θεῷ ἀρῆσαι οὐ δύνανται. *Cannot so act as to please God.*

9. Χριστοῦ. The reference in the preceding colon and in v.11 is not to the spirit of Christ but to that of God; and there is besides a close connection between εἶπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν and εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν οἰκεῖ ἐν ὑμῖν. The words therefore εἰ δέ τις to the end of v. 10 are an addition by a second theologian.

10. εἰ δὲ Χριστὸς ἐν ὑμῖν. Missed in FG.

νεκρὸν διὰ ἁμαρτίαν. *Dead (= inactive, see note on 7-8) for the purpose of (producing) sin.* For διὰ = *for the purpose of* see Jannaris § 1534c.

ζῆ. Most witnesses ζωῇ or ζῶν. The latter reading only in lectionaries, but it is the one which the antithesis demands. Its sense is *alive (= active) for the purpose of (producing) righteousness.*

11. τοῦ ἐγείραντος Ἰησοῦν. *Of him who raised up Jesus.* Cf. Mt 3-9 ἐγείρει τέκνα τῷ Ἀβραάμ. 24-11 ψευδοπροφήται ἐγεροθήσονται. Acts 5-30 ἤγειρεν Ἰησοῦν. The sense therefore of ἐγείραντος is different to that of the following ἐγείρας. The same difference between Acts 13-23 ἤγειρε τῷ Ἰσραὴλ σωτήρα Ἰησοῦν and 13-20 ἤγειρεν αὐτὸν ἐκ νεκρῶν. See note on ἐβαπτίσθημεν of 6-3. The import is: If the spirit of God, who sent his own son in a human form as Jesus to lead you to righteousness, dwells in you, God who raised him from the dead as Christ (see note on εἰς Χριστὸν Ἰησοῦν of 6-3) shall likewise infuse new life into your dead bodies at the palingenesis as a reward for that righteousness which will have dwelt in you. The import however was not perceived, and thus ἐκ νεκρῶν was added to ἐγείραντος.

Χριστόν. So FG, supported by BE and other authorities; most Mss either τὸν Χριστόν or Χριστὸν Ἰησοῦν, both of which readings, especially the latter, destroy the point. See note on 6-3. Wordsworth 'But if the spirit of him who raised Jesus—the man Jesus—[from the dead] dwelleth in you, then he who raised Christ—the anointed one—from the dead will quicken your mortal bodies also.' A clear case of superiority on the part of FG.

διὰ τὸ ἐνοικῶν αὐτοῦ πνεῦμα. Several Mss διὰ τοῦ ἐνοικῶντος αὐτοῦ πνεύματος, an alteration dictated no doubt by theological considerations. See Tischendorf's extract from Athenagoras. The sense is *for the sake of*, or *as reward for*, *that spirit which will have dwelt in you*. Thus ἐνοικῶν is an imperfect = ὃ ἐνῴκει.

12. **ὀφειλέται ἐσμὲν = ὀφείλομεν**, *it is our duty*.

τῇ σαρκί. Construe with ζῆν, which again depends upon ὀφειλέται ἐσμὲν; namely, ὀφείλομεν ζῆν οὐ τῇ σαρκί, ἀλλὰ τῷ πνεύματι. A rejoinder to the Gnostic τὰ τῆς σαρκὸς τῇ σαρκί. See note on 3-8.

τοῦ. Read *τουτέστι*, which could easily be misread for τοῦ owing to ἐστὶ being often indicated by a slanting line. See note on 7-8. The interpolator explains what he means by σαρκί. In like manner 7-18 ἐν ἐμοί, *τουτέστιν ἐν τῇ σαρκί μου*.

κατὰ σάρκα. *According to the dictates, or lusts, of the flesh.*

13. **μέλλετε.** *You are destined.* Cf. v.18 and often.

ἀποθνήσκειν. Euthymius's copy read *πάλιν ἀποθνήσκειν*, a very good reading.

τὰς πράξεις—θανατοῦτε. Read *τὰς ὀρέξεις—θανατοῦτε*. Cf. Col.3-5 *νεκρώσατε ἐπιθυμίαν κακῆν*. A similar corruption in HermP.6 Mand.2-5 *ἐπιθυμία πράξεων καὶ πολυτέλεια ἐδεσμάτων*, where the context requires *ὑπάρξεων* instead of *πράξεων*. Cf. Acts 2-45 *τὰ κτήματα καὶ τὰς ὑπάρξεις*. 1Sim.4 *ἔχων ἀγροὺς καὶ οἰκῆσεις καὶ ἐτέρας ὑπάρξεις*. Sophocles 'ὑπαρξίς : *substance, property = ὑπόστασις, τὰ ὑπάρχοντα.*'

τῆς σαρκός. So FGDE and other witnesses in accordance with *κατὰ σάρκα*. Cf. also Gal.5-16 *ἐπιθυμίαν σαρκός*. 1Pet.2-11 *σαρκικῶν ἐπιθυμιῶν*, etc. Most witnesses *τοῦ σώματος*.

15. **οὐ γὰρ* κτλ.** The sense is: Yea, ye are the adopted sons of God and filled with a son's confident spirit—not with the abject spirit of slaves—and ye may boldly address yourselves to God as to a father.

πνεῦμα δουλείας. An expression borrowed from demonological terminology. See Charles, Testament of the Twelve Patriarchs, p. 4.

υἰοθεσίας. Supply εἰς παρρησίαν as the antithesis to εἰς φόβον requires. κρίζομεν = θαρροῦντες λέγομεν. Cf. Hebr. 13-6 θαρροῦντας ἡμᾶς λέγειν, κύριος ἐμοὶ βοηθός.

Ἄββᾶ ὁ πατήρ. A curious coincidence that both here and in Gal. 4-6 it should have been thought necessary to add the interpretation of such a well-understood word as Ἄββᾶ; the fact however is that vv. 15-17 were borrowed from the Galatian passage. Mk 14-36, where the interpretation recurs, is probably a later addition.

16. αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν. A cryptic sentence. I suggest that τὸ πνεῦμα means *the inspired sacred word*,¹ as it does in v. 26 and 1Tim. 4-1, and that πνεύματι is a corruption of κραύγματι, the allusion being to Mt 6-9 πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.

κραύγματι. Not in the Dictionaries, but cf. φώνημα, λάλημα. It would stand for κραυγή, as 9-19 βούλημα for βουλή, Acts 25-7 αἰτιώματα for αἰτίας, Clem. Hom. 3-5 αἰτιώματι or αἰτιάματι (Mss αἰτήματι) for αἰτία, 12-12 στρέμμα for στροφή. Cf. also v. 39 ὕψωμα for ὕψος.

17. κληρονόμοι μὲν θεοῦ, συνκληρονόμοι. Absent in FG, there being a vacuum in F. But D reads καὶ συνκληρονόμοι instead of καὶ κληρονόμοι, which points to an old reading εἰ δὲ τέκνα, καὶ συνκληρονόμοι Χριστοῦ.

18. λογίζομαι γάρ. Concisely expressed for συνπάσχομεν δὲ, ὅτι λογίζομεθα. See note on 1-8.

τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι. *The glory which, as foreordained* (see note on v. 13), *shall be revealed* when the millennium arrives.

19. τῆς κτίσεως. *Of the world.* The antithesis to τῶν υἰῶν θεοῦ, as well as to ἡμεῖς αὐτοὶ of v. 23, shows that the world meant is the unconverted or heathen world. Cf. Mk 16-15 πορευθέντες εἰς τὸν κόσμον κηρύξατε τὸ εὐαγγέλιον πάση τῇ κτίσει.

ἀπεκδέχεται. Connect with ἐφ' ἐλπίδι. *Is looking forward to in the confident* (cf. 4-18) *hope.*

20. τῇ γὰρ—ὑποτάξαντα. A parenthesis which explains how it is that the heathen world itself so intensely yearns for the revelation. The

¹ Euthymius 'νοεῖται δὲ πνεῦμα [υἰοθεσίας καὶ] τὸ εὐαγγέλιον.'

reason adduced is that the world from the first was unwilling to favour idolatry, but was constrained by Satan who had mastered or beguiled it.

τῆ γὰρ ματαιότητι ἣ κτίσις ὑπετάγη. *For the world submitted to error.* The special error meant is idolatry. Cf. Lev.17-7 οὐ θύσουσιν ἔτι τὰς θυσίας αὐτῶν τοῖς ματαίοις (= εἰδώλοις). Acts 14-15 ἀπὸ τῶν ματαίων ἐπιστρέφειν ἐπὶ θεόν.

ὑπετάγη. In a middle sense, *submitted*.

οὐ θέλουσα. Mansel, p.18 'Under the Gnostic hypothesis there is no free will in man, and therefore no voluntary transgression.' All other Greek Mss οὐχ ἐκοῦσα, no doubt a theological alteration by a supporter of the free will doctrine.

ὑποτάξαντα. *Satan*. Qu. ἀπατήσαντα. Cf. 7-11 ἐξηπάτησέν με. The belief that idolatry, being an evil, was the work of demons or of Satan was very prevalent with early Christians.

ἐφ' ἐλπίδι διότι = ἐφ' ἐλπίδι ὅτι. See note on 1-21. Cf. Lucian.158 γνώριμα γενέσθαι διότι ὑπερπλουτῶ. See Jannaris § 1753.

22. συσστενάξει. *Sighs with one accordant sigh.* Cf. συνάδειν. See notes on 1-12 and 9-1. Farrar, St Paul, I, p. 67 'The very heathen yearned for some deliverer, and felt that there could be no other end to the physical misery and moral death which had spread itself over their hollow societies.' Renan, Égl. Chrét. p. 159 'Basilides enseignait une sorte de gémissement universel de la nature, un sentiment mélancolique de l'univers.'

ὀδύνει. An orthographical error for ὠδίνει. All other Mss συνωδίνει.

23. αὐτοὶ—ἔχοντες. Several witnesses αὐτοὶ οἱ—ἔχοντες, as required by the Greek idiom.

ἀπαρχήν. Christians received but an instalment of spiritual life and grace through the incarnation; they would not be completely spiritualized and emancipated until the apocalypse. Therefore they prayed and sighed for that consummation.

ἀπαρχήν τοῦ πνεύματος. So Just.292a calls the Mosaic Law ἀπαρχήν (Mss ἀρχήν) διαταγῆς.

ἔχοντες = σχόντες. See note on 1-13.

αὐτοὶ ἐν ἑαυτοῖς. *Among ourselves*, when we are alone, meeting for prayers. For primitively the uninitiated were excluded from Christian

services. The import of the phrase not having been understood, ἡμεῖς καὶ was added by a corrector before the second αὐτοί, and as a consequence ἡμεῖς was eliminated from before the first αὐτοί. But FG are supported by D and partly by several other witnesses.

στεναζόμεν. Fervent praying (cf. v. 26 στεναγμοῖς) represented as sighing. No doubt, when references were made to a future life during service, the congregations gave utterance to their anguish by emotional exclamations and sighs, such as are now usual in mosques (Allah ! Allah !). Κύριε ἐλέησον was not then a formal response, but a cry from the heart. Cf. Enoch 9-10 αἱ ψυχὰι ἐντυγχάνουσιν μέχρι τῶν πυλῶν τοῦ οὐρανοῦ, καὶ ἀνέβη ὁ στεναγμὸς αὐτῶν.

ἀπεκδεχόμενοι. So FG, supported by D; all other Mss *υἰοθεσίαν ἀπεκδεχόμενοι*. Grammatically *υἰοθεσίαν* is in the air unless we take *τὴν ἀπολύτρωσιν* as explanatory; but the text would then state that adoption signifies nothing more than redemption, a statement to which no one I presume would subscribe. Judging from v. 25, I should conclude that in the space occupied now by *υἰοθεσίαν* there was once *ἐν ὑπομονῇ* or *δι' ὑπομονῆς*.

τοῦ σώματος. Added in order to represent ἡμῶν as slaves. See note on 7-14. So also 1Cor.6-20. Cf. Phryn. (Lobeck, p. 378) 'σώματα ἐπὶ τῶν ὠνίων ἀνδραπόδων, οἷον σώματα πωλεῖται.' Marc. Aur.1-8 *σωμάτων* = *slaves*. Orac. Sib.3-463 *σώματα δοῦλα*. See Sophocles.

24. τῇ γὰρ ἐλπίδι κτλ. An argumentative counsel for patience addressed to such as felt troubled in their minds by the continued postponement of the revelation (cf. 2Pet.3-4) and of exemption from death. The argument was probably suggested by the Stoical dictum *spēs incerti boni nomen est*; see Lightfoot, Phil. p. 289.

τῇ γὰρ ἐλπίδι ἐσώθημεν. *For it was hope which induced us to accept salvation or baptism.* What we were offered and we accepted at the time of our baptism was to hope.

ἐλπίς δὲ ἢ βλεπομένη οὐκ ἐστὶν ἐλπίς. What probably the theologian wished to convey was *and there is no such a thing as a hope of things visible*. If so, the original reading may have been *ἐλπίς δὲ βλεπομένην* (cf. 2Cor.4-18 τὰ βλεπόμενα and Hebr.11-1 βλεπομένων) οὐκ ἐστὶν.

ἢ βλεπομένη. All other Mss omit the article, and thus corroborate my surmise as above.

τί ἐλπίζει; So also D. *Where is the sense of hoping for what we actually see?* B omits τί. Most other Mss τί καὶ ἐλπίζει, which probably is right; see note on 3-7.

26. τὸ πνεῦμα. *The gospel.* See note on v.16.

συναντιλαμβάνεται τῆς δεήσεως ἡμῶν. *Takes part along with us, helps us, in our prayer.*

τῆς δεήσεως ἡμῶν. The prayer implied in στενάζομεν of v. 23. The solecistical reading τῇ ἀσθενείᾳ, or ταῖς ἀσθενείαις, ἡμῶν, which is that of all other witnesses, represents a marginal explanation as to its being due to our weakness that we need help.

τὸ—τί. The same as τί. Cf. Arist. Nub.748. 776. Lk 1-62. 19-48. HermP.8Sim.1-4, and often.

προσευχόμεθα. FG and one cursive προσευχόμεθα. An orthographical error. All other Mss προσευξόμεθα or προσευξόμεθα. But an expression of continued or repeated action is preferable.

οὐκ οἶδαμεν. An allusion to Lk 11-1 κύριε, δίδαξον ἡμᾶς προσεύχασθαι.

ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει κτλ. A later addition extending to the end of v. 27, made probably by an adherent to the doctrine of angelolatry and intercessory prayer, who understood the preceding τὸ πνεῦμα as denoting a mediatory spirit or angel. This angel was known among the Elchasaites as ὁ ἄγγελος τῆς προσευχῆς; see Philos. 9-3-15.¹ As intercession by our Lady and the Saints this doctrine in course of time gained wide popularity both in the Eastern and the Roman Churches. Angelolatry is referred to in Col.2-18, where see Lightfoot.

ὑπερεντυγχάνει. Most witnesses add ὑπὲρ ἡμῶν.

στεναγοῖς ἀλαλήτοις. *With unuttered, and therefore unheard, sighs* (see note on v. 23) or *prayers.*

27. ὁ δὲ ἐρευνῶν τὰς καρδίας κτλ. Though in praying the angel utters no sound, God, the searcher of all hearts, knows not only that the angel inwardly prays for a favour such as God would approve of but also that the men interceded for are not unworthy.

κατὰ θεὸν ἐντυγχάνει. Cf. 1Jn 5-14 εἰάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. 1Pet.3-12 ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὤτα αὐτοῦ εἰς δέησιν αὐτῶν.

¹ Epiphanius Haer.19-1 attributes the same tenet to the Essenes.

28. πάντα. *Always, ever*, as in MGk; see Βλάχος. Cf. 1Cor.11-2. 13-7 (opposed to the following οὐδέποτε). XII Patr. Iss.3-8. Philos.8-2-12. Orig. Cels.3-57 (πάντα εἰς ἐκείνον ἀφορῶντας). Achil. Tat.3-11 (πάντα σιγῶσαν). 5-13-3. HermP.3 Vis.6 πάντα ἐπερωτῶς (old Latin version *semper*). Also ἄπαντα. Cf. Achil. Tat.7-16-4. Also classically, as in Arist. Nub.1381. But the word, owing to its being rather demotic, was often changed into πάντοτε. So in 2Cor.7-14; HermP.10 Mand.3 we find πάντοτε as a variant. In HermP.1 Vis.2 the Mss give πάντοτε γελῶν, but the old Latin version is *omnia ridens*. In Lucian.54 and Clem.Hom. 11-13 it became τὰ πάντα. In Eph.1-23 the chief Mss likewise read τὰ πάντα, but a few minuscules have preserved the correct reading πάντα. It stands for πάντα τὸν χρόνον. Cf. Dem.1445. Just.222c. Similarly μικρὸν and μικρὸν χρόνον. Cf. Jn 7-33. 13-33. Also ἀκαρῆ in Arist. Nub.496.

συνεργεῖ. The subject ὁ θεὸς is expressed in AB. The imitator in Orac. Sib.3-649 πάντα γὰρ αὐτοῖς συναγωνιᾷ, οὐρανοῦ ἡλείος τε, mistook πάντα as the subject. The Peshitto omits ὁ θεός, but understands it as the subject; see Field, *Otium Norvicense*, III, p. 95.

συνεργεῖ εἰς ἀγαθόν. For συνεργεῖν τι εἰς τι see Liddell and Scott. Cf. also XII Patr. Gad 4 (quoted by SH) τὸ πνεῦμα τῆς ἀγάπης συνεργεῖ τῷ νόμῳ τοῦ θεοῦ εἰς σωτηρίαν. Jam.2-22 is different.

εἰς ἀγαθόν. L and several other authorities εἰς τὸ ἀγαθόν, which seems preferable. The same variation in 13-4.

πρόθεσιν = προορισμόν.

29. ὅτι οὕς. What suits the context best is a relative clause specifying the κλητοί. Such a clause is introduced by the connective ὅτι, which in the Hellenistic period began occasionally to be employed in the place of the pronoun (see note on 4-19). For the nominative cf. Mt 5-45 τοῦ πατρὸς ὅτι (some authorities give ὃς or *qui*) τὸν ἥλιον ἀνατέλλει. 6-26 τὰ πετεινὰ ὅτι οὐ σπείρουσιν. Lk 4-36 τίς ὁ λόγος οὗτος ὅτι ἐπιτάσσει; 23-40 οὐδὲν φοβεῖ σὺ ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; Jn 2-18 τί σημεῖον δεκνύεις ὅτι ταῦτα ποιεῖς; 8-45 ἐγὼ ὅτι τὴν ἀλήθειαν λέγω (Syr. Sin. according to Mrs Lewis *I who speak the truth*). 8-53 Ἀβραὰμ ὅστις (D ὅτι) ἀπέθανεν. 9-17 περὶ αὐτοῦ ὅτι ἠνοιξεν. Jud.17 τῶν ἀποστόλων ὅτι ἔλεγον. Col.2-14 τοῖς δόγμασιν ὃ (probably ὅτι = ἄ) ἦν ὑπεναντίον ὑμῖν. Apoc. 14-8 Βαβυλὼν ἣ (other authorities ὅτι) πεπότικεν. 17-8 τὸ θηρίον ὅτι ἦν (referred to at the beginning of the verse as τὸ θηρίον ὃ εἶδες). If the

genitive or the dative or an emprotheton is required, the demonstrative pronoun (see Jannaris § 1439) is subjoined. Cf. Mk 4-41 *τίς οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος ὑπακούει αὐτῷ*; Jn 1-15 ὁ ἐρχόμενος ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἐλάβομεν. Protev. Jac. 2-3 *τί ἀράσομαί σοι καθότι (= ὅτι) κύριος ἀπέκλεισε τὴν μήτραν σου*; Col. 1-15 *πρωτότοκος ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα*. 2-8 *Χριστὸν ὅτι ἐν αὐτῷ (= ἐν ᾧ) κατοικεῖ*. Hebr. 2-6 *τίς ἐστιν ἄνθρωπος ὅτι μιμνήσκει αὐτοῦ*; Apoc. 15-4 ὁσῖος ὅτι πάντα τὰ ἔθνη προσκυνήσουσιν ἐνώπιόν σου. 18-23 *ἐν σοὶ ὅτι ἔμποροὶ σου ἦσαν οἱ μεγιστᾶνες*. Parados. Pilat. 5 *τίς ἐστιν ὁ σταυρωθεὶς ὅτι τὸ ὄνομα αὐτοῦ τοὺς θεοὺς ἀπώλεσεν*; Narrat. Joseph. 5-2 *τίς ἐστιν οὗτος ὅτι οὐκ ἐποίησάς με ὀφθῆναι αὐτῷ*; For the accusative with or without the demonstrative pronoun being added cf. Mk 6-17 *τὴν γυναῖκα ὅτι αὐτὴν ἐγάμησεν*. 14-72 *τὸ ῥῆμα ὡς (= ὅτι) εἶπεν*. Lk 22-61 *τοῦ λόγου ὡς εἶπεν*. Acts 20-35 *τῶν λόγων ὅτι αὐτὸς εἶπεν (ὅτι αὐτὸς=ὅς)*. Also 7-44 *ἡ σκηνὴ καθὼς διετάξατο ποιῆσαι αὐτὴν (καθὼς αὐτὴν = ἦν)*. Accordingly read *ὅτι αὐτοὺς* and place no comma after *προέγνω*.

προέγνω. He knew and owned (as his own or friends) in the past. Cf. Mt 7-23 *οὐδέποτε ἔγνων ὑμᾶς, ἀποχωρεῖτε ἀπ' ἐμοῦ*. 25-12 *οὐκ οἶδα ὑμᾶς*. 1 Cor. 8-3 *εἴ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ*. Gal. 4-9 *γνωσθέντες ὑπὸ θεοῦ* (only verbally the same as the preceding *γνόντες*). In the same sense probably also in 2 Cor. 5-16 *οὐδένα οἶδαμεν κατὰ σάρκα*. The preposition = *in the past, in a remote past*. Cf. 1 Pet. 1-20 *προεγνωσμένου πρὸ καταβολῆς κόσμου*. 1 Cor. 2-7 *προώρισεν πρὸ τῶν αἰώνων*.

τῆς εἰκόνης. A Docetic repudiation of the notion that man could possibly be *σύμμορφος* of Christ; he is merely *σύμμορφος* of his earthly image.

εἰς τὸ εἶναι κτλ. What the interpolator wished to convey evidently is *εἰς τὸ εἶναι αὐτοὺς πολλοὺς ἀδελφοὺς τοῦ πρωτοτόκου αὐτοῦ*.

εἰς τὸ εἶναι. And so they are. See note on 1-19.

32. *ὃς οὐδὲ υἱοῦ ἰδίου ἐφείσατο*. So also D, except that it gives *τοῦ ἰδίου υἱοῦ*. All other Mss *ὃς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο*; less vividly than FG.

πάντα. So also D; most other witnesses *τὰ πάντα*.

33. *τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ*; Cf. Hebr. 13-6 *θαρροῦντας ἡμᾶς λέγειν κύριος ἐμοὶ βοηθὸς, οὐ φοβηθήσομαι, τί ποιήσει μοι ἄνθρωπος*;

34. *Χριστὸς Ἰησοῦς*. Most witnesses omit *Ἰησοῦς*.

μᾶλλον δὲ καὶ ἐγερθεῖς. A few other witnesses μᾶλλον δὲ ἐγερθεῖς, which is a better reading. The following καὶ also is omitted in some witnesses.

ἐγερθεῖς. NAC and other documents subjoin ἐκ νεκρῶν.

35. οὖν. Absent in most witnesses.

Χριστοῦ. The context requires θεοῦ, and so several witnesses. Cf. v. 39.

στεναχωρία. So only FG. This form survives in MGk as an alternative for στενοχωρία.

λοιμός. Originally there followed probably ἡ λοιμός. Plague was one of the calamities most dreaded in old times in the Levant—it continued to rage almost endemically until quite recent times—and it is hardly likely that it would have been forgotten in this enumeration of evils, especially as λιμός and λοιμός were so often mentioned together. Cf. Mt 24-7. Lk 21-11. XII Patr. Jud.23. Orac. Sib.3-269, 540, etc. Tert. Apol.26 *fames et lues*. In Mt 29-7 NBDE omit ἡ λοιμοί, as in this place.

36. ὅτι. Meyer 'A part of the quotation.' See note on 9-28.

ἐνεκεν σοῦ. Added only because it stands in the quotation. See note on 4-7 and 8.

37. ὑπερνικῶμεν. The preposition added by analogy with ὑπερέχω or ὑπερβάλλω. See note on 1-11.

διὰ τὸν ἀγαπήσαντα. So likewise DE; most witnesses διὰ τοῦ ἀγαπήσαντος. The construction with the accusative was demotic, and therefore tampered with by the literati. So 15-28 FG and Latin versions δι' ὑμᾶς; the rest δι' ὑμῶν. Jannaris § 1534 'When, with the opening of the transitional period [A. D. 300-600], the construction of all prepositions became uniform by substituting the accusative for the other oblique cases, the various meanings of διὰ with genitive were naturally transferred to its accusative construction.' This transference, I have no doubt, dates from much earlier times, for even ἐκ is found construed with the accusative in an inscription dated B. C. 162, see Jannaris § 1570, footnote. But neither is the reverse phenomenon unknown, for carried away by their antipathy against demotic—or vulgar, as they imagined—expressions, literati occasionally gave preference to the genitive where grammar called for the accusative construction. So 12-1 παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρῶν. 12-3 λέγω διὰ τῆς χάριτος, whereas

15-15 ὑπομιμνήσκω διὰ τὴν χάριν. 1Cor.1-10 παρακαλῶ ὑμᾶς διὰ τοῦ ὀνόματος. Just.69b θανάτου ἀπειλουμένου διὰ Ἰησοῦ = διὰ Ἰησοῦν, where Otto refers to 85b and 93d.

38. οὔτε ἄγγελος κτλ. There is considerable divergence of reading, as follows :

FG οὔτε ἄγγελος οὔτε ἀρχαὶ (F ἀρχιά) οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις

DE οὔτε ἄγγελος οὔτε ἐξουσία οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δύναμις (E δυνάμεις)

ⲚAB οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις

C with several other authorities οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐξουσία οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις

KL with most authorities οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε δυνάμεις οὔτε ἐνεστῶτα οὔτε μέλλοντα

116 οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα.

Notwithstanding so much divergence, the original reading I think can be traced with some degree of probability. For it is certain (1) that οὔτε ἀρχαὶ or ἀρχή is right; (2) that οὔτε δυνάμεις or δύναμις should be transferred to some place before οὔτε ἐνεστῶτα; (3) that the passage had been framed upon a plan of syzygies the members of which were antithetical. Cf. 2Cor.6-8 to 10. (In the parallel 1Cor.3-22 Κηφᾶς and κόσμος form a syzygy). Then, apart from the greater authority of FG, it is more probable that ἄγγελος became ἄγγελοι than the reverse. Upon these considerations I conjecture that the original reading was οὔτε ἄγγελος οὔτε ἀρχή, οὔτε ἐξουσία οὔτε δύναμις (or οὔτε δύναμις οὔτε ἐξουσία), οὔτε ἐνεστῶτα οὔτε μέλλοντα.

ἄγγελος. See note on 3-13.

ἄγγελος—ἀρχή. Namely, the whole spiritual world, which in Col.1-16 is referred to as τὰ πάντα ἐν τοῖς οὐρανοῖς.

ἀρχή. A *demon* meant. Cf. Just.338b πᾶσα ἀρχὴ δέδιεν ὠδίνουσα ὅτι [διὰ τοῦ ὀνόματος τοῦ Ἰησοῦ] καταλύσθαι μέλλουσιν. Eph.2-2 τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἴρος. Hofmann (see Meyer) *evil spirits*.

ἐξουσία—δύναμις. Namely, all earthly powers, which in Col.1-16 are referred to as τὰ ἐπὶ τῆς γῆς. The antithesis consists in the former noun denoting a relegated and the latter an inborn faculty. The two nouns are found combined in Lk 4-36. 9-1. 1Pet.3-22. 1Cor.15-24. Eph.1-21. Apoc.17-13.

39. ὕψωμα. The same as ὕψος. See note on v.16.
οὔτε κτίσις ἑτέρα. *Nor any other thing created.*
τοῦ κυρίου. So FG; see note on 4-17.

CHAPTER THE NINTH

1. ἐν Χριστῷ. An adjuration. Cf. 23-22 ὁμόσας ἐν τῷ οὐρανῷ, etc. So also 14-14 πέπεισμαι ἐν κυρίῳ. In 2 Cor. 11-10 ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ virtually = *I swear by Christ's truth*, namely, by such absolute truth as one would tell before Christ. 1-12 ἐν εὐλικρινείᾳ τοῦ θεοῦ, in such sincerity as one would show before God. In MGk μὰ τὴν ἀλήθεια τοῦ θεοῦ, *by God's truth*, is very frequently heard, notably at Corfu.

Ἰησοῦ. Added also in DE; absent in most witnesses.

συνμαρτυρούσης. *Joining in testifying.* See note on 1-12. 8-22.

σὺν πνεύματι. All other Mss ἐν πνεύματι. But σὺν is preferable, τὸ πνεῦμα being the second witness indispensable in Jewish law. Cf. Acts 5-32 ἡμεῖς ἐσμεν μάρτυρες τῶν ῥημάτων τούτων καὶ τὸ πνεῦμα τὸ ἅγιον.

2. λύπη μοι ἔστιν μεγάλη. Imitated in XII Patr. Jud. 23, where Ἰούδας tells his sons, namely τοὺς Ἰουδαίους, that πολλὴ λύπη μοι ἔστι, τέκνα μου, διὰ τὰς ἀσελγείας ἃς ποιήσετε.

3. ἠὲ ὅμην. The same as ἠὲ ὅμην ἂν, or rather ἠὲ ἄμην ἂν, but in a sense of continuance. *I would have wished* (now and always). That is how Photius (see Bloomfield) interpreted the tense by saying εἰ ἐν-εχώρει. The omission of ἂν is very frequent. Cf. Jn 9-33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. Clem. Hom. 17-4 εἰ αὐτὸς υἱὸς ἦν, τὸν πᾶσιν ἄγνωστον ἀπεκάλυπτεν. Just. 277 d οὐκ ἠνεχόμεθα, εἰ μὴ πάντα ἐπὶ τὰς γραφὰς ἀνήγες, etc. But often no doubt it was added by Atticists; and so in Jn 8-39 εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε, and Gal. 4-15 εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐδώκατέ μοι, we find ἂν added in some Mss. But such additions were unnecessary even from the point of view of the Atticists. See Blaydes, Arist. Ran. 866.

εἶναι = γενέσθαι. See note on 3-4.

ἀπὸ τοῦ Χριστοῦ. As it were, ἀφωρισμένος ἀπὸ τῆς ἐκκλησίας τοῦ Χριστοῦ.

συνγενῶν. So also D; most witnesses add μου.

τῶν κατὰ σάρκα. So also DE and several cursives; most Mss only κατὰ σάρκα.

4. ὦν υἰοθεσία—ἐπαγγελία. Absent in A; the copyist could not brook so much praise bestowed upon the Jews.

υἰοθεσία. Read ἡ υἰοθεσία with all other Mss.

ἡ δόξα. The son's glory or honour, that high standing and consideration which attach to the heir. Cf. Jn 1-14 δόξαν ὡς μονογενοῦς παρὰ πατρός.

ἡ διαθήκη. For the variant αἱ διαθήκαι see note on 13-13.

5. πατέρες. The article again missed in FG.

ἐξ ὧν. Most witnesses καὶ ἐξ ὧν. But the Armenian reading ἐξ ὧν καὶ, *from whom even Christ himself*, is the most attractive, denoting Christ's Jewish descent as the crowning glory of the Jewish nation.

κατὰ σάρκα. All other Mss τὸ κατὰ σάρκα. The article probably added with the intention of emphasizing that the sole relation of Christ with the Jews was his birth. It is recorded also in Patristic literature.

6. οἶον. Very rare for οἶόν τε, as Sanday and Headlam remark. Cf. Clem. Hom. 11-5 οἶόν ἐστι λέγειν. Philos. 5-1-7 (Cruice, p. 145) οὐδὲν οἶόν ἐστιν ἐπιτυχεῖν. 7-1-18 (p. 339) οὐχ οἶον τμηθῆναι.

ἐκπέπτωκεν ὁ λόγος. This would be a blasphemy, and the attempts at investing it with some other rational sense are hopeless. Read ὁ λαός, to which τὴν κληρονομίαν (a variant τὸν λαόν) of 11-1 and τὸν λαόν of 11-2 hark back. The author laments the fact that there is no salvation possible for the Jews, God's chosen people, for they have fallen away from grace. Similarly in 7-7 λόγος usurped the place of νόμος in L. Conversely, in ClemA. Strom. 6-6-52 νόμος ὁ γραπτὸς ἐν καρδίᾳ, οὗτός ἐστιν ὁ λαός ὁ τοῦ ἡγαπημένου, for λαός read λόγος, as corrected by Grabius (see Stieren's Iren. I, p. 912). Also in Barn. 14-4 for εἰς λαὸν κληρονομίας read εἰς λόγον κληρονομίας; cf. § 5 διαθήκης λόγῳ (Mss διαθήκην λόγῳ). See Sophocles v. λόγος.

Ἰσραηλῖται. A better reading than Ἰσραήλ, which is that of most other witnesses.

7. ἐν Ἰσαὰκ κληθήσεταιί σοι σπέρμα. As in the case of Abraham it was not both his sons, but solely Isaac who became his effective heir, so at the present time—the author explains in ch. 11—it is not all the Jews, but only a fragment, a κατάλειμμα, namely, the believers in Christ, who have obtained grace.

The extract from the LXX quoted in its own form, but the meaning which the author desired to convey is ἐν Ἰσαὰκ ἐκλήθη αὐτῷ σπέρμα. See note on 3-4.

8. Here begins another long and irrelevant theological disquisition, extending down to the end of ch.10. It consists of three parts. (1) The author had lamented the fact that not all the Jews fulfilled such conditions as would entitle them to membership of the chosen nation; but the theologian, misconceiving the point, proceeds now to comment upon οὐ πάντες τέκνα and to specify in vv. 8 to 13 those descendants of Abraham in favour of whom, according to the narrative in the V.T., God's promises were declared. (2) Having explained God's preference, he asks whether, as was urged by the Gnostics, we must conclude that God is unjust, a question which is the same practically as the one asked in 3-5; and he refutes this contention by the argument—to which the Apologists were in the habit of resorting—of God's irresponsibility. Incidentally he also touches upon the theory of the κατάλειμμα, the proper place of which is in ch. 11. (3) Lastly, in ch. 10 he strays off to the relative merits of Law and Faith, a question already settled in ch. 4.

θεοῦ Most authorities τοῦ θεοῦ.

λογίζεται. Namely, ἡ γραφή, ὁ λόγος.

9. ἐπαγγελίας γὰρ ὁ λόγος οὗτος = ἐπαγγελίας γὰρ λόγος ἐστὶν ὁ λόγος οὗτος. *It is in these words* in which Sarah alone is named *that the promise was specified.* The syntax is the same as 2-28 ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν = ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν Ἰουδαῖος. The passage imitated in 2 Clem.R.15 τοῦτο γὰρ τὸ ῥῆμα μεγάλης ἐστὶν ἐπαγγελίας σημείον.

ἐστὶ τῇ Σάρρα υἱός. This is the only relevant part of the quotation. See note on 4-7 and 8.

10. ἐξ ἑνός. Add ἔθνος, which dropped out owing to its similarity to ἑνός. It was a literary trick to lay stress upon the fact that from one man a whole nation or all the nations were procreated. Cf. Acts 17-26 ἐποίησεν ἐξ ἑνός πᾶν ἔθνος. Hebr.2-11 ἐξ ἑνός πάντες. 11-12 ἀφ' ἑνός ἐγεννήθησαν καθὼς τὰ ἄστρα. Cf. also Just.353a ἀπὸ τοῦ ἑνός Ἰακώβ ἐκείνου τὸ πᾶν γένος ὑμῶν προσηγορεύετο Ἰακώβ. Cf. also Lk 10-41 θορυβάζη περὶ πολλὰ, ἑνός δὲ χρεῖα ἐστίν. 1Cor.10-17 ἐν σῶμα οἱ πολλοὶ ἐσμέν.

Clem. Hom.1-11 πολλὰ ὑμῶν ῥήματα ἐνὸς οὐκ ἄξια λόγου. A similar literary trick in Soph. Ant.14 μιᾷ θανόντων (Blaydes θανόντων) ἡμέρα διπλῆ χειρί. 55 δύο μίαν καθ' ἡμέραν. 170 πρὸς διπλῆς μοίρας μίαν καθ' ἡμέραν. For the sake of the literary trick our passage was so constructed that it conveys the impression as if the writer wished to emphasize the fact that Rebecca did not procreate from two, but from one husband.

ἔθνος τίκτειν ἔχουσα. The idea was suggested by such expressions in the LXX as Ex.32-10 ποιήσω σε εἰς ἔθνος μέγα. Gen.25-23 δύο ἔθνη ἐν τῇ γαστρὶ σου etc.

κοίτην ἔχουσα. Meaningless. Read τεκεῖν or rather τίκτειν ἔχουσα. Cf. XII Patr. Iss.2 υἱὸς εἶχε τεκεῖν. Just.310c τίκτειν ἔμελλε.

ἔχουσα = μέλλουσα. See Jannaris, App. IV, § 13. In the passage quoted in the preceding paragraph from the XII Patriarchs there is a variant ἔμελλε for εἶχε. This idiom servilely imitated in Pseudo-Mt 12-4 *cognoscere habeo*.

τοῦ πατρὸς ἡμῶν. Has the parallel case of Ephraim and Manasseh been forgotten? It is hardly credible. As a matter of fact, Barnabas, who was apparently inspired by our passage,¹ found it in his text. See his ch.13. The unconcluded construction after πατρὸς ἡμῶν indicates a lacuna, and the missing part I suspect told the end of Rebecca's story and the beginning of that of Joseph's sons, vv.12 and 13 completing the latter story. If a lacuna has really occurred, the following words must have been taken as applying to Rebecca and modified accordingly. The modifications would be γεννηθέντων for γνόντων and αὐτῇ for αὐτῷ.

11. γεννηθέντων. I suspect γνόντων. Cf. Isai.7-16 πρὶν ἢ γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακόν.

ἢ πραξάντων. A variant μηδὲ πραξάντων, an absurd reading.

κακόν. NAB φαῦλον, a substitution by a literatus. The same variation in 2Cor.5-10.

μείνη. Most witnesses μένη. No sense. The context requires φανῆ, and this is what St Chrysostom (quoted by Sanday and Headlam, p.245)

¹ After reading Dr. Rendel Harris's Testimonies, I am inclined to think that both our interpolator and pseudo-Barnabas reproduce a testimony.

seems to have had before him, for he says ἵνα φανῆ φησὶ τοῦ θεοῦ ἡ ἐκλογή. Cf. 7-13 ἵνα φανῆ σωτηρία. Jn 9-3 ἵνα φανερωθῆ τὰ ἔργα τοῦ θεοῦ. Clem. Hom.8-9 ὅπως τὸ τοῦ θεοῦ δίκαιον φανῆ.

12. αὐτῆ. I suspect αὐτῶ. See note on v. 10.

ὁ μείζων—τῷ ἐλάσσονι. As in MGk ὁ μικρότερος, ὁ μεγαλύτερος = *the younger, the elder*. Also classically; cf. Soph. OK. 374 χρόνῳ μείων.

ὁ μείζων δουλεύσει τῷ ἐλάσσονι. In Genesis these words are addressed only to Rebecca, but my conjecture makes them likewise an answer to Joseph, as does Barnabas in ch. 13.

13. Should my conjecture be right, this verse is a later addition.

14. τί οὖν ἐροῦμεν κτλ. See note on v. 8.

θεῶ. All other Mss, except D, τῷ θεῶ.

15. τῷ Μωυσεὶ γὰρ κτλ. From what he said to Moses and Pharaoh respectively we find that God favours or places at a disadvantage whomsoever he pleases; God has thus declared by both these opposite examples that he means to act according to his pleasure. That is his law, and it is not for us to question it. It is the theory of ἔδοξεν αὐτῶ, adverted to in Just.245b οὐ μοι, ὃ τοῖς πολλοῖς, δοκεῖ λέγειν ὅτι ἔδοξεν αὐτῶ. τοῦτο γάρ ἐστιν πρόφασις αἰεὶ τοῖς μὴ δυναμένοις ἀποκρίνασθαι πρὸς τὸ ζητούμενον. Which is a perverse development of the admirable Stoic doctrine that the Gods, being perfectly benevolent and just, have done what is best, and we must feel assured that it was unnecessary for anything to be differently ordered from what it now is. Cf. Marc. Aur.12-5 τοῦτο δὲ εἶ ἴσθι, ὅτι, εἰ ὡς ἑτέρως ἔχειν ἔδει, ἐποίησαν ἂν [οἱ θεοί]. ἐκ δὴ τοῦ μὴ οὕτως ἔχειν, εἴπερ οὐχ οὕτως ἔχει, πιστούσθω σοι τὸ μὴ δεῆσαι οὕτως γίνεσθαι.

ἐλεήσω. *I shall favour*. In the Oriental fancy a favour is an act of mercy, a *merban* as they say in India. So was the word understood by the copyist of L, who substituted εὐδοκούντος for ἐλεώντος in v. 16. Cf. 1Cor.7-25 ὡς ἠλεημένος ὑπὸ κυρίου, *as having been favoured by the Lord*. 2Cor.4-1, etc.

16. ἄρα οὖν οὐ τοῦ θέλοντος κτλ. Not only does this verse destroy the antithetical point explained in my note on v. 15, but the genitives also of the sentence are in the air. It is plainly a comment upon a preceding statement in which a genitive occurred, and that genitive can be no other than καλοῦντος of v. 11. The commentator apparently

wished to lay stress upon the point that God's preference is determined by no man's desires but by his own favour.

θελοντος. A reference probably to Joseph, whose desire was that Jacob should bless his firstborn, as narrated in Gen.48.

τρέχοντος. No sense consonant with the context. Perhaps *προέχοντος* as a reference to Manasseh, who as the firstborn could claim precedence over Ephraim.

του ἐλεώντος. See note on *τω Μωυσεϊ γαρ* of v. 15.

ἐλεώντος. A frequent demotic form in Hellenistic literature. Most Mss classically *ἐλεούντος*.

17. λέγει γὰρ ἡ γραφή τῷ Φαραώ. Thus expressed, the antithesis to *τω Μωυσεϊ γαρ λέγει* is totally obliterated. The original form must have been *λέγει δὲ τῷ Φαραώ*, as in 10-21 *πρὸς δὲ τὸν Ἰσραήλ λέγει*.

ἐξήγειρά σε. *I roused thee to anger*,¹ that thou mightest persecute my people and give me cause to punish thee. In the LXX the corresponding word is *διετηρήθης*, a corruption probably of *διηγέρθης* in the sense of *thou wert aroused to anger*. Cf. 2 Macc.7-21 *τὸν θῆλυ λογισμὸν ἄρσενι θυμῷ διεγείρασα*. 15-10 *τοῖς θυμοῖς διεγείρας αὐτούς*.

ὅπως ἐνδείξομαι ἐν σοὶ τὴν δύναμίν μου. In a threatening tone. *And then I will show thee my power*, and then by stern punishment thou shalt feel my power.

ἐνδείξομαι. G with most Mss *ἐνδείξωμαι*.

ἐν σοὶ = σοί. See note on 1-19.

καὶ ὅπως κτλ. Added because it exists in the quotation. See note on 4-7 and 8.

ὅπως ἄν. All other Mss *ὅπως*. Either is equally good. The same variation in Mt 6-5. Lk 2-35. Acts 15-17, etc.

19. τί οὖν. So also BDE; *οὖν* omitted apparently in all other Mss, probably on grounds of elegance.

ἔτι. *Any more*. Cf. 3-7. 6-2, etc.

μένφεται. The argument that man is not to blame for wrongdoing and ought not to be punished, since it is by God's will and instigation that he sins, was apparently a favourite one with the Gnostics, for it is handled and refuted in Clem. Hom.12-31. Its form there is *οἱ*

¹ So St Augustinus.

ἀδικοῦντες οὐκ εἰσὶν αἴτιοι, ὅτι κρίσει θεοῦ ἀδικοῦσι τοὺς δικαίους. For μέμφεται instead of μέμφεται see note on 3-13.

20. ὦ ἄνθρωπε. See note on 2-1.

All Mss—with the exception of FGD, one cursive, and the Latin and Aethiopic versions—after ἄνθρωπε add μενοῦν γε, which as the reverse of οὐ μενοῦν was frequently employed in post-classical times at the head of affirmative sentences in spite of scholastic fulminations. Cf. Phryn. p. 342 (Lobeck) ‘μενοῦν τοῦτο πράξω τίς ἀνάσχοιτο οὕτω συντάττοντός τινος ἐν ἀρχῇ λόγου;’ But unquestionably it could not be so employed with interrogative sentences. Probably μαϊνόμενε. It was not unusual to accompany one’s answer to an unreasonable or mad remark with an opprobrious epithet of this kind. Cf. Arr. Epict.1-12-11 μαϊνόμενος εἶ, παραφρονεῖς. Lk 11-40 ἄφρονες. 12-20 ἄφρων. 24-25 ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ. Jam.2-20 ὦ ἄνθρωπε κενέ. 1Cor.15-36 ἀλλὰ ἔρεῖ τις, πῶς ἐγείρονται οἱ νεκροί; *Αφρων κτλ. 1ClemR.23-4 ὦ ἀνόητοι. HermP.3 Vis.8-9 ἀσύνετε ἄνθρωπε. 12 Mand.4 ἄφρων, ἀσύνετε καὶ δίψυχε. Similarly μαίνη. Cf. Acts 12-15. 26-24. Also Just.258a παραφρονεῖς ταῦτα λέγων. *Ακουσον, ὦ οὗτος, οὐ μέμνηα.

οὐ τίς εἶ; So exactly in MGk ποιός εἶσαι σύ; Namely, thou art nobody or too insignificant a person. Cf. 14-4. Jam.4-12. Exod.16-7.

οὐ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; Cf. Sir.7-5 μὴ δικαιοῦ ἔναντι κυρίου. Isaiah’s words τίς ὁ ἀνταποκρινόμενός μοι; ἀντιστήτω μοι ἢ τίς ὁ δικαιοῦμένος μοι; repeated in Barn.6-1. Compare Marc. Aur.12-5 ὁρᾶς γὰρ ὅτι τοῦτο παραζήτων δικαιολογῆ πρὸς τὸν θεόν· οὐκ ἂν δ’ οὕτω διελεγόμεθα τοῖς θεοῖς εἰ μὴ ἄριστοι (= most kind) καὶ δικαιοτάτοι εἰσίν. But how wide the difference between the humane philosopher’s appeal to piety and reason and the petulant rebukes of the fanatical sectarians!

ἐποίησας. DE and the Peshitto ἔπλασας.

21. κεραμεὺς τοῦ πηλοῦ. Otherwise πηλουργός.

εἰς ἀτιμίαν. For a vile use, in accordance with Wisd.15-7 τά τε τῶν καθαρῶν ἔργων δοῦλα (= ὑπηρετικὰ) σκευή τά τε ἐναντία. Cf. Just. Diogn.2 ὄστρακον οὐδὲν τοῦ κατασκευαζομένου πρὸς τὴν ἀτιμοτάτην ὑπηρεσίαν εὐπρεπέστερον. In this sense also Just.57d ἀτίμων σκευῶν.

22. εἰ δὲ θέλων κτλ. Assuming that my conjecture of ἐποίησεν for ἐπὶ (see note on ἐπὶ σκευή in v. 23) is right, the apodosis begins at καὶ ἵνα γνωρίσῃ. The construction would be εἰ ἤνεγκεν, καὶ ἐποίησεν; cf.

2Tim.2-12 εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν. It would have been clearer if ἀλλὰ had been added before καί; but cf. Jn 10-38 κἀν ἐμοὶ μὴ πιστεύετε, τοῖς ἔργοις πιστεύετε. The import is: It is true that in his design ultimately to show his power God created vessels of wrath, but on the other hand it is equally true that in order to show how more abundant his kindness is he made vessels of favour.

τὴν ὀργήν. It is a strange notion that God should have created with the intention of showing his wrath upon his creatures. Read τὴν ἀρετήν. That is the word which Origen found, for his Frag.3 states ἀφῆκεν ὁ θεὸς εἶναι κακίαν, δυνάμενος καταλύσαι, ἵνα τὸ μέγεθος τῆς ἀρετῆς δειχθῆ.

τὴν ἀρετήν—τὸ δυνατόν. God's kindness was shown by what he said to Moses, and his power by what he said to Pharaoh.

αὐτοῦ. Followed in all other Mss by ἤνεγκεν; cf. Jer.27-25 ἐξήνεγκε τὰ σκεύη ὀργῆς αὐτοῦ.

ἤνεγκεν. Instead of ἐξήνεγκεν, the word which stands in Jeremiah. The meaning seems to be *brought forth* out of his store, as it were, or workshop.

ἐν πολλῇ μακροθυμίᾳ. Though τὰ σκεύη ὀργῆς were destined for perdition, still it was an act of tolerance and generosity on the part of the Creator to create them at all.

εἰς σκεύη. All other Mss σκεύη. The addition of the preposition due probably to a reminiscence of μακροθυμεῖν εἰς τι.¹

23. τὸ πλοῦτος. A demotic form, and as such polished into τὸν πλοῦτον in all other Mss. See Lightfoot, Col.1-27.

δόξης. Read δικαιοσύνης. See note on 3-7 and 23. The reading χρηστότητος of P no doubt is a glossa on δικαιοσύνης.

ἐπὶ σκεύη. Agreeably to the context read ἐποίησεν σκεύη, without which alteration the construction besides is hopeless.

26. ἂν κληθῆσονται. In all the other Greek Mss altered into ἐρρήθη or ἐρρέθη [αὐτοῖς] in accordance with the LXX.

27. Ἡσαίας δὲ κρᾶζει. *But Isaiah on the other hand declares.*

ἐὰν ᾗ κτλ. The words quoted as they stand in Isaiah, but by *υἱῶν*

¹ On reconsideration, the absence of ἤνεγκεν and the presence of εἰς in FG seem to me very suspicious. Possibly εἰς conceals a verb of the same import as ἐποίησεν.

the wicked or infidel sons of Israel are meant and by τὸ κατάλειμμα a remnant is meant. See note on 3-4.

κατάλειμμα. **NAB** ὑπόλειμμα. But cf. 11-4 κατέλιπον.

28. λόγον γὰρ κτλ. Out of this long quotation the only essential words (see note on 4-7 and 8) are λόγον ποιήσει κύριος, *the Lord will fulfil his word*. The theologian means to say that God's promise to Israel will be kept, for, as is said in 11-29, ἀμεταμέλητα τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ, but the salvation promised shall only come to a remnant, namely, to those Jews who may adhere to Christianity.

γάρ. This causal introduces the explanatory words, but the following ὅτι is only mentioned because it forms part of the quotation. See note on 8-36. 14-11.

29. εἰ μὴ κτλ. To suit the context these words should have taken this form: κύριος Σαβαὼθ ἐνκατέλιπεν αὐτοῖς σπέρμα (= caused a remnant of the Jews to be saved). εἰδεμὴ, ὡς Σόδομα ἂν ἐγενήθησαν κτλ. See note on 3-4.

ω. Absent in all other Mss. Its meaning is not apparent.

30. κατέλαβεν δικαιοσύνην. **G** κατέλαβεν τὴν δικαιοσύνην.

τῆς ἐκ πίστεως. All other Mss correctly τὴν ἐκ πίστεως. So 10-3 **F** δικαιοσύνης for δικαιοσύνην.

31. νόμον δικαιοσύνης. I do not understand this phrase. Nor is it true that the Jews were pursuing a law, or the Law, of justification; what they pursued was justification by conforming to the Law. The antithesis to ἔθνη τὰ μὴ διώκοντα δικαιοσύνην makes it certain that we had here Ἰσραὴλ δὲ διώκων δικαιοσύνην. I read therefore νόμῳ δικαιοσύνην. Cf. 10-5 δικαιοσύνην τὴν ἐκ νόμου. Gal.2-21 εἰ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν. 3-11 ἐν νόμῳ οὐδεὶς δικαιοῦται. 3-21 εἰ ἐδόθη νόμος ὁ δυνάμενος ζωοποιηθῆσαι, ἐκ νόμου ἂν ᾔην ἡ δικαιοσύνη. Phil.3-6 δικαιοσύνην τὴν ἐν νόμῳ. 3-9 μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως (a parallel to this passage). Cf. also 1Tim.6-11 δίωκε δικαιοσύνην. 2-22.

εἰς νόμον [δικαιοσύνης]. So **F**, but **G** with **NABDE** and other authorities εἰς νόμον only. Most Mss εἰς νόμον δικαιοσύνης. That some error has crept in **I** have no doubt. Probably the correct reading is εἰς ὁδὸν δικαιοσύνης. Cf. 3-17 ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 2Pet.2-21 μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης. Barn.5 ἀπολείται ἄνθρωπος ὃς, ἔχων ὁδοῦ δι-

καιοσύνης γνῶσιν, ἑαυτὸν εἰς ὁδὸν σκότους ἀποσυνέχει. Acts 16-17 ὁδὸν σωτηρίας. Mt 22-16 τὴν ὁδὸν τοῦ θεοῦ.

ἔφθογεν. A foreigner's error. All other Mss ἔφθασεν. Read ἔφθακεν. The same variation in 1Thes.2-16.

32. ὡς. Practically the same as δῆθεν, *soi-disant*, as though. So also 2Cor.3-5 οὐχ ὅτι ἀπ' ἑαυτῶν ἱκανοὶ ἐσμεν λογισασθαί τι ὡς ἐξ ἑαυτῶν.

ἔργων. Most Mss add here νόμον; γὰρ after προσέκοψαν; and πᾶς before ὁ πιστεύων.

προσέκοψαν instead of προσέκοψαν only FG. Not an impossible reading as an alternative form of προσκέκοψαν (see Jannaris § 736), the suffix -αν representing an assimilation to the aorist.

33. ἰδοῦ κτλ. Nothing more is intended by this extract than to quote the passage where the phrase λίθος προσκόμματος occurs, and the same is the case in 1Pet.2-7. See note on 4-7 and 8.

CHAPTER THE TENTH

Regarding the point as to justification by faith see note on 9-8.

1. δέησις πρὸς κτλ. Most Mss δέησις ἢ πρὸς τὸν θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστίν.

2. οὐ κατ' ἐπίγνωσιν. *Not intelligently*. The usual disparaging sneer of the Apologists at their adversaries, whether Jews or others. Cf. ClemA. Strom.1-17-87 οἱ παρ' Ἑλλησι φιλόσοφοι μέρη τῆς ἀληθείας οὐ κατ' ἐπίγνωσιν λαβόντες. Tat.40 τοῖς ἀπὸ τῆς πηγῆς ἀρυσάμενοι Ἑλλησιν οὐ κατ' ἐπίγνωσιν τὰ ἐκείνου [τοῦ Μωυσέως] δόγματα. Tert. Apol.47 *si quid in sanctis scripturis offenderunt [philosophi] digestis, neque satis credentes divina esse neque satis intellegentes, ut adhuc tunc subnubila, etiam ipsis Judaeis adumbrata*. The sneer was started by the Gnostics who imputed to the ordinary Jews and Christians want of intelligence in their reading of the Scriptures.

3. ἰδίαν δικαιοσύνην. ABDEP and some other witnesses omit δικαιοσύνην, no doubt on grounds of elegance. F δικαιοσύνην.

σῆσαι. This word, in conjunction with the context, shows that δικαιοσύνην and δικαιοσύνη in this verse signify *law* or *ordinances*. The theologian would have made his meaning clearer had he said δικαίωμα or δικαιώματα. See note on v. 5.

4. τέλος γὰρ νόμου Χριστός. *For Christ is, or means, the end of the Mosaic Law.*

εἰς δικαιοσύνην = πρὸς δικαιοσύνην, *for the purpose of justification.*

5. γάρ. *Asseveratively. I grant, it is true, that.* See note on 1-18.

γράφει τὴν δικαιοσύνην = γράφει περὶ τῆς δικαιοσύνης. See note on 4-1.

τὴν δικαιοσύνην. An equivalent of προστάγματά μου of Lev.18-5, to which our passage alludes.

τὴν ἐκ τοῦ νόμου. *Which is of the side, or party, of the Law.* See note on 3-26.

ἐχ. So only F. The earliest instance, so far as I know, of this form, which, always accompanied with the article, has partially survived in MGk as ὄχ. See Jannaris § 1571.

αὐτά. As if δικαίωμα had preceded instead of δικαιοσύνην.

ζήσεται. Preceded in practically all other Mss by ἄνθρωπος in accordance with the LXX. The Peshitto however supports FG.

ἐν αὐτοῖς. NAB and a few other authorities ἐν αὐτῇ, due to a misconception as to the force of δικαιοσύνην. As a consequence NADE and other authorities omit αὐτά. But our quotation is from Lev.18-5, recurring in Nehem.9-29; Ezek.20-11. 13. 21; Just.238b, and in all these passages αὐτὰ is retained.

6. ἡ δὲ ἐκ πίστεως δικαιοσύνη. *But on the other hand the ordinance from the side, or party, of faith.* To what Moses enjoins in Lev.18-5 our theologian opposes the passage from Deut.30-12 as a tenet from the school of faith, and in so doing he assumes presumably that Deuteronomy, being a code by a second Lawgiver, superseded Leviticus. It is all of a piece with the outrageous Apologetical methods of handling the Old Testament. In the same way Hebr.8-7 εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. 10-9 ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ.

τούτεστιν Χριστὸν καταγαγεῖν. That τίς ἀναβήσεται εἰς τὸν οὐρανὸν implied Χριστὸν καταγαγεῖν is a very wild assumption.

Χριστόν. Namely, σωτήρα. Cf. v. 9 σωθήσῃ. The drift is: Travel not far and wide in quest of a saviour; if only thou believe in Christ and declare thy belief, thou shalt be saved.

The Gnostics, probably the Valentinians, were the first to use Χριστὸς as a synonym of Σωτήρ. Cf. Iren.1-3-1 Χριστοῦ δὲ καὶ Σωτήρα λέγουσιν.

3-14-1 *Salvatorem quem et Christum dici*. But there are traces of a like usage in our canonical writings. Cf. Lk 2-11 σωτήρ ὅς ἐστιν (= τουτέστιν) Χριστός. Acts 4-10 ἐν ὀνόματι Ἰησοῦ Χριστοῦ οὗτος παρεστήκειν ὑγίης· καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία· οὐδὲ γὰρ ὄνομα ἔστιν ἕτερον ἐν ᾧ δεῖ σωθῆναι. 1Pet.2-2 ἵνα ἐν αὐτῷ ἀξήθητε εἰς σωτηρίαν, εἰ ἐγέυσασθε, ὅτι Χρηστὸς (a play upon Χριστὸς, see Farrar, St Paul, I, p. 300, footnote) ὁ κύριος. This synonymity was no doubt the result of confusion on the part of men unacquainted with Hebrew, who imagined that it was with Μεσσίας that the word σωτήρ (or rather σωτηρία) was related and not with Ἰησοῦς.

7. ἐκ νεκρῶν. An allusion to the *descensus ad inferos*; or more probably an interpolation.

8. ἀλλὰ τί [ἢ γραφῆ] λέγει; The adversative particle because an antecedent clause, such as ἡ δικαιοσύνη οὐ λέγει ὡς δεῖ ἀναβῆναι, is implied. The drift is: The faith-ordinance says that thou needst not travel so far as heaven or the abyss in quest of a saviour. But where must I then look for salvation? If thou confess Jesus and believe in his resurrection, thou shalt be saved. For what does the faith-ordinance further say? It says etc. The point however is spoilt by the addition of ἢ γραφῆ—absent in most witnesses—for it makes the text read as if ἡ δικαιοσύνη were refuted by ἢ γραφῆ.

τουτέστιν τὸ ῥῆμα. Christians referred to the gospel as ὁ λόγος or τὸ ῥῆμα; cf. 1Thes.1-6 δεξάμενοι τὸν λόγον, etc. The theologian therefore argues that, inasmuch as τὸ ῥῆμα is enjoined in Deuteronomy, the ῥῆμα of faith, namely the gospel, which Christians preach was likewise enjoined by divine authority and must be the means which confers salvation. Similarly 1Pet.1-25. The argument is of that kind which Epictetus termed ὁ μεταπίπτων λόγος. See Arr.1-6. A like λόγος in 7-4, where see note.

9. ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον. Β ἐὰν ὁμολογήσης τὸ ῥῆμα ἐν τῷ στόματί σου ὅτι κύριος.

10. καρδία γὰρ κτλ. The import seems to be that a man may believe and thus become a δίκαιος or Christian, but it is only when courageously he declares his faith that he finally secures salvation; virtually, an encouragement of martyrdom. If so, this verse is unconnected with the theme pursued so far in this chapter, which has been that

a Jew cannot expect justification without adherence to the new faith. Either the theologian became diffuse or—as is more likely—from this point the chapter was amplified by successive irrelevant accretions.

11. πᾶς κτλ. This quotation does not include a confirmation, as we should have expected, of the chief point of the preceding verse, namely, the need of an outspoken profession.

12. The quotation in v. 11 was brought in as a proof that faith leads to justification, the essential word therein being πιστεύων. But the exposition in this verse only affirms the fact that every believer without distinction will be saved; in other words, it is a comment upon πᾶς as though this were the essential word in the quotation.

14 and 15. An extract probably from another work now lost, in which certain claims to apostleship were championed against a hostile denial. Such controversies unfortunately were rampant among early Christians, and the epithet ψευδαπόστολος was bandied about from all sides. Cf. 2 Cor. 11-13 ψευδαπόστολοι μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. Just. 253b ἀναστήσονται πολλοὶ ψευδόχριστοι καὶ ψευδο-ἀπόστολοι (intentionally corrupting ψευδοπροφήται of Mt 24-24). Clem. Hom. 1-11 κήρυκας ἀπέστειλα οἱ καὶ γελῶνται καὶ ὑβριζόμενοι χλευάζονται. 16-21 ἔσονται, ὡς ὁ κύριος (sic) εἶπεν, ψευδαπόστολοι, etc. Why the extract was incorporated at this place it would be impossible now to specify; if I might venture a guess, I should suggest that it began with πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται, which quotation appearing also here led the amanuensis to note in the margin what he recollected from the other work. The import is: How then can men call on him unless they believed? Therefore they must have believed. And how can they believe who (οἱ) were not instructed? Instruction therefore must have preceded. But how is instruction possible without an instructor and preacher? It is then clear that preachers there have been; and if preachers, then equally so Apostles, these being the men in respect of whom it is written: How beautiful are the feet of them that preach peace. The argument as to there having existed Apostles and Prophets starts from the point of there having preceded believers. So 2 Cor. 4-13 πιστεύομεν, διὸ καὶ λαλοῦμεν.

14. ἐπιστεύωσιν. Perhaps ἐπιστεύσοσαν. See note on ἐκκρύψουσιν in v. 15. All other Mss πιστεύουσιν or πιστεύσωσιν.

οδ. Read οἷ. The traditional reading leads to an impossible conclusion, for οδ must refer to Christ, and then κηρύσσοντος and ἀποσταλώσω must likewise refer to Christ, and so Christ becomes an Apostle.

οἱ οὐκ ἤκουσαν. *Who were not instructed.* See note on ἀκοῆς in v.17.

ἀκούσονται. A middle future with an active meaning; see Jannaris § 998. Most witnesses ἀκούσουσιν or ἀκούσωσιν.

15. ἐκηρύσσουσιν. All other Mss κηρύξωσιν or κηρύξουσιν. But the FG reading may represent the Hellenistic form ἐκηρύσσοσαν (cf. Jn 15-22 εἶχσαν and see Jannaris § 791), the rather that in v.14 the original reading possibly was ἐπιστεύσοσαν. If so, then the whole passage must have had this form: πῶς οὖν ἐπεκαλέσαντο εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ ἐπιστεύσοσαν οἱ οὐκ ἤκουσαν; πῶς δὲ ἠκούσαντο (see Jannaris § 996⁸) χωρὶς κηρύσσοντος; πῶς δὲ ἐκηρύσσοσαν ἐὰν μὴ ἀπεστάλησαν;

ὡς ὠραῖοι κτλ. The quotation cited to show that there have been Apostles, such naturally as the interpolator had in view; its essential word is τῶν εὐαγγελιζομένων. See note on 4-7 and 8.

εὐαγγελιζομένων ἀγαθά. No doubt a marginal addition from the LXX, which in ΞABC and other authorities has usurped the place of the original reading.

16 ff. An addition prompted by the foregoing εὐαγγελιζομένων.

16. τοῦ εὐαγγελίου. The earliest instance, so far as I know, of the genitive displacing the dative, a usage which became so prevalent in recent times. See Jannaris § 1350. All other Mss τῷ εὐαγγελίῳ.

Ἡσαίας γὰρ κτλ. *For Isaiah had already predicted that there would be non-believers in the gospel.* The extract quoted as it stands in the LXX, but the meaning implied is: Καθὼς γὰρ Ἡσαίας λέγει, οὐ πιστεύουσιν τινες τοῖς εὐαγγελιζομένοις εἰρήνην. See note on 3-4.

17. ἄρα οὖν. So also two minuscules. A frequent combination. All other Mss omit οὖν. In 15-28 FG wrongly οὖν ἄρα for οὖν.

17 to 21. ἄρα οὖν ἢ πίστις κτλ. A side-thought suggested by ἐπίστευσεν τῇ ἀκοῇ but detached from its purport.

ἀκοῆς = διδασκαλίας,¹ in which sense also in Jn 12-38. So ἀκροαταὶ = disciples or pupils in 2-13. Philos.6-5-42, etc. See Sophocles vv.

¹ Euthymius 'λέγει ἀκοὴν ὡς ἄκουσμα καὶ διδασκαλίαν.'

ἀκουσμα (= a lesson, discourse), ἀκουστῆς, ἀκρόασις. Similarly in Mt 5-21 ἠκούσατε signifies *ye were instructed, ye heard from your instructors*. Thomas Robinson, *The Evangelists and the Mishna*, p. 27 'The expression to hear was used by the Jews as equivalent to *receiving as a tradition*.' In Greek however ἀκούω as a synonym of ἀκροῶμαι could simply be an equivalent of *receiving instruction* without necessarily a reference to tradition. Cf. Jn 6-45 ἀκούων παρὰ τοῦ πατρὸς καὶ μαθῶν.

After ῥήματος all other Mss add χριστοῦ or θεοῦ.

18. ἀλλὰ λέγω. *But I am saying to myself*. Hesitatingly. So also v. 19. 11-1. 11-11.

After ἦκουσαν all Mss (not dfg) add μενοῦν γε, which is absent both here and in FG at 9-20. Perhaps in the space now occupied by μενοῦν γε there was once [ναί,] ἦκουσαν. Cf. 3-29 οὐχὶ καὶ ἔθνῶν; ναί, καὶ ἔθνῶν. 1 Clem. 43-6 οὐ προῆδει Μωυσῆς; μάλιστα, ἦδει. Barn. 14 εἰ δέδωκεν ζητῶμεν δέδωκεν. 16 ζητήσωμεν εἰ ἔστιν ναὸς θεοῦ· ἔστιν.

εἰς πᾶσαν κτλ. This excerpt from Ps. 19-5 quoted because it gives an idea—in an exaggerated form of course—of what happened with the gospel; namely, that its message was carried to all parts where Jews dwelt. The words αὐτῶν—αὐτῶν have no real significance; they were quoted as forming part of the excerpt. See note on 4-7 and 8.

19. ἐγὼ παραζηλώσω κτλ. The quotation applied most fantastically; it was meant as an indication that, as God foretold Moses, the Jews would eventually be found to be a spiteful and ἀσύνετον nation, unwilling to obey his commands (the gospel) even when they came to know them.

παραζηλώσω. In the sense of *making spiteful*.

ἐπ' οὐκ ἔθνη. As it were, εἰς οὐκ ἔθνος ἐμὸν, *that ye may become no nation of mine*, that I may disown you as my nation.

20. λέγει. So also DE; all other Mss ἀποτολμᾶ καὶ λέγει. The latter reading represents the interpolator as if he disapproved of Isaiah's saying and thought it too bold and defiant; cf. Orig. Cels. 1-12 ἀλαζονικώτατα ἀποτετολμημένον. This is against the context. Perhaps then ἀπλότατα (for this comparativel form see Liddell and Scott) λέγει. Cf. Barn. 8 νοεῖτε πῶς ἐν ἀπλότητι [ἢ γραφῇ] λέγει. 13 ἐν ἄλλῃ προφητείᾳ λέγει φανερώτερον. 17 ἐν ἀπλότητι δηλῶσαι ὑμῶν. The import thus would be: By his prophecy Isaiah quite plainly indicated on the one hand

that God's word would be revealed to the heathen and on the other that the Jews would turn recalcitrant and disobedient to his word.

ἐν τοῖς = ὑπὸ τῶν. See note on 1-19. All other Mss, except BD, omit ἐν.

21. πρὸς δὲ τὸν Ἰσραήλ. *But concerning Israel.* Cf. Mk 12-12 πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. Lk 14-7 ἔλεγε πρὸς τοὺς κεκλημένους παραβολὴν, etc.

ἀπειθοῦντα. Followed in all other Mss by καὶ ἀντιλέγοντα οἱ λέγοντα.

CHAPTER THE ELEVENTH

1. λέγω. Hesitatingly. See note on 10-18.

μὴ ἀπόσωτο κτλ. It links up with 9-7. Parry 'It picks up the thought of 9-6.' The course of the argument is: Have then Isaac's descendants been cast away? Not so. God has not wilfully disinherited Israel; it is by their own recalcitrancy that they forfeited their privilege. To conclude otherwise were a blasphemy impugning God's faith, who said ἐν Ἰσαὰκ κληθήσεταιί σοι σπέρμα. My own case of being a Jew and yet a Christian disproves such an impious assumption. Euthymius 'Εἰ ἀπόσωτο τὸν λαὸν αὐτοῦ, φησὶν, οὐκ ἂν ἐγὼ ᾤκιώθην καὶ ἀπεστάλην, Ἐβραῖος καὶ αὐτὸς ὢν.'

τὴν κληρονομίαν. These words chosen out of Ps.93-14 οὐκ ἀπόσεται κύριος τὸν λαὸν αὐτοῦ καὶ τὴν κληρονομίαν αὐτοῦ οὐκ ἐγκαταλείψει as suiting best the context. All other Mss τὸν λαὸν, a correction followed in AD and 76 by ὃν προέγνω.

2. προέγνω. *Acknowledged as his own in times past.* Cf. 1Pet.1-2 κατὰ πρόγνωσιν θεοῦ.

ἐντυγχάνει. TheodM. at 1Tim.2-1 'ἐντενεξίς κατηγορία τῶν ἀδικούντων. Cf. Acts 25-24. Enoch 7-6, etc.

Ἰσραήλ. NL and most witnesses add λέγων, which is probably right.

4. τῷ Βάαλ. All other witnesses τῇ Βάαλ. See Sanday and Headlam's note.

5. κατ' ἐκλογὴν χάριτος. This can only mean *according to a choice or selection of grace*, as if there existed several manifestations of grace. The version *according to the election* (the article presumably intruded in order to signify that *the election = the elected*) of grace is

unwarranted. For *χάριτος* read *χάριτι*, which is picked up in the next verse. Translate *a remnant according to selection made by grace*.

6. *εἰ δὲ χάριτι κτλ.* A marginal comment. The commentator, availing himself of the opening offered in the antecedent verse, shoots his own malevolent shaft at the Jews by trying to disprove the virtue of their ceremonial works. This point however had been adequately dealt with in ch. 4.

ἐπεὶ. Parry *otherwise*.

γίνεται. A few witnesses, both in Greek and in versions, give *ἔσται* or *ἔστιν*, which is what suits best. With *γίνεται* we should have had *χάριτι*. For the confusion between *εἶναι* and *γίνεσθαι* see note on *ἔστω* in 3-4.

The additional words *εἰ δὲ ἐξ ἔργων, οὐκέτι [ἔστιν] χάρις* (read *χάριτι*), *ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον* (B *χάρις*), which stand in most Mss, including BL, are probably a genuine part of the comment; incidentally, they confirm *ἔστιν* as against *γίνεται*.

7. *τί οὖν—ἐκλογὴ ἐπέτυχεν.* An irrelevant interpolation suggested by 9-30.

ἐπεζήτει. So G; most authorities *ἐπιζητεῖ*; F *ἐπεζήται*.

τοῦτο. The antithesis demands *αὐτὸς* or *οὗτος*.

οἱ δὲ λοιποί. Antithetically to *λείμμα κατ' ἐκλογὴν*.

8. *κατανύξεως.* So in LXX. Parry '*Torpor* seems to be the meaning of the noun, but is not easily paralleled by the uses of the verb.' Sophocles, in giving *νυσταγμός* as the equivalent of *κατάνυξις* in Ps. 59-5 and Isai. 29-10, adds 'a strange meaning.' In Isaiah the correct reading is probably *καταμύσεως*, for the passage runs *πεπότικεν ὑμᾶς κύριος πνεύματι κατανύξεως καὶ καμμύσει τοὺς ὀφθαλμοὺς αὐτῶν*.

9 and 10. The imperatives given because they stand in the quotation; the real meaning is *ἔσται—σκοτισθήσονται—συνκαμφθήσονται*. See note on 3-4.

9. *θήραν* = *ἐνέδραν, ambush*. Cf. Luc. 293 *καθίσας παρὰ τὴν θύραν ἐθήρων*, etc. The same notion in *κατασκοπήσαι* of Gal. 2-4.

11. *λέγω.* Hesitatingly. See note on 10-18.

μὴ ἔπταισαν. There is no apparent ground for so vehemently repudiating a suggestion that the majority of the Jews fell, whatever might be the genesis of the fall alleged; with all Christians it was

an indisputable fact that the Jews did fall, and that they fell by reason of their misconduct. The destruction of Jerusalem was pointed to as a proof. Read *ἔπταισεν*, the subject being *ὁ θεός*. *Was it then a fault on the part of God that they fell?* It is practically the same question as was asked at the beginning of the chapter, this time occasioned by *ἔδωκεν ὁ θεός* of v. 8. But the passage to the end of v. 12 is spurious. It anticipates vv. 25 ff., where the theory concerning the genesis and consequences of the fall of the Jews is presented as a mystery which is there disclosed for the first time.

ἔπταισεν. *Was to blame*. The verb in this sense is specific in MGK; cf. Βλάχος. 'ἐγὼ πταίω; *est-ce ma faute?*' It was already so employed in Hellenistic times. Cf. Oxyr. Pap. 1165 *εἶτε ἔπταισαν εἶτε οὐκ ἔπταισαν, whether they were to blame or not*. Sophocles 'πταίω, *to commit a fault*.'

ἵνα πέσωσιν = *ὅτι, διότι, ἔπεσαν*. Cf. Jn 8-56 *ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν*. See Jannaris §1741, where however all the instances cited are not applicable.

ἀλλά. *But what has happened is that*.

τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν. An allusion to Acts 13-46 and 47. See Sanday and Headlam.

παραζηλώσαι. *To provoke to emulation* rather than *to provoke to jealousy*. Cf. XII Patr. Zab.9-8 *ἐπιστρέψει πάντα τὰ ἔθνη εἰς παραζήλωσιν αὐτοῦ*. The preposition by analogy with *παρορμῶ, παρακελεύομαι*, etc. See note on 1-11.

12. *πλοῦτος*. Probably corrupt, for in its sense of *περίσσεια* it is not antithetical to *παράπτωμα*: moreover, *πλοῦτος κόσμου* and *πλοῦτος ἐθνῶν* are practically tautological. What is required is *ὑψος* or an approximate equivalent in its tropical sense, such as *κλήσις*.

κόσμῳ. All other Mss *κόσμον*.

ἡττημα. Here again the context requires a word denoting not *defeat*, as does *ἡττημα*, but *ὑστέρημα, ἐλάττωμα, lack* in a moral sense. Cf. XII Patr. Ben.11-5 *τὰ ὑστερήματα τῆς φυλῆς σου*. Therefore *ἡττωμα*¹ from *ἡττον* through *ἡττόομαι*. This verb is not registered in Liddell and Scott, but occurs in 2 Cor.12-13 *τί γὰρ ἐστὶν ὃ ἠσώθητε ὑπὲρ τὰς*

¹ The Vulgate, in translating *diminutio*, must have either found *ἡττωμα* or taken *ἡττημα* as its equivalent.

λοιπὰς ἐκκλησίας, where a variant ἡττήθητε points to ἡττούμαι having systematically been corrupted in our texts. Perhaps also in 1Cor.6-7 read ἡττωμα. In Thuc.2-19-5 we find both ἡσσῶντο and ἡσσηντο; in 1-30-2 read ἡσσόμενοι for ἡσσημένοι.

πλήρωμα = τελείωμα, τελείωσις (where see Liddell and Scott) in a moral sense, τελειότης, *perfection*, as the contrast to ἡττωμα shows. In the same sense in Col.1-19. 2-9. Eph.3-19 ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ, where Alford correctly *so as to be full of the spiritual perfections with which God is filled*.¹ For τελῶ and πληρῶ with their derivatives are synonymous. Cf. Col.4-12 τέλειοι καὶ πεπληροφορημένοι (= πλήρεις). Philo.1-2 τὸν βίον πληρῶσαι (= τελευτῆσαι). 5-2-16 ὁ τέλειος ὁ πλήρης τῶν πληρῶν ὄφει, etc. So did the Gnostics—from whom most probably the term was borrowed—by their πλήρωμα mean *perfection* or *an abode of perfection*, and contrasted it to ὑστέρημα. Cf. Philo.6-2-31 ἀφορίζει ἀπὸ τοῦ πληρώματος ἔξω τὸ ὑστέρημα. In coining their substantive the Gnostics in their turn meant to produce a derivative from the philosophical term τέλειος, *perfect*—originally signifying *initiated*—but they adopted one from πλήρης as better conveying the notion of concreteness. I may add that to denote *perfection* the suffix -σις would have been more appropriate, but -μα often substitutes -σις, and in the Valentinian system θέλησις, the spouse of βυθός, was often called θέλημα (see Sophocles); cf. also τελείωμα for τελείωσις (see above), δικαίωμα (compare 5-16 with 5-18) for δικαίωσις, etc. The distinction in meaning made by grammarians between -σις and -μα is often fanciful. In MGk -μα has largely substituted -σις; see Jannaris § 369.

13. ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν. Having rebuked the Jews, the author turns to admonish the Gentiles. His tone is now less severe.

γὰρ. NABP and some other witnesses give δὲ, which seems preferable.

ἐφ' ὅσον ἐγὼ εἰμὶ κτλ. *So long as, provided that, I do not neglect my apostolic duty towards the Gentiles, my apostleship, far from suffering, will gain in lustre, if by some means I should succeed in converting some of my own kindred.* Cf. Just.82c κὰν ὀλίγους [Ἑβραίους] πείσωμεν, τὰ μέγιστα κερδήσαντες ἐσόμεθα.

¹ Cf. also Eph.1-23 τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

ἐφ' ὅσον. NABCP add *μενοῦν* (see note on 10-18), but most Mss only *μέν*. DE and several cursives support FG.

δοξάσω. So also several authorities in consonance with the context; but most of them *δοξάζω*.

14. παραζηλώσω. See note on v. 11. By holding up the example of the nations the author hopes to inspire a few Jews with emulation and eagerness to share in the benefits of salvation.

15. εἰ γὰρ κτλ. By the rejection of the Jews a wonder was performed in that it reconciled the world to God; but the reception of even a few will be a greater wonder still as though a very resurrection from the dead were accomplished. It would indeed shed lustre upon the apostolic ministry.

κόσμῳ. All other Mss correctly *κόσμου*, namely, *καταλλαγή τοῦ κόσμου τῷ θεῷ*.

16. εἰ δὲ κτλ. Apparently a concise expression (see note on 1-8) for *προσλήψονται δὲ κτλ*. If so, the reading of A *εἰ γὰρ* is more suitable.

ἡ ἀπαρχή. *The corn* meant as is proved by its correspondence with *ρίζα*. It is a case of a specific term taking the place of the generic term—as, for instance, *ὀψώνια* and *ὀψάριον* were often preferred to *μισθός* and *ἰχθὺς*, so much so that now *ὀψάριον* (MGk *ψάρι*) has completely displaced *ἰχθὺς*—doubtless a pan-linguistic phenomenon. In Ex. 22-29 *ἀπαρχὰς ἄλωνος* the same is the sense, the Hebrew apparently indicating merely *fruits* and not *firstfruits*. By an analogous process *ἀπαρχή* came also to be employed for *vectigal hereditatum* (see Herwerden, *Lexicon Graecum Suppletorium*) from the fact evidently that this or other taxes were paid in corn. The import of the passage then is that, if the source—the corn or the root—be good, the products—the dough or the branches—shall necessarily prove good, the source representing the original Jewish nation as a whole and the products its future members individually.

ἀγία. The proper adjective to have used was *ἀγαθὴ* or *χρηστική*; but inasmuch as *ἀπαρχή* originally meant *the corn set apart for sacrificial rites*, *ἀγία* was preferred as an adjective appropriate to an offering. Cf. 12-1 *θυσίαν ἁγίαν*, etc.

καὶ τὸ φύραμα. Supply *ἔσται*.

καὶ ἡ ρίζα. So also P and several minuscules; but most witnesses

correctly καὶ εἰ ἡ ῥίζα. Originally the reading probably was καὶ ἡ ῥίζα.

17. τινὲς τῶν κλάδων. Namely, the Jews of the present generation. See note on 3-3.

ἐνεκεντρίσθης. The statement that wild olive-trees are grafted into cultivated trees is not surprising as coming from an author of that period when exactitude of statement, notably in matters pertaining to nature, was not much cultivated or strictly attended to. Verbiage rather was then the fashion. So, in saying (Cath. Eccl. Unit.5) *cum de fonte uno rivi plurimi defluunt, numerositas licet diffusa videatur exundantis copiae largitate, unitas tamen servatur in origine*, Cyprian imagines a river with source and outrunners resembling its mouth and tributaries reversed. Another random description of nature is in Achil. Tat.1-1-3 *συνῆπτον οἱ πτόρθοι τὰ φύλλα καὶ ἐγένετο τοῖς ἄνθεσιν ὄροφος ἢ τῶν φύλλων συμπλοκή*. To a like school belonged the person who tacked *σινάπεως* to *κόκκος* in Lk 13-19. But even modern writers of repute are known to have perpetrated similar outrages. Did not Dickens make a little twinkling star reflect itself in a well a whole night through?

ἐν αὐτοῖς. Namely, ἐν τοῖς κλάδοις of v. 16.

συνκοινωνός. All Mss, excepting FGD, add τῆς ῥίζης καὶ or τῆς ῥίζης. The addition is superfluous, the meaning being that Christian Gentiles partake of the benefits (πίοτητος) which formerly the Jews alone as chosen (ἐλαίας) people enjoyed.

πίοτητος τῆς ἐλαίας. Cf. Euseb. Hist. Eccl.226 ἐλαίου ποίωτητα, where read ποίωτητα. Clem. Hom.3-34 φυτῶν διάφοροι ἰδέαι, χρώμασι καὶ ποιότησι; here also read ποίωτησι or ποίωτητι.

18. εἰ δὲ σὺ καυχᾶσαι. So also D. The import is that the Gentiles must not despise the Jewish nation, but remember that it is not they who laid the foundations of Christianity upon which they justly pride themselves, but the Jews. All other Mss εἰ δὲ κατακαυχᾶσαι, less vividly.

σύ. In a somewhat contemptuous tone: *thou*, the former benighted idolater.

19. Nearly all the other witnesses ἐξεκλάσθησαν. In the next verse ἐκλάσθησαν is supported by BD.

κλάδοι. D and several other witnesses οἱ κλάδοι, less suitably. Cf. v. 17 τινὲς τῶν κλάδων.

20. ὑψηλοφρόνει. NAB ὑψηλὰ φρόνει.

21. κατὰ φύσιν. See note on 2-14.

μήπως. Omitted in NABCP and several cursives. St Chrysostom (see Tischendorf) is certainly wrong in saying that μήπως was added so that by an expression of doubt the peremptoriness of the sentence might be mitigated. On the contrary, its purpose certainly is to make the warning more emphatic, φοβοῦ being supplied.

22. ἀποτομίαν, ἐπὶ δὲ σὲ χρηστότητα. Several authorities ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ.

χρηστότητι. The interpolator apparently became confused and transferred to man the χρηστότης which he was speaking of as an attribute of God.

23. This verse plainly links up with τῇ πίστει ἔστηκας of v. 20; the intervening sentences are supposititious.

ἐπιμείνωσιν. NBD ἐπιμένωσιν. Either might be right.

25. τὸ μυστήριον. This mystery is supposed to be concealed in the quotation ἡξει ἐκ Σιών κτλ. It was a very common Apologetic practice to quote extracts from the LXX as occult and prophetic saws and interpret them as it suited *les besoins de la cause*. Cf. Just.293d τὸ εἰρημένον πρὸς Δαυὶδ ὑπὸ θεοῦ ἐν μυστηρίῳ διὰ Ἡσαίου ὡς ἔμελλε γίνεσθαι ἐξηγήθη. 300c ὃ λέγει τῷ Ἀβραάμ μὴ δεδηλώσθαι διὰ Μωσέως ἐν μυστηρίῳ ἐξηγήθη. 308a νενοήκαμεν ὅτι χίλια ἔτη ἐν μυστηρίῳ μηνύει, etc.

ἑαυτοῖς. So likewise 47, 67, and Latin versions; cf. 2 Cor.2-1 ἔκρινα ἑμαυτῷ. But all the other authorities παρ' ἑαυτοῖς in accordance with 12-16 and the LXX, or ἐν ἑαυτοῖς.

φρόνιμοι. *Arrogant*, as is indicated by the context. It is an isolated instance I believe in this sense, but see Liddell and Scott vv. φρόνημα, φρονηματίας.

ἀπὸ μέρους. *In part*. See note on 3-3.

26. ἀποστρέψαι. So also the Gothic; all other witnesses ἀποστρέψει or καὶ ἀποστρέψει with the intention of reproducing literally the wording of the LXX.

27. καὶ αὕτη κτλ. The author probably interprets the quotation as

meaning that God's covenant shall be fulfilled when the heathen by being converted will have been cleansed from their sins.

αὐτῶν. Assumed by the author to indicate ἔθνῶν.

28. δι' ὑμᾶς. *For your sakes.* See note on 4-23.

πατέρας. F πατέρες, probably the earliest instance of this modern form of the accusative. See Jannaris § 267.

29. ἀμεταμέλητα κτλ. This statement probably reflects the Jewish idea, with which our author as a Jew was doubtless impregnated, that God is bound legally, as it were, to carry out his covenant. See Schürer, 2-2, p. 91. Cf. also my note on 3-4.

ἀμεταμέλητα = ἀμετανόητα, ἀμετάκλητα, *irrevocable*. A forensic term. The phrase χάρις ἀναφαίρετος καὶ ἀμετανόητος is encountered in Alexandrian legal documents. See Greek Pap. (second series) 68 and 70. Oxyr. Pap. 1208.

χαρίσματα. *Gifts.* See note on 5-15.

30. ὥσπερ γάρ. Most witnesses ὥσπερ γὰρ καί.

31. αὐτοὶ (νῦν). So likewise D, 93, and versions. A demotic form for οὔτοι which recurs in FG at 1Cor.9-12. See Jannaris § 1418 b.

33. βάθος πλούτου. Cf. Philo, p. 153 (Cruice) μήκεος ὄλβου.

βάθος πλούτου καὶ σοφίας. Cf. Philo, 1-50 ὑπερβολὴν τοῦ τε πλούτου καὶ τῆς ἀγαθότητος αὐτοῦ.

πλούτου. A reference to πάντας of the previous verse. Cf. Philo, 1-50 (by which possibly the idea of the divine benefit to all was inspired) ὁ θεὸς χαρίζεται τὰ ἀγαθὰ πᾶσι, καὶ τοῖς μὴ τελείοις, προκαλούμενος αὐτοὺς εἰς μετουσίαν καὶ ζῆλον ἀρετῆς, ἅμα καὶ τὸν περιττὸν πλοῦτον ἐπιδεικνύμενος αὐτοῦ, ὅτι ἐξαρκεῖ καὶ τοῖς μὴ λίαν ὠφεληθησομένοις.

καὶ σοφίας. Some authorities omit καί.

36. τῶν αἰώνων. Absent in most authorities.

CHAPTER THE TWELFTH

Having admonished the Jews and the Gentiles separately, the author now sets out to inculcate upon them conjointly harmony and mutual goodwill.

1. διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ = διὰ τοὺς οἰκτιρμοὺς τοῦ θεοῦ, *for God's mercy*, in the name of merciful God. See note on 8-37.

τῶν οἰκτιρμῶν. The plural seemingly is a Hebraism; see Sanday and Headlam. So also τὰ ἐλέη. Cf. Ps. 24-6. 88-1. 88-50. Sir. 18-5.

τὰ σώματα. Not to be taken literally, for the author himself explains that the παράστασις should not be understood as actually a corporeal sacrifice but as a λογικὴ λατρεία, a *spiritual ceremony* or worship. See note on 1-9. It means ἡμᾶς αὐτοὺς, but in its stead τὰ σώματα was employed as more assonant with the sacrificial metaphor of the passage.

Θυσίαν ζῶσαν. Not actually a sacrifice of slaughtered creatures of God.

2. *συνσχηματίζεσθαι*. A synonym often of *συνμορφοῦσθαι*; cf. Phil. 3-21 *μετασχηματίζει τὸ σῶμα σύνμορφον*. Philo, 2-557 *μετασχηματίζειν εἰς πολυτρόπους μορφάς*. But here a differentiation is intended, which probably consists in this, that by *σχηματίζεσθαι* the world, or the intellectuals of those times, is represented and scoffed at as persons who, intrinsically worthless, appear important through tartufian outward *σχήματα* (cf. Lucian. 372 *σχηματίζουσι καὶ μετακοσμοῦσι ἑαυτοὺς*), such perhaps as Spartan cloaks and venerable beards. The traits of the charlatans who affected those tricks have been drawn and immortalized by Lucian. See his *Ἀλιεύς*. A similar contemptuous sense attaches to *σχῆμα* in 1 Cor. 7-31 *παράγει τὸ σχῆμα τοῦ κόσμου τούτου*, and to *μετασχηματιζόμενοι* in 2 Cor. 11-13 *ψευδαπόστολοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ*. Therefore *μὴ συνσχηματίζεσθαι τῷ αἰῶνι τούτῳ* might be paraphrased thus: *μὴ συνμορφοῦσθαι τῷ αἰῶνι τούτῳ τῷ ἔξω σχήματι, do not conform to this world by an outward hypocritical guise*. Euthymius *ῥίψαντες τὸ προσωπεῖον.*

εἰς τὸ δοκιμάζειν. *That ye may examine*. So Wordsworth.

τὸ θέλημα. *The message, order, decree*. Cf. Acts 13-22 *ὃς ποιήσει πάντα τὰ θελήματά μου*. Ign. Pol. 8 *ὡς τὸ θέλημα προστάσσει*, etc. But τὸ ἀγαθὸν shows that τὸ θέλημα must be understood, as is *order* often in English, in the sense of the action resulting from an order, practically in the sense of *ἔργον*. This meaning is not recorded in our Dictionaries, but survives in MGk. See Βλάχος *‘μοῦ κάμνεις ἕνα θέλημα; voulez-vous me faire une commission?’*

τὸ θέλημα τοῦ θεοῦ. Cf. Jn 6-28 *τὰ ἔργα τοῦ θεοῦ*, etc.

θεοῦ. All other Mss correctly *τοῦ θεοῦ*.

3. διὰ τῆς χάριτος = διὰ τὴν χάριν. See note on v. 1. The sense therefore is the same as in 15-15, namely, *because of the grace*.

ὑπερφρονεῖν. All other Mss¹ add παρ' ὃ δεῖ φρονεῖν, which clashes with the spirit of the passage and of Christianity generally. It suggests that a Christian ought not to overstep the due limit of self-esteem, thus allowing it to some extent; but the Christian notion was that self-esteem, whether excessive or moderate, was a vice and that absolute humility should be practised. Cf. v. 16 μὴ τὰ ὑψηλὰ φρονούντες ἀλλὰ τοῖς ταπεινοῖς συνταπεινούμενοι. Phil.3-2 τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι.

φρονεῖν εἰς τὸ σωφρονεῖν. What the author probably wished to say was simply σωφρονεῖν, but by way of oratorical emphasis he repeated φρονεῖν and then qualified it by adding the word which conveyed his real idea. *You are not to think of yourselves too highly*, he says, *but if you must think of yourselves, then so think of yourselves as to think modestly*.

ἐκάστῳ. In apposition to πάντα, the subject of σωφρονεῖν, but attracted to ἐμέρισεν.

ἐκάστῳ ὡς κτλ = ἕκαστον κατὰ τὸ μέτρον πίστεως ὃ ἐμέρισεν αὐτῷ ὁ θεὸς, *each man according to the measure of trust apportioned to him by God*.

πίστεως. *Of trust*. This passive signification of πίστις is very rare, but Liddell and Scott register a few examples. Every office in the Church is thus viewed as a trust from God, and the officers are exhorted in their aspirations to be content with the faithful management of their respective trusts. Cf. 1 Pet. 4-10 ἕκαστος καθὼς ἔλαβεν, εἰς ἑαυτοὺς διακονούντες ὡς οἰκονόμοι ποικίλης χάριτος θεοῦ.

4. τὰ δὲ μέλη πάντα. Ἐτὰ δὲ πάντα μέλη. Perhaps the original reading was τὰ δὲ πάντα, the adjective being in apposition to τὰ δὲ, namely, *and they have not all the same function*. The idea suggested by 1 Cor. 12-12 ff.

πρᾶξι. Pierson τάξι. Cf. TheodM. Gal.3-28 πρὸς τὸ κοινὸν ὡς περὶ μέλους τάξι ὁ καθείς ἐπέχει. Enoch 2 τεταγμένος ἕκαστος (φωστήρ) ἐν τῷ τεταγμένῳ καιρῷ καὶ οὐ παραβαίνουσιν τὴν ἰδίαν τάξι, etc. Similarly in Oxyr. Pap.1174. col. 5, against τάγματος there is a variant πράγματος.

¹ Excepting 70 and fg.

5. σῶμα. All other Mss add ἐσμέν.

τὸ δὲ καθεὶς κτλ. A new thought, the correspondence with τὰ δὲ [μέλη] πάντα οὐ τὴν αὐτὴν ἔχει τάξιν originally intended not being carried out.

τὸ δὲ καθεὶς. The references of commentators in illustration of this combination are inconclusive. Most probably ὁ δὲ καθεὶς—which is the reading of most Mss and of Theodore according to his comment at Gal. 3-28—should be preferred. This is the MGk idiom; but cf. besides Philos. 10-32 (Cruice, p. 516) τὸ κατὰ ἐν (a learned falsification of the demotic τὸ καθὲν), etc.

καθεὶς. Formed from καθ' ἕνα, which came to be felt as a monolectic accusative similar to μηδένα. It eventually took the article by analogy with ὁ εἷς, ὁ ἕτερος. Cf. Lk 7-41 ὁ εἷς ὄφειλεν πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

6. ἔχοντες δὲ κτλ. The syntax runs as follows: ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα—εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς ἐνπνεύσεως εἴτε διακονίαν, εἴτε διδάσκων εἴτε παρακαλῶν—ὁ μεταδιδούς [μεταδιδότω]¹ ἐν ἀπλότητι, ὁ προϊστάμενος [προϊστάσθω] ἐν σπουδῇ, ὁ ἐλεῶν [ἐλεάτω] ἐν ἰλαρότητι. *And possessing gifts differing according to the grace granted to us—whether preaching within the limit of our inspiration, or deaconship, or perhaps a man in his capacity of teacher or comforter—whoever imparts let him impart to all without distinction, whoever presides let him preside diligently, whoever gives alms let him do so joyfully.* The syntax is obscured because it was not perceived that the words ὁ μεταδιδούς κτλ constituted an apodosis, and so the colon εἴτε διακονίαν το παρακαλῶν was eked out by a corrector so as to assimilate its form to that of ὁ μεταδιδούς κτλ by the addition (1) of the words ἐν τῇ διακονίᾳ, ἐν τῇ διδασκαλίᾳ, ἐν τῇ παρακλήσει, and (2) of the article before διδάσκων and παρακαλῶν.

προφητείαν. *Preaching*, the faculty of instructing by an address when the faithful met for prayers. From ch. 14 of 1 Corinthians, which treats of proceedings connected with the service, it is clear that ὁ προφητεύων means the person who addressed the congregation. Cf. also Acts 15-32 Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφήτῃται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς. And preachers must have been called προφήτῃται because they were presumed to derive their oratorical

¹ So Euthymius.

talent from inspiration; namely, to be inspired men like the prophets of old. Cf. Acts 19-6 ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς ἐλάλουν τε γλώσσαις καὶ ἐπροφήτεον. 2Pet.1-21 ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι. Eph.3-5 ἀπεκαλύφθη τοῖς ἀποστόλοις καὶ προφήταις ἐν πνεύματι. Apoc.22-6 τῶν πνευμάτων τῶν προφητῶν, etc. In primitive Christianity no persons were specially appointed preachers, but as was customary with the Jews any one who believed himself equal to the task might preach, doubtless after permission from or invitation by the *προεστώτες*. Cf. Acts 13-15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἄρχισυναγωγοὶ πρὸς αὐτοὺς λέγοντες Ἄνδρες ἀδελφοὶ, εἴ τις ἔστιν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαὸν, λέγετε. But we can see from 1Cor.14-29 προφήται δύο ἢ τρεῖς λαλείτωσαν, ἐὰν δὲ ἄλλω ἀποκαλυφθῆ καθημένῳ (= *who is present*, for the congregation in those times squatted, as the Armenians do to this day at Jerusalem), ὁ πρῶτος σιγάτω that the latitude of free preaching was abused either by a few monopolizing the preaching or by the addresses becoming interminable. So that not long afterwards it was found necessary to restrict the privilege to the *προεστώτες*, who were the forerunners of our priests. Cf. Just.98d παυσαμένου τοῦ ἀναγνώσκοντος, ὁ προεστὼς διὰ λόγον (= *by a sermon*) τὴν νοθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται.

κατὰ τὴν ἀναλογίαν τῆς ἐνπνεύσεως. Probably suggested by the fact that certain preachers, prone to loquacity, overstepped their measure of inspiration and ranted.

τῆς πίστεως. I cannot see how there can be more or less belief so that accordingly there might be more or less of the gift of preaching. I propose *ἐνπνεύσεως*. See note above on *προφητείαν*. Just.259a κατὰ τὸν λόγον τῆς εἰς αὐτὸν πίστεως is evidently a reminiscence of our text, so that the error, if it be an error, dates from a very early period, as most errors in the N.T. do.

7. εἶτε διακονίαν ἐν τῇ διακονίᾳ = εἶτε διακονίαν διακονοῦντες, which is absurd.

διδάσκων. A different person to the *προφήτης*, namely, not a preacher but an ordinary *teacher*, a schoolmaster. The same distinction in Acts 13-1 προφήται καὶ διδάσκαλοι. 1Cor.12-28 δεύτερον προφήτας, τρίτον διδασκάλους. 14-6 ἐν προφητείᾳ ἢ διδαχῇ.

8. ὁ παρακαλῶν. The antecedent εἶτε missed also in DE and other witnesses.

παρακαλῶν. *Comforting* those in distress through bereavement, sickness, imprisonment, etc. Comforting was a paramount virtue with Christians, and therefore the man capable of so helping his neighbours is quite naturally included among those gifted for good. The version *exhorting* is not correct, for exhortation is implied in *προφητεῖαν*.

ὁ μεταδιδούς, ἐν ἀπλότητι. *He who imparts* instruction either as *προφήτης* or *διδάσκαλος*, or brings comfort, *let him do so to all men without distinction*, whether they be Christians or heathen, Jews or Gentiles, rich or poor. For the syntax cf. 1 Pet. 4-11 εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος.

ἐν ἀπλότητι = πᾶσιν ἀπλῶς. Cf. 2 Cor. 1-4 εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει.

ἐλεῶν = ποιῶν ἐλεημοσύνην, *he who dispenses alms*. Cf. Mt 6-3 σοῦ δὲ ποιούντος ἐλεημοσύνην μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου. See Sophocles v. ἐλεημοσύνη.

ἐν ἰλαρότητι. Cf. Clem. Hom. Epist. Jac. 8 παρέχοντες μετὰ πάσης εὐφροσύνης τὰς τροφάς. Barn. 19-11 οὐδὲ διδοὺς γογγύσεις.

ἰλαρότητι. Hesychius 'ἰλαρὸς, περιχαρὴς τῇ ὄψει.'

9. μισοῦντες. So also Latin versions. All other Mss ἀποστρυγούντες, which probably represents the correct reading, μισοῦντες being a glossa, for it is by σφόδρα μισοῦντες that St Chrysostom (see Tischendorf) interprets ἀποστρυγούντες.

κολλώμενοι τῷ ἀγαθῷ. So also XII Patr. Dan, 6-10 κολλήθητε τῇ δικαιοσύνῃ.

10. τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόπρωτοι. *If ye love to be first, it is in brotherly love that ye should be mutually first*. Cf. Herod. 8-79 ἡμέας στασιάζειν χρεῶν ἔστι ἐν τε τῷ ἄλλῳ καιρῷ καὶ δὴ καὶ ἐν τῷδε περὶ τοῦ ὀκότερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται. Aesch. Eum. 975 νικᾷ δ' ἀγαθῶν ἔρις ἡμετέρα. Early there manifested itself in the Church, even already within our Lord's intimate circle, a spirit of jealousy and strife for πρωτεῖα, which is here denounced. Cf. 2-7 δόξαν καὶ τιμὴν ζητοῦσιν ἐξ ἐριθείας. Phil. 2-3 μηδὲν κατ' ἐρίθειαν μηδὲ κατὰ κενοδοξίαν. 3 Jn 9 ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης. HermP. 11 Mand. 12 ὁ ἄνθρωπος ἐκεῖνος θέλει πρωτοκαθεδρίαν ἔχειν. 8 Sim. 7 ἔχοντες ζῆλόν τινα περὶ πρω-

τείων καὶ περὶ δόξης τινός. TheodM. at Phil.4-3 καὶ αὐταὶ ἐστασίαζον περὶ πρωτείων. Renan, Égl. Chrét. p. 86 'L'ecclésiā, la réunion des personnes établie sur un pied d'égalité entre elles, est la chose démocratique par excellence; mais l'ecclésiā, le club, a un défaut suprême qui fait que toute association de ce genre se détruit au bout d'un temps très-court; ce défaut, c'est l'anarchie, la facilité des schismes. Plus mortelles encore sont les luttes de préséance, au sein de petites confréries fondées sur une vocation tout-à-fait spontanée. La recherche de la première place était le mal par excellence des Églises chrétiennes.'

φιλόστοργοι. Read φιλόπρωτοι, for τῇ φιλαδελφίᾳ φιλόστοργοι can but mean τῇ φιλαδελφίᾳ φιλάδελφοι, which is ridiculous.

τῇ τιμῇ. Supply τῇ εἰς ἀλλήλους.

ἀλλήλους. The accusative because προηγούμενοι represents a familiar Latinism *antecedentes*.¹ Similarly Lk 22-47 Ἰούδας προήρχετο αὐτούς. Phil.2-3 τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι. 1Thes.5-13 ἡγείσθε αὐτοὺς ἐν ἀγάπῃ. Pseudo-Ignat. Tars.9 τοὺς γονεῖς προηγείσθε. Else, by reason of its own principal sense and the force of the preposition, προηγούμενοι should, and does, in good Greek govern the genitive.

προηγούμενοι. *Marching ahead of*, in a military sense. So also Mt 21-31 οἱ τελῶναι προάγουσιν ὑμᾶς.

11. τῇ σπουδῇ. *In study*. I have no doubt this is what σπουδῇ here denotes, though I cannot trace any other indubitable examples. But Euseb. Hist. Eccl.4-26 σπουδῇ τῇ πρὸς τὸν λόγον χρώμενος apparently means *being engaged in a diligent study of the word*. Sophocles quotes three passages from Philostratus of σπουδάζω in the sense of *to teach*. Most probably diligent study and culture were enjoined² in opposition to the Jews, who towards the beginning of the second century forbade the study of Greek and thereby all secular learning. Cf. 1 Tim. 4-13 πρόσεχε τῇ ἀναγνώσει.

¹ A similar Latinism is ἔπεσθαι with the accusative. Cf. Just. Mart. Sanct. Mart.2 ἔπομαι αὐτοὺς, where see Otto's note.

² Cf. ClemR. Hom. 13-7 γυνὴ δέ τις προσήλυτος πάσῃ Ἑλληνικῇ παιδείᾳ ἐξεπαίδευσεν. Ἡμεῖς δὲ καὶ τὴν θρησκείαν ἡγαπήσαμεν καὶ τὰ τῆς παιδείας ἐφιλοπονήσαμεν. It was chiefly at Alexandria where culture and study were wedded to Christianity.

τῇ σπουδῇ μὴ ὀκνηροί. The version *in diligence not slothful* is palpably impossible.

τῷ καιρῷ δουλεύοντες. So also D, and this reading is further recorded by Origen and St Jerome. All other Mss τῷ κυρίῳ δουλεύοντες; but Wetstein's remark is quite pertinent: 'Quid enim opus erat summam hanc ponere totius devotionis, quando singula membra quae ad obsequia et servitia dei pertinent memorat? In omnibus enim iis quae enumerat plenum domino servitium exhibetur.' Read τῷ καιρῷ μὴ δουλεύοντες, *serving not this age or world*. For the loss of the negative see note on 1-19.

τῷ καιρῷ = τῷ νῦν καιρῷ. Cf. Mt 13-22 ἡ μέριμνα τοῦ αἰῶνος.

καιρῷ. A synonym of αἰών. Cf. Lk 18-30 ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ. Here employed in its unfavourable sense, *this wicked age or world*. Cf. 8-18 τὰ παθήματα τοῦ νῦν καιροῦ.

13. ταῖς μνείαις τῶν ἁγίων κοινωνοῦντες. *Contributing when the saints are remembered* and collections made for their succour at the meetings, as described by Justin in his first Apologia, ch. 67.

μνείαις. This reading is likewise recorded by Origen and Theodore.¹ Cf. Gal.2-10 τῶν πτωχῶν ἵνα μνημονεύωμεν. Phil.1-4 μνεία, which = *succour* as indicated by 4-15 ff. All other Mss *χρεΐαις*.

τῶν ἁγίων. Namely, of all Christians in distress. See Justin as above and Tertullian's Apologia, ch. 39.

14. εὐλογεῖτε καὶ μὴ καταράσθε. The writer probably had in mind chiefly the Jews, who had introduced the practice of cursing the Christians in their synagogues. Cf. Just.363c ἀδιαλείπτως καταράσθε αὐτῷ τε ἐκείνῳ (= τῷ Χριστῷ) καὶ τοῖς ἀπ' αὐτοῦ, πάντων ἡμῶν εὐχομένων ὑπὲρ ὑμῶν καὶ ὑπὲρ πάντων ἀπλῶς ἀνθρώπων. See Otto's note at 234 b.

All other Mss add εὐλογεῖτε τοὺς διώκοντας ὑμᾶς (ὑμᾶς omitted by B), but whereas DE place this sentence after καταράσθε, the other Mss place it before εὐλογεῖτε, which points to its being a marginal addition variously transferred into the text. Moreover, the deviation of the syntax both from that of what precedes and of what follows makes the whole of the vv. 14 and 15 suspicious, the more so as their proper place would have been before either v. 17 or v. 19.

¹ Likewise by Eusebius. See Field, Otium Norvicense, p. 99.

16. μὴ τὰ ὑψηλὰ φρονούντες. So in MGk μὴν ἀγαπᾶς τὰ μεγάλα.

συναπαγόμενοι. *Being carried away along with them.* Cf. Gal.2-13 Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 2 Pet.3-17 τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, etc. But the sense demanded by the context is *making yourselves humble with the humble.* Read συνταπεινούμενοι. Cf. 1Pet. 5-5 πάντες ἀλλήλοις τὴν ταπεινοφροσύνην ἐνκομβώσασθε, etc.

17. οὐ μόνον ἐνώπιον τοῦ θεοῦ ἀλλὰ καὶ ἐνώπιον τῶν ἀνθρώπων. So also in 2Cor.8-21 in accordance with Prov.3-4 προνοοῦ καλὰ ἐνώπιον κυρίου καὶ ἀνθρώπων. Cf.14-18 εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις. Most witnesses only ἐνώπιον πάντων ἀνθρώπων, which misses the chief point. Probably ἐνώπιον τοῦ θεοῦ was eliminated because it was taken as another form of the dative, a usage very common in the LXX (cf. Dan. 9-10 ὃ ἔδωκας ἐνώπιον Μωσῆ, etc.) and occasionally imitated in the New Testament. Cf. Lk 4-7 ἐὰν προσκυνήσης ἐνώπιον ἐμοῦ. 10-21 εὐδοκία ἐγένετο ἔμπροσθέν σου. Acts 6-5 ἤρρεσεν ὁ λόγος ἐνώπιον τοῦ πλήθους. 1Jn 3-22 τὰ ἀρεστὰ ἐνώπιον αὐτοῦ, etc. Thus προνοούμενοι καλὰ ἐνώπιον τοῦ θεοῦ was probably misunderstood as meaning not *taking thought for things inoffensive in the sight of God*, but *providing things beneficial to God*, and this would have been regarded a blasphemy.

18. εἰ δυνατόν. Its import is implied in τὸ ἐξ ὑμῶν, *in so far as it depends upon you.* Probably ἢ δυνατόν. Cf. Xen. An.1-13-15 τῷ ἀνδρὶ πείσομαι ἢ δυνατόν μάλιστα.

19. ἀνταποδῶ. A foreigner's error for ἀνταποδώσω, the reading of all other Mss.

20. τοῦτο γὰρ κτλ. Added because it stands in the quotation from Prov.25-21; it is not applicable to the context. See note on 4-7 and 8.

21. μὴ νικῶ κτλ. This probably is a quotation, alluded to likewise in XII Patr. Ben.4-3 τὸ ἀγαθὸν ποιῶν νικᾷ τὸ κακόν.

ἀπὸ τοῦ κακοῦ. Jannaris § 1507 'A post-classical peculiarity of ἀπὸ consists in its frequent substitution for ὑπὸ to designate the agent in passive verbs. This phenomenon first signaled itself during the Greco-Roman period.' Occasionally also ἐκ as a synonym of ἀπὸ took the place of ὑπό. Cf. 1Act. Pil.16-4 ζητοῦνται ἐκ τοῦ συνεδρίου. All other Mss ὑπὸ τοῦ κακοῦ, no doubt a learned correction.

CHAPTER THE THIRTEENTH

1 to 10. The obedience to civil authority counselled in these verses is a point foreign to the theme of the Epistle. It was very unskilfully intruded between ch. 12 and 13-2ff., parts which form a connected whole treating of the proper conduct to be observed by Christians among themselves, or towards other men whom they have it in their power either to hit back or benefit. The counsel tendered (cf. 1Pet. 2-13) is the one which was so popular with the Apologists, who in their eagerness to turn to the advantage of their own side the Jewish unrest and resistance to a compulsory poll-tax fulsomely protested their own loyalty to the Romans. Probably therefore these verses were inserted some time after A. D. 133, when the outbreak occurred in the reign of Hadrian. These Apological protestations were all the more frequent and vehement because the Christians themselves in the past had been made to suffer through imputations of disloyalty. A like counsel is implied in Jn 19-11, which makes the genuineness of both v. 11 and v. 10 doubtful.

1. *πάσαις ἐξουσίαις ὑπερεχούσαις ὑποτάσσεσθε*. So also D and Latin versions; other Mss *πᾶσα ψυχῇ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω*. It is impossible to decide as to which reading on its own merits is preferable.

ἀπὸ θεοῦ. Most Mss *ὑπὸ θεοῦ*. See note on 12-21. 15-15.

αἱ δὲ οὔσαι. *And the present ones*, and those of the present day.

2. *διαταγῇ* = *διατάξει, οἰκονομία, dispositions*. So 1 ClemR.20-3.

3. *τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ*. Most witnesses *τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν*.

4. *διάκονός ἐστιν*. Nearly all witnesses add *σοί*. The addition seems necessary, the meaning being that a ruler is a minister of God appointed to help thee in the performance of a good action.

εἰς τὸ ἀγαθόν = *ἐν τῷ ἀγαθῷ*. See Jannaris § 1548. Supply *ἔργον*.

τὸ ἀγαθόν. B *ἀγαθόν*. The same fluctuation in 8-28.

ἔκδικος. *Punisher*. Cf. 1Pet.2-14 *ἡγεμόσιν πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν*. Enoch 20 *Ἐργονὴλ ὁ ἐκδικῶν τὸν κόσμον τῶν φωστήρων*, etc. Nearly all the other witnesses add *εἰς ὄργην*, the force of which however is included in *ἔκδικος*; it was borrowed from the following *διὰ*

τὴν ὄργην and probably added with the object of effecting a *pariosis* with εἰς τὸ ἀγαθόν.

5. ὑποτάσσεσθε. Nearly all other witnesses ἀνάγκη ὑποτάσσεσθαι. ἀλλά. All other Mss correctly ἀλλά καί.

διὰ τὴν συνείδησιν = ἵνα ἀπρόσκοπον ἔχητε συνείδησιν. So in Acts 24-16. The addition of the article personifies, as it were, conscience. In 1ClemR.40 ὁσίως πάντα γινόμενα ἐν εὐδοκίᾳ probably read ἐν συνειδήσει.

6. γάρ. A more appropriate particle would have been δὴ. See note on 4-9. The combination διὰ τοῦτο γάρ recurs in Acta Philip.74.

προσκαρτεροῦντες. The collectors sympathetically mentioned as toilers. They are specially so mentioned because they were specially hated by the Jews. See note on vv. 1 to 10.

7. οὖν. Absent in some Mss.

τέλος. The distinction made between φόρος and τέλος, so far at least as the scope of this passage is concerned, is rather of the hair-splitting kind. Probably read ἔλεος in the sense of *alms*; see note on 12-8.

τὸν φόβον. The fear due to the rulers.

τιμὴν. The honour due to parents, elders, preachers.

8 to 10. μηδενὶ μηδὲν ὀφείλετε κτλ. An objector's marginal note to the effect that Christians owe no duty (ὀφειλὰς) to any one, their whole obligation consisting in mutual love, in which all virtues reside. Apparently there could still be found in the times of the Apologists some independent spirits who held that obedience to civil authorities in such questions as the payment of taxes was not a duty at all, but that it was practised as being an insignificant matter which did not hurt their principles. Cf. Mt 17-27.

8. μηδενὶ μηδὲν. Probably = οὐδενὶ οὐδέν; see Jannaris § 1818. If so, ὀφείλετε is an indicative.

9. γέγραπται γάρ. All other Mss τὸ γάρ, which looks like an attempt at obviating the syntax. The construction is : γέγραπται [ὅτι τὸ] οὐ μοιχεύσεις ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται. But it is obscured by the omission of ὅτι.

οὐ κλέψεις. Most Mss add οὐ ψευδομαρτυρήσεις.

καὶ εἴ τις ἕτερα ἐντολή. An absurd remark, as if there were some uncertainty as to the existence of other commandments.

ἀνακεφαλαιοῦται. The objector means to say that it is St Matthew himself who, by his declaration in 22-40 of ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται, affirmed that all the commandments are summed up in ἀγαπήσεις τὸν πλησίον σου ὡς εαυτόν.

ἐαυτόν. The substitution of the third person of the reflexive for the first or second person dates from classical times. See Jannaris § 1406 f.

10. ἡ ἀγάπη τῷ πλησίῳ κακὸν οὐκ ἐργάζεται. Absent in A.

ἐργάζεται. D and several minuscules κατεργάζεται. The same fluctuation in Jam. 1-20. 2 Cor. 7-10. But qu. λογίζεται. Cf. 1 Cor. 13-5 ἡ ἀγάπη οὐ λογίζεται τὸ κακόν: XII Patr. Zab. 8 ἀγαπάτε ἀλλήλους καὶ μὴ λογίξεσθε ἕκαστος κακίαν πρὸς τὸν ἀδελφὸν αὐτοῦ.

πλήρωμα δὲ κτλ. As a new statement this sentence is superfluous after v. 8 ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν. What the context demands is a conclusion confirmatory of that statement. Therefore read with nearly all the other witnesses πλήρωμα οὖν. See note on 6-18.

11. καὶ τοῦτο ἰδόντες κτλ. It joins up with 12-21 (see note on vv. 1 to 10) in the same participial construction. In δότε of 12-19 this construction is deviated from by the influence of the quotation in v. 20 (and probably of that in v. 21).

ἰδόντες. So also A. Confirmed by Heb. 10-25 βλέπετε ἐγγίζουσιν τὴν ἡμέραν. Cf. also Acts 14-6 συνιδόντες = εἰδότες. All other Mss εἰδότες in conformity with the expression τοῦτο εἰδότες οἱ γινώσκοντες which was in such frequent use.

ἡμᾶς. Some witnesses ὑμᾶς. But cf. ἐπιστεύσαμεν, ἀποβαλώμεθα, ἐνδυσώμεθα, περιπατήσωμεν.

ὑπνοῦς. From a nominative τὸ ὑπνος, a demotic form which should be added to the list given by Jannaris § 249 b. See note on 9-23.

ἡμῶν. P ὑμῶν.

ὄτε ἐπιστεύσαμεν. Practically = *at the time of our baptism*, for it was by the baptism that men became Christians or believers. So in Acts 19-2 πιστεύσαντες is an equivalent of βαπτισθέντες, as the following ἐβαπτίσθητε shows.

12. ἀποβαλώμεθα. So also DE and Latin versions; all other Mss ἀποθώμεθα. Both give the same sense, *let us take off*.

τὰ ἔργα. The antithesis to τὰ ὄπλα demands τὰ σύνεργα = ὄργανα.

Sophocles 'σύνεργον, *implement, tool,*' citing two instances from Artemidorus and Plotinus. Add Oxyr. Pap.1159, where Hunt *tools*. The word has survived in MGk with exactly the same meaning. Βλάχος 'σύνεργον, *outil, instrument.*' The same mistake in Just.316c τὰ τεκτονικὰ ἔργα, ἄροτρα καὶ ζυγά, for there is a marginal note in AB τεκτονικὰ ὄργανα.

ἐνδυσώμεθα = περιβαλώμεθα, *let us gird on.*

τὰ ὄπλα. A variant τὰ ἔργα.

13. μὴ κώμοις κτλ. The works of night (cf. 1Thes.5-7 οἱ μεθύοντες νυκτὸς μεθύουσιν), in which the heathen were accused by the Christians of indulging. In like manner, when Tertullian in Apol.39 claims of the Christians that at nightfall *disceditur non in catervas caesionum nec in classes discursationum nec in eruptiones lasciviarum*, he implies that it is the heathen who thus misbehave at night.

κώμοις. The plural as in MGk when referring to something which either occurs or is mentioned repeatedly. So 14-17 βρώσεις καὶ πόσεις. Such is likewise the force of the plural in the variant διαθῆκαι of 9-4.

ζήλω. The context requires a word designating some form of rioting or quarrelling. Perhaps ζύλω, *in sticks, in fighting with sticks*, as in MGk.

14. ἐνδύσασθε. The same as ἐγκολπίσασθε or ἐγκολπώσασθε, *take in your bosom*, which is encountered as a variant at 1Pet.5-5.

τῆς σαρκός. So also D; the other Mss καὶ τῆς σαρκός.

ἐν ἐπιθυμίαις. Namely, *disregard your flesh when it is intent upon lusts*. The variants εἰς ἐπιθυμίας or ἐπιθυμίαν yield no satisfactory sense except as equivalent to ἐν ἐπιθυμίαις. See note on εἰς τὸ ἀγαθὸν of v. 4.

CHAPTER THE FOURTEENTH

The author continues the admonitions begun at ch. 12, and now exhorts to mutual tolerance in matters of opinion and conscience. He shows himself an enlightened man and sets an example of liberal-mindedness for all time. Had our religious leaders, who have ever professed deep reverence for St Paul, acted faithfully to the spirit of this exhortation, the moral side of religion would have bettered the practical conduct of men far more than it has so far succeeded in

doing. Unfortunately, it is dogmatic hair-splitting and power that have rather impassioned them in the past, causing bitter strife instead of goodwill and tolerance, and thus obstructing the fine work initiated by the Greek philosophers and authoritatively carried forward by our eternal Master of Nazareth.

1. ἀσθενούντα τῇ πίστει. The man whose new faith is not yet so robust as to inspire him with indifference to his Jewish customs. Such Jews are called by Justin in 262 d and 266 b ἀσθενεῖς τὴν γνώμην.

προσλαμβάνεσθε. Cf. Just. 266 b προσλαμβάνεσθαι καὶ κοινωνεῖν ἅπαντων ὡς ὁμοσπλάχοις καὶ ἀδελφοῖς.

μὴ εἰς διακρίσεις. Supply ἔρχεσθε; cf. εἰς μάχην, εἰς χεῖρας ἔρχεσθαι. The verb suppressed as in Gal. 5-13 μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, where Lightfoot compares Mt 26-5 μὴ ἐν τῇ ἑορτῇ and Arist. Ach. 345 μή μοι πρόφασιν. At the latter place the suppression of the verb is fully illustrated by Blaydes.

διακρίσεις. *Discussions*. Cf. 2 Tim. 2-23 τὰς μωρὰς καὶ ἀπαιδεύτους συζητήσεις παραιτοῦ.

διακρίσεις διαλογισμῶν. Practically = διακρίσεις καὶ διαλογισμοὺς, *discussions and wrangling*.

διαλογισμῶν. The word probably here means *wrangling*. Cf. Phil. 2-14 πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν. 1 Tim. 2-8 χωρὶς ὀργῆς καὶ διαλογισμοῦ.

2. ὃς μὲν πιστεύει κτλ. *Let the believer eat of everything, but let the weak eat herbs*. The strong in faith may eat meat and pork and everything, and the Jew must not nag; but on the other hand, it is the Jew's own business if cattle-like he prefer to live on the herbs of the field alone, and the Gentiles must not contemn.

φαγεῖν. In accordance with the above interpretation read φάγη. For this form of the imperative see Jannaris § 1919 and Append. V, § 16. Cf. also Oxyr. Pap. 1223 ὁ ναύτης ἀπαντήσῃ, *let the sailor return*, as translated by Hunt. As a matter of course this form, being demotic, was often tampered with in our Mss; cf. Ignat. Castab. 5 ἐρρωμένην σε ὁ κύριος ἀγίασῃ, where we find the variants ἀγιάσει and ἀγιάσοι. So also Polyc. Phil. 12 οἰκοδομήσῃ and οἰκοδομήσαι. XII Patr. Jud. 14 πίνῃ and πίνει, etc. Nor are modern critics free from this lapse; for instance, in Achil. Tat. 5-26 the Mss give μηκέτι Λευκίππην ἀπολέσῃς, but Cobet,

the great castigator of the licentiousness of the copyists, has imposed ἀπολέσειας, and this reading now figures in Gaselee's edition. At 1Act. Pil.5-2 τὴν ἀλήθειαν αὐτοῦ λάβης Tischendorf's note is 'D λάβοι, corrige λάβοις.'

ὅς δὲ ἀσθενῶν. All other Mss ὁ δὲ ἀσθενῶν. Probably ὅς δὲ ἀσθενεῖ.

λάχανα = ἄγρια λάχανα, *wild herbs*; as it were, the very poorest food, such as is only fit for cattle. Cf. Dan.4-30 ἀπὸ τῶν ἀνθρώπων ἐξεδιώχθη καὶ χόρτον ὡς βοῦς ἤσθιε. Prov.15-17 κρείσσων ξενισμὸς μετὰ λαχάνων πρὸς φιλίαν ἢ παράθεσις μύσχων μετὰ ἔχθρας. In the same contemptuous sense Arist. Thesm.456 ἐν ἀγρίοις τοῖς λαχάνοις τραφεῖς. As in old Greek, so in MGk λάχανα means both *cultivated cabbages* and *herbs generally* (alike cultivated and wild). Βλάχος 'λάχανον, χου; [πληθ.] légumes, herbage, verdure.' In Clem. Hom.12-6 λαχάνοις is wrongly translated by *oleribus*; it should be *herbis*.

λάχανα ἐσθιέτω. To render the author's intention faithfully in English, we should translate *let him eat grass*.

ἐσθιέτω. So also D, corroborated by versions and Origen and agreeably to my interpretation; all other Greek Mss ἐσθίει. Possibly the original reading was ἐσθίη = ἐσθιέτω.

3. οὐδὲ ὁ μὴ. After μὴ ἐξουθενείτω we should have expected μηδέ; but cf. Just.244d μήτε ἦτε κοινωνοὶ ἀλλ' οὐδὲ πλήρεις. See note on 13-8. The other Mss καὶ ὁ μὴ or ὁ δὲ μὴ.

4. σὺ τίς εἶ; See note on 9-20.

τῷ ἰδίῳ κυρίῳ. *By his own master*, by the pleasure of his own master. The same import in v. 6.

δυνατεῖ γὰρ ὁ θεός. Most witnesses δυνατὸς γὰρ [ἐστίν] ὁ θεός (a variant κύριος).

5. ὅς μὲν. A few Mss wrongly add γάρ.

ὅς μὲν φρονεῖ ἡμέραν παρ' ἡμέραν. *One may may approve of*, namely *observe, every other day*. The Christian Jews continued to keep the Sabbath and their other holidays, to which the heathen first and then the Gentile Christians strongly objected. Now our author assumes for argument's sake an extreme case—as he previously assumed only λάχανα as food—namely, that the Jews may wish to observe not only the present holidays but every other day; even should they so exaggerate, that, our author contends, is their own look out.

κρίνει. Read φρονεῖ, as is clear from ὁ φρονῶν τὴν ἡμέραν. Moreover, the alteration is demanded by the antithesis to κρίνει, which can only denote *condemns, disapproves of*; cf. vv. 3, 4, and 10.

ἡμέραν παρ' ἡμέραν. *Every other day.* So Bernhardy (see Meyer). It can signify nothing else. The phrase is copiously illustrated by Jannaris § 1621, and has survived as μέρα παρὰ μέρα.

πάσαν ἡμέραν. Assuming an extreme case again.

6. κυρίῳ φρονεῖ. *Observes it by the pleasure of God*, for it is by the pleasure of God that he lives to observe it.

φρονεῖ. Followed in most Mss by καὶ ὁ μὴ φρονῶν τὴν ἡμέραν κυρίῳ οὐ φρονεῖ; on the other hand, L and 66 omit καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ θεῷ. I believe that both FG and L are right in their omissions, for the opposite cases of the Jew and the Gentile are sufficiently indicated by ὁ φρονῶν τὴν ἡμέραν as regards the Jew and by ὁ ἐσθίων as regards the Gentile.

ὁ ἐσθίων. Supply πάντα.

7. οὐδεὶς γὰρ κτλ. *For no man lives and dies by his own will and pleasure, but by the pleasure of God*; therefore, if we live to observe days or eat, it is by his pleasure.

κυρίῳ. Read τῷ κυρίῳ with all the other documents.

8. εἰάν τε οὖν ζῶμεν—κυριεύσῃ. An irrelevant remark. The interpolator misunderstood the force of the antecedent dative as being *by the command of*, and argues that, if we live and die by the command of the Lord, we must be his servants, whether dead or living. He reinforces his argument by pointing out that Christ has now become the ruler of all men; namely, of the dead by his *descensus ad inferos* and of the living by his resurrection.

9. Χριστός. Most Mss καὶ Χριστός. Note that the interpolator unwarrantably assumes that κυρίου refers to Christ in accordance with Χριστοῦ of v. 10.

ἀνέστη. NABC ἔζησεν, which is not to the point, for it can only refer to the period of incarnation, and in that period Christ suffered; it was after his resurrection that he sat at the right hand of his heavenly father and now shares his glory and power. That ἔζησεν or ἀνέζησεν is an intrusion from the margin is corroborated by the fact that some witnesses read both ἀνέστη and ἔζησεν, the latter not occu-

pying a fixed position, but now standing before ἀπέθανεν, now after ἀνέστη.

10. ἐν τῷ μὴ ἐσθίειν. These words are absent from all Mss except FGDE; but on the other hand, f and g add *in manducando* after the second ἀδελφόν σου. I should say that it is the additions which better accord with the context, for the whole chapter is only concerned with the questions of meats and of the observance of days, and not with a deprecation of malevolence in general.

πάντες γὰρ παραστησόμεθα κτλ. Why trouble thyself about censuring now? Whoever does wrong shall not escape censuring and punishment when he is brought before the judgement-seat, and there all men must appear.

θεοῦ. So also \aleph ABCD; most Mss Χριστοῦ, an alteration probably made before the intrusion of ῥ. 9. Burgon (The Traditional Text, p. 288) attributes the reading τοῦ θεοῦ to scepticism. But τῷ θεῷ in v. 11. Cf. also vv. 3 and 6.¹

11. εἰ μὴ. So likewise D in accordance with Isai.45-23, where however it is an error for εἰ μὴν. It is this εἰ μὴν, I may add, which eventually became ἀμὴν in such phrases as ἀμὴν λέγω ὑμῖν. First the demotic ἂν replaced εἰ (see note on v. 14), as in many other cases,² and then ἂν μὴν coalesced into one word as ἀμμὴν and was pronounced ἀμὴν. See Jannaris § 2055, who however derives it from ἦ μὴν. All the other Mss ὅτι from Isai.45-23; see note on 8-36 and 9-28.

12. ἄρα. Most Mss ἄρα οὖν.

λόγον ἀποδώσει. So also BD and 39, adopted by Westcott and Hort,³

¹ Disregard the interpolation of vv. 8 and 9, and it at once appears that θεοῦ is imperatively demanded by the context (in spite of 2 Cor.5-10). The alteration was probably inspired by the tenet eventually embodied in the clause καὶ πάλιν ἐρχόμενος μετὰ δόξης κρῖναι ζῶντας καὶ νεκροὺς of the Creed. A similar attempt at v. 11, where the Philoxenian reads τῷ κυρίῳ for τῷ θεῷ. Burgon's ideas, however great their merits elsewhere, are hardly applicable to the Romans.

² Cf. Schol. Arist. Eq.482 δείξεις ἐὰν πέπρακται. Oxyg. Pap.1148 ἐρωτῶ εἰ and 1150 [ἐρωτῶ] ἐάν. In Xen. Mem.4-4-12 σκέψαι ἐὰν ἀρέσκη, and in the other similar sentences there quoted by Schneider, it is doubtful whether ἐὰν and the subjunctive should not be replaced by εἰ and an indicative.

³ Sanday and Headlam, p. 389 'For δώσει of the TR. WH. read ἀποδώσει.' WH.'s edition of 1898 however reads δώσει.

and rightly so, for *to render an account* is expressed by ἀποδιδόναι λόγον; I have encountered but one exception, namely, in Dan.6-2. Editors generally seem to prefer the reading of the other Mss λόγον δώσει, but I am not clear on what grounds, for δίδοναι λόγον means *to promise* (or *communicate*). Cf. 1Ki.22-15. Judg.20-7. Jud.9-13. See also Sophocles v. λόγος.

ἀποδώσει. Practically all other Mss add τῷ θεῷ.

13. κρίνετε. Probably a demotic form for κρίνατε. Cf. Mt 23-23 ἀφήκετε (so B). Common in MGk.

τὸ μὴ τιθέναι. Inasmuch as κρίνετε can only signify *condemn*, we should read τὸ τιθέναι (see note on 1-19); but possibly the addition of μὴ is due to an error on the part of the author who may have had the imperative μὴ τίθετε in his mind.

14. The statement in v. 15 is not explanatory of this verse but of v. 13. I conjecture that vv. 14 and 15 have exchanged places.

ἐν κυρίῳ. An adjuration. See note on 9-1.

εἰ μὴ = ἀλλά. It is found so employed in 1Cor.7-17. Gal.1-7, etc. Accordingly the reading in Mk 4-22 and 9-8 varies between εἰ μὴ (illustrated by Blaydes at Arist. Eq.186) or ἐὰν μὴ and ἀλλά. In Just. 58d it is wrongly interpreted by its ordinary signification of *nisi*. It often takes the form ἂν μὴ (see note on v. 11) or ἐὰν μὴ; cf. Gal.2-16. Jn 5-19 οὐ δύναται ὁ υἱὸς ποιεῖν οὐδὲν ἐὰν μὴ τι βλέπη τὸν πατέρα ποιούντα, where read ἐὰν μὴ ὁ τι. In this form, namely, ἀμὴ or ἀμέ, it survives in MGk; see Jannaris § 1982. Reversely, ἀλλ' ἢ very frequently substitutes εἰ μὴ in its meaning of *πλὴν* or *nisi*; cf. Just.352a τίς τυφλὸς ἀλλ' ἢ οἱ παῖδες μου; Illustrated by Blaydes at Arist. Eq.953. But Gen. 21-26 οὐδὲ ἤκουσα ἀλλὰ (a variant ἀλλ' ἢ) σήμερον shows that even a simple ἀλλὰ could substitute εἰ μὴ in the sense of *nisi*. Apparently therefore ἀλλ' ἢ is merely ἀλλὰ with its ending assimilated to that of εἰ μὴ, and to this also points the combination πλὴν ἢ (corrupted by Kock into πλὴν εἰ at Arist. Nub.361 and 734), where in point of sense ἢ is redundant.

ἐκεῖνῳ κοινόν. Supply ἐστὶ or ἔστω, *it is him that it defiles* or *let him be defiled thereby*. A rejoinder like *you are another*. A similar rejoinder in Ignat. Trall.10 λέγουσιν τὸ δοκεῖν πεπονθῆναι αὐτὸν, αὐτοὶ ὄντες τὸ δοκεῖν, where Zahn compares Smyrn.5 ὃν τινες ἀγροῦντες ἀρνοῦνται, μᾶλλον δὲ

ἠρνήθησαν ὑπ' αὐτοῦ. Iren.4-33-5 *judicabit autem et eos qui putativum inducunt; putativum est omne apud eos.* Add Phil.3-2 κατατομὴν—περιτομήν. Ignat. Smyrn.5 βλασφημεῖ μὴ ὁμολογῶν αὐτὸν σαρκοφόρον, ὧν νεκροφόρος. Diogn.8 οἱ μὲν τινες πῦρ ἔφασαν εἶναι τὸν θεόν· οὐ μέλλουσι χωρῆσαι αὐτοῖς, τοῦτο ἔφασαν εἶναι τὸν θεόν. 1Act. Pil.5-2 λέγει ὁ Πιλᾶτος τί τοὺς ὀδόντας τρίζετε κατ' αὐτοῦ [τοῦ Νικοδήμου] τὴν ἀλήθειαν ἀκούσαντες; Λέγουσιν οἱ Ἰουδαῖοι τῷ Νικοδήμῳ τὴν ἀλήθειαν αὐτοῦ λάβης καὶ τὸ μέρος αὐτοῦ. In like manner to the Gnostics, who pretended that ἔγνωσαν τὰ βαθέα, Apoc.2-24 retorts that ἔγνωσαν τὰ βαθέα τοῦ σατανᾶ. Tit.1-15 understood our passage differently.

15. εἰ γάρ. Most witnesses εἰ δέ. The change made when by the displacement of v. 14 the connection with v. 13 was obscured.

ἀδελφός σου and ἀπολλύειν. All the other Mss ὁ ἀδελφός σου and ἀπόλλυε. Respecting ἀπολλύειν cf. v. 20 καταλύειν.

16 to 23. Probably spurious. For (1) v. 16 contains an exhortation as to a Christian's general conduct, the proper place of which would have been in ch.12; (2) v. 17 reverts to the question of meats, which was given a final and effective touch by μὴ τῷ βρώματί σου ἐκείνον ἀπολλύειν ὑπὲρ οὗ Χριστὸς ἀπέθανεν; and with this verse vv. 18 and 19 stand or fall; (3) in v. 20 μὴ ἔνεκεν βρώματος καταλύειν τὸ ἔργον τοῦ θεοῦ is nothing different to μὴ τῷ βρώματί σου ἐκείνον ἀπολλύειν ὑπὲρ οὗ Χριστὸς ἀπέθανεν; (4) in the same verse πάντα μὲν καθαρὰ κτλ reproduces οὐδὲν κοινὸν κτλ of v. 14; (5) v. 21 is practically only a repetition of v. 13; (6) vv. 22 and 23 are unrelated to anything that precedes them.

16. βλασφημείσθω. Nearly all other witnesses add οὖν.

ἡμῶν. Most Mss ὑμῶν, which is preferable.

τὸ ἀγαθόν. No sense. Probably τὸ ἀγαθὸν ὄνομα, your good name as Christians. Cf. Jam.2-7 βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς. 1Clem.1-1 τὸ πᾶσιν ἀνθρώποις ἀξιαγάπητον ὄνομα ὑμῶν βλασφημηθῆναι, where Gebhardt and Harnack fully illustrate the phrase βλασφημείσθαι τὸ ὄνομα. Cf. also 2-24.

17. βρώσεις καὶ πόσεις. The plural also in Hebr.9-10. 13-9. Pseudo-Ignat. Trall.2. See note on 13-13. All other Mss, excepting A, βρώσις καὶ πόσις.

βρώσεις. Probably an allusion to the eating of pork, and not to

that of *ειδωλόθυτα*, for the latter question had probably evaporated by the time when this work was indited.

πόσεις. Probably an allusion to the drinking of warm water on the sabbath to which the Jews were alleged to object. In this matter the Jews were doubtless misrepresented and made to appear absurd, for their real objection was to the work on the sabbath involved in lighting fires and boiling.

18. *ἐν τούτῳ*. The great majority of witnesses *ἐν τούτοις*.

19. *φυλάξωμεν*. Omitted in most Mss, but it stands in DE.

20. *καταλύειν*. Cf. v. 15 *ἀπολλύειν*. All other Mss *κατάλυε*, except that *Σ* gives *ἀπόλλυε*.

κακὸν κτλ. The syntax is indefensibly lame.

τῷ διὰ προσκόμματος ἐσθίουσι. Read *τὸ διὰ προσκόμματος ἐσθίειν τι* in accordance with the following *καλὸν τὸ μὴ φαγεῖν κρέα* and v. 13 *τοῦτο κρίνατε, τὸ μὴ τιθέναι πρόσκομμα*. Meyer 'Hofmann renders as though it ran *κακὸν τῷ ἀνθρώπῳ τὸ διὰ προσκόμματος ἐσθίειν*.'

διὰ προσκόμματος = *σὺν προσκόμματι*. See note on 2-27.

21. *προσκόπτει*. *Σ* and P *λυπέται* (cf. v. 15), which is a preferable reading, for *προσκόπτει* and *σκανδαλίζεται* are synonymous.

ἢ σκανδαλίζεται ἢ ἀσθενεῖ. Omitted in some witnesses.

22. *ἔχεις*. *ΣABC ἦν ἔχεις*, much less vividly.

σεαυτῷ. A foreigner's error. All other Mss *σεαυτόν*.

ἐνώπιον τοῦ θεοῦ. Omitted in a few cursives and *Σ*.

ὁ μὴ κρίνων ἑαυτόν. *Who does not lay himself open to self-reproach or self-condemnation*.

ἐν ᾧ δοκιμάζει. Briefly expressed for *ἐν τούτῳ ὃ δοκιμάζων ποιεῖ*, *by being able to perform what his judgement approves of*. See note on 1-18. To be able so to do is a rare piece of good fortune; therefore the man who enjoys this blessing is *μακάριος*.

23. *ἐὰν φάγη κατακέκριται* = *κατακέκριται ἐὰν φάγη*.

κατακέκριται. The context seems to me to demand a reflexive sense. Cf. *ὁ μὴ κρίνων ἑαυτόν*. Perhaps therefore *αὐτοκέκριται*. Cf. *αὐτοκατάκριτος* of Tit. 3-11.

ὅτι οὐκ ἐκ πίστεως κτλ. These words represent the argument which the non-eater is supposed to debate with himself.

Here follows in numerous witnesses the same doxology as stands

after 16-24, indicating that in some copies the Epistle closed at this point. The reason probably is that in an ancient roll from which those copies emanated there was no further space available, and its scribe could not help sacrificing the rest. For I believe that 15-14 ff. are genuine, the personal details therein being indispensable from the point of view of the author, who, being naturally anxious to issue his work under the authority of St Paul, is unlikely to have been content with an isolated personal reference, namely, the one which stands in ch. 11. Personal matter would have been still more abundant had St Paul himself penned the Epistle. It may be that Marcion's was one of those truncated copies; it is hardly credible that he intentionally suppressed ch. 15, for there is nothing in that chapter to which he could have taken exception.

CHAPTER THE FIFTEENTH

1 to 13. Spurious. For (1) in 14-1 we had an exhortation as to the conduct of the strong in faith towards their weaker brethren, and the object of that exhortation was specified as being mutual tolerance in the matter of meats; is it now probable that the author reverted to a like exhortation and that he did so without specifying an object which prompted it? (2) ἕκαστος τῷ πλησίον ἀρεσκέτω εἰς οἰκοδομὴν is but a réchauffé of διώκωμεν τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους of 14-19; (3) διὸ προσλαμβάνεσθε ἀλλήλους is thoroughly otiose after the comprehensive recommendations of ch. 12 as to help and love towards all fellow men; (4) the point of equal favour for circumcised and uncircumcised, which is affirmed in vv. 8 and 9, was established in ch. 4 and specially affirmed in vv. 11 and 12 of that chapter.

1. ὀφείλομεν δέ. Two minuscules and P omit δέ.

ἑαυτοῖς. F ἑαυτοῦς, possibly a demotic construction.

ἀρέσκον. An oversight in FG.

2. ὑμῶν. Most Mss ἡμῶν in agreement with the foregoing verse.

εἰς τὸ ἀγαθόν. Meyer 'according to Fritzsche, immoral men-pleasing is excluded.' Cf. Gal. 4-18 καλὸν δὲ ζηλοῦσθαι ἐν καλῷ. N however omits these words.

4. προσεγράφη. So also D; an error for προεγράφη, which is the

reading of all other Mss except that B gives *ἐγράφη*. Some authorities add *πάντα*.

ἐγράφη. Most Mss *προεγράφη*.

παρακλήσεως. The context demands the meaning of *instruction*, which *παρακλήσις* seems also to possess in Acts 13-15 and 1Thes.2-3.¹ The chief object of instruction of course was to comfort, and so *comforting* may have come to mean *instructing*. The version *through comfort of the scriptures we might have hope* does not seem correct, for it is hope that affords comfort and not the reverse; besides, *that we might have hope = that we might hope*, and this would have been expressed by *ἵνα ἐλπίδα ἔχωμεν* and not by *ἵνα τὴν ἐλπίδα ἔχωμεν*.

τὴν ἐλπίδα. Namely, *τὴν ἀποκειμένην ἡμῖν ἐν τοῖς οὐρανοῖς*, as expressed in Col.1-5.

ἔχωμεν = σχῶμεν. See note on 1-13. The sense is: That through the instruction received from the study of the gospels concerning faith and conduct we may attain that bliss in heaven for which we hope.

B adds *παρακλήσεως*. But no complement is indispensable. Cf. 1Pet. 3-15 *λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος*. Col.1-5 *τὴν ἐλπίδα τὴν ἀποκειμένην ἐν τοῖς οὐρανοῖς*. Acts 23-6 *περὶ ἐλπίδος κρίνομαι*.

5. *Ἰησοῦν Χριστόν*. G and most Mss *Χριστόν Ἰησοῦν*.

6. *ἵνα ὁμοθυμαδόν*. Cf. 1ClemR.34 *ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτὸ συναχθέντες τῇ συνειδήσει, ὡς ἐξ ἑνὸς στόματος βοήσωμεν πρὸς αὐτόν*.

7. *Χριστός*. So only F; G and all other Mss *ὁ Χριστός*.

ὑμᾶς. Numerous Mss *ἡμᾶς* contrary to the context.

8. *γενέσθαι*. So also BCD; the rest *γεγενῆσθαι*.

ἀληθείας = πίστεως, trustworthiness. See note on 3-4.

9. *δοξάσαι*. Probably an optative, and so Hofmann; otherwise, we must assume an anacoluthon for *τῶν δὲ ἐθνῶν ὑπὲρ ἐλέους εἰς τὸ δοξάσαι*. But it is more likely that the interpolator modified his thought in the second colon than that he adopted such a violent change of construction, especially in saying *δοξάσαι* instead of *εἰς τὸ δοξάσαι*.

τῷ ὀνόματί σου ψαλῶ. Here again there is a divergence between F and G, in that the latter reads *ψαλῶ τῷ ὀνόματί σου*.

10. *καὶ πάλιν*. A frequent expression in Apologetical literature when

¹ Also Lk 3-18.

prophetic quotations are accumulated in proof that Christian events had been foretold by the Prophets. It occurs also in Hebr.2-13.

11. ἐπαινέσατε. Several authorities ἐπαινεσάτωσαν, no doubt with the object of conforming to the LXX.

13. πληροφόρησαι. So also B; apparently all the rest πληρώσαι. The same divergence in v. 29. Col.4-12 and 2Tim.4-17, the Mss being differently divided.

πάση. For the syntax see note on 1-29. B ἐν πάση, which probably is meant as a simple dative; see note on 1-19. All other Mss classically πάσης.

εἰρήνη. Most authorities add ἐν τῷ πιστεύειν, a marginal addition meant to follow περισσεύειν ὑμῶς.

εἰς τὸ περισσεύειν. But joy and peace of mind would be the consequence of abundant hope and not vice versa; unless therefore the interpolator was writing inattentively, we should have expected ἐκ τοῦ περισσεύειν. 2Cor. 9-8 is different.

τῇ ἐλπίδι. So also DE and two cursives. Cf. 1Thes.3-12 περισσεύσαι τῇ ἀγάπῃ. The usual construction however is to add ἐν, and so all the other Mss ἐν τῇ ἐλπίδι.

ἐν δυνάμει πνεύματος. It goes with χαρὰ καὶ εἰρήνη. Cf. 14-17 εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. Acts 13-52 χαρὰς καὶ πνεύματος ἁγίου. Col. 1-8 ἀγάπην ἐν πνεύματι. 1Thes.1-6 μετὰ χαρὰς πνεύματος ἁγίου.

14. καὶ αὐτὸς ἐγώ. *I myself*, you need not protest to me your love. An answer to a supposed objection on the part of the addressees. Bloomfield 'Beza well compares the Homeric τί με σπεύδοντα καὶ αὐτὸν ὀτρύνεις;' Why later expositors have deviated from this obviously correct interpretation I cannot see.

ἀδελφοί. Without μου as in v. 15; so also DE.

ὅτι. With the exception of DE, all other Mss add καὶ αὐτοί. Either reading might be correct. The parallel passage of 2Pet.1-12 καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείᾳ favours the omission; on the other hand, 1Thes.4-9 αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους favours the addition.

ἀγάπης. So also Latin versions including the Vulgate; the other Mss ἀγαθωσύνης.

καὶ πεπληρωμένοι. The variant without the conjunction would re-

present γνῶσις as an outcome of ἀγάπη or ἀγαθωσύνη, and as such it is inadmissible.

πεπληρωμένοι. Cf. 1Cor.4-8 κεκορεσμένοι. Was this passage present to Shakespeare's mind when he wrote RJ.3-5-182 *stuffed, as they say, with honourable parts?* If so, with a poet's penetration he scented its ironical tone.

πάσης γνώσεως. A variant πάσης τῆς γνώσεως. The same variation in Phil.1-3. The addition of the article gives πάσης the force of ὅλης, *with the entire.*

ἀλλήλους. The reading varies between ἀλλήλους, καὶ ἀλλήλους, and καὶ ἄλλους. The last is that of L with many cursives and both Syriac versions, and I believe it to be the original one. Cf. Ignat. Mar.5 *δυναμένη καὶ ἄλλους νουθετεῖν.* Of course, the corruption of ἄλλους into ἀλλήλους was very easy; for instance, in Just.320d we find *ὄνειδίζοντας ἀλλήλοις ἅπερ ἐργάζονται*, where Lange's conjecture ἄλλοις is indisputable. The reading ἀλλήλους is very tame.

15. **ἐπαναμνησκων.** The variant ὑπαναμνησκων, recorded by Scrivener from the Cambridge cursive Mm 6-9, is the one which best accords with ἀπὸ μέρους and ὡς, denoting that the reminder is being offered modestly and not as one meant to recall a previous obligation. Compare the imitative passage of Pseudo-Ign. Cast.5 *οὐ γὰρ διδάσκουσά σε ἀλλ' ὑπομνησκουσα τούτους παρεθέμην τοὺς λόγους.* Cf. also 2Pet.3-1 *ταύτην δευτέραν γράφω ὑμῖν ἐπιστολὴν ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν.* Jud.5 *ὑπομνήσαι ὑμᾶς βούλομαι, εἰδόντας (= though ye know) ἅπαξ πάντα.*¹ This is a practical proof out of several of the soundness of Scrivener's contention in p. vi of Codex Augiensis 'what we do resist is a scheme which shall exclude the cursive Mss from all real influence in determining the text.'

ἀπὸ τοῦ θεοῦ. So F and NB; G and the rest ὑπὸ τοῦ θεοῦ. See note on 13-1.

16. **γενέσθαι.** So also D; all other Mss εἶναι. Probably εἶναι is right, for the Latin versions defg read *sim.* See note on 3-4.

εἰς τὰ ἔθνη. Absent in B. Possibly an omission added in the margin, which was disregarded in some copies, but restored in others where it now stands instead of after τὸ εὐαγγέλιον τοῦ θεοῦ.

¹ Also 2Pet.1-12 *ὑμᾶς ὑπομνησκεν, καίπερ εἰδόντας.*

γένηται. Β γενηθῆ. The same divergence in 16-2. Phrynichus (Lobeck, p. 108) [γενηθῆναι]. ὁ ἀπτικίζων γενέσθαι λεγέτω. As therefore γενηθῆ represents the demotic speech, it should probably be preferred. See note on 3-4.

ἡγιασμένη. Preceded in all other Mss by εὐπρόσδεκτος. Either reading might be right.

17. οὖν. It implies that the offering up of the nations has actually proved acceptable.

τὴν καύχησιν. The article denotes a distinction, namely, that the καύχησις is one τὰ πρὸς τὸν θεόν, but not τὰ πρὸς τοὺς ἀνθρώπους. *I may therefore glory in my success as regards my ministry, if not as regards my secular affairs.* Most Mss omit the article.

ἐν Χριστῷ. Instrumentally. *By the help of Christ.* The R.V. has not improved the translation by rendering *in Christ Jesus* instead of *through Jesus Christ.*

τὰ πρὸς τὸν θεόν. *In my affairs with God.* See note on 4-2.

18. οὐ γὰρ τολμήσω (B¹ better τολμῶ) τι εἰπεῖν ὧν οὐ κατειργάσατο ὁ Χριστὸς δι' ἐμοῦ. These words can signify nothing else but what the A.V. gives: *For I will not dare to speak of any of those things which Christ hath not wrought by me.* The unfitness of this is evident, and therefore by a tour de force the text has been represented as meaning: *For I will venture (note the modern polite phrase I will venture) to let myself be heard only as to such things, the actual fulfilment of which has taken place by Christ through me.* See Meyer. Even if the words could yield this sense, what is the object of the remark? L however and most Mss give λαλεῖν τι. Read therefore οὐ γὰρ τολμῶ εἰπεῖν τί οὐ κατειργάσατο. *For I dare not to say what Christ has not wrought through me; namely, the work through my ministry has been so vast—I have succeeded in propagating the gospel as far as Illyricum—that if I made bold to describe it, I might not be believed.* Bloomfield 'Carpzov recognizes here a delicacy of idiom, q. d. *I can scarcely venture to say what Christ hath not done by me, i. e. how much he hath done.'*

τί οὐ. Cf. Philo² τί οὐχὶ ἀνέπλασαν; Lucian.536 τί γὰρ οὐκ εὐσεβὲς

¹ Likewise the Peshitto and many other authorities.

² I cannot retrace this passage.

ἐπιτελῶν; Philost. Apol.1-12 τί γὰρ οὐχ ἐλίπτων τῶν ἀσελγῶν; Achil. Tat.5-22-4 τί γὰρ οὐ λέγουσα, τί δὲ οὐ ποιοῦσα; Dio Cas.62-3-2 τί οὐ τῶν αἰσχίστων πεπόνθαμεν; Eur. Tr.792 τί γὰρ οὐκ ἔχομεν;

ὦν. Added because the interrogative τί was misunderstood for an indefinite pronoun, and thus the syntax was assimilated to that of the parallel Acts 21-19 ἐξηγείτο καθ' ἕν ἕκαστον ὦν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν.

19. ἐν δυνάμει—σημείων. An unparalleled phrase so far as I know. The correct reading is supplied, I think, by the old witness *m et virtute eius signis et prodigiis* except that the initial *et* is unnecessary. Thus we obtain the import that by the power of Christ when his name was invoked things pertaining to ἔργω—specified as σημεῖα and τέρατα—were accomplished, and by the power of the holy Spirit things pertaining to λόγῳ—in this case left unspecified—were accomplished.

ἀγίου. Most Mss θεοῦ; both absent in B.

ὥστε πεπληρῶσθαι κτλ. So also DE; all other witnesses ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναί. The alteration probably was made when φιλοτιμοῦμαι (so also BDP) became φιλοτιμούμενον, which stands in all other Mss.

μέχρι τοῦ Ἰλλυρικοῦ. An irresponsible exaggeration. Cf. Col.1-23 τοῦ εὐαγγελίου τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος. 1ClemR.5 Παῦλος ἐπὶ τὸ τέρμα τῆς δύσεως ἑλλθών.

20. ὅπου οὐκ. So also D. Altered into οὐχ ὅπου because ἀλλὰ was thought to be antithetical to ὅπου οὐκ ὠνομάσθη instead of to ἵνα μὴ οἰκοδομῶ.

ἵνα μὴ ἐπ' ἄλλοτρίῳ θεμελίῳ οἰκοδομῶ. Suggested by 2Cor.10-15 οὐ καυχόμενοι ἐν ἄλλοτρίοις κόποις, where St Paul implies that other Apostles visited the churches which he had already established and then took credit to themselves for their establishment.

21. ἀλλὰ—οἷς κτλ. Namely, ἀλλ' ἵνα ὄψονται (or ἴδωσιν) οἷς κτλ. See note on 3-4.

καθὼς γέγραπται. Parenthetically.

22. ἐνεκόπην. So also DE in accordance with προεθέμην πολλάκις and ἐκωλύθην of 1-13, to which this passage harks back. All the other witnesses ἐνεκοπτόμην.

πολλάκις. So also BDE; the other Mss, apparently all, τὰ πολλὰ, which here possesses no force and for which read ἔτη πολλά. So Linwood, Remarks on Conjectural Emendation as applied to the New Testament, p. 13. (I have conjectured independently.) Denounced by Scrivener, Introd. p. 434.

ἀπὸ πολλῶν ἐτῶν. Absent except in FG.

23 and 24. Spurious. They were meant as a substitute for vv. 25 to 32 and written by a fanatical member of the Church Catholic who objected to any sympathetic reference or help to the Ebionites or Poor (see v. 26) of Palestine, for they had come to be looked upon as heretics.¹ Probably therefore these verses were written towards the end of the second or the beginning of the third century. The writer started his substitute with the first word of the text which he wished to remove, namely νῦν or νυνὶ, as was done in 1-24, and noted it in the margin in two sections, the first of which, namely, νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς, was intended to precede ἀπελεύσομαι δι' ὑμᾶς εἰς Σπανίαν of v. 28, and the second, namely, ὡς ἂν οὖν πορεύομαι εἰς τὴν Σπανίαν ἐλπίζω διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ἀφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἕαν ὑμῶν πρῶτον ἀπὸ μέρους ἐνπλησθῶ was to follow that verse. This design however was not perceived and the link ἀπελεύσομαι δι' ὑμᾶς εἰς Σπανίαν was missed, so that the two sections came together in a confused syntax. This confusion it was afterwards sought to remedy by reading ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, ὡς ἕαν πορεύομαι (so L) εἰς τὴν Σπανίαν ἐλεύσομαι πρὸς ὑμᾶς· ἐλπίζω γὰρ κτλ, which is the reading of L and most other witnesses.

23. μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν τούτοις. A ridiculous statement to fasten upon St Paul.

ἐπιποθίαν. A monstrous formation comparable to παραφρονίαν of 2Pet. 2-16. The objector meant to say ἐπιθυμίαν, but preferred to create a new noun from ἐπιποθῶ of 1-11, which he had in his mind.

ἔχω. An oversight in FG for ἔχων.

24. ὡσάν. Generally written ὡς ἄν; but it should be written as one word, for it is the same as ὅταν with ὅτε replaced by its equivalent

¹ The same feeling prompted the addition τῷ πνεύματι in Mt 5-4.

ὡς. In MGk σὰν (from ὡσάν) = ὅταν. A further development is ὅπωςάν of Acts 3-19 and probably Lk 2-35. Cf. also ἐπὰν, ἐπειδάν.

25. διακονῆσαι. So also DE; the rest διακονῶν.

26. Ἀχαΐα κοινωνίαν (F gives κοιμωνίαν). The syllable κοι- of κοινωνίαν having probably been misread as part of Ἀχαΐα, the latter seems to have become Ἀχαιακοὶ (cf. fg *Achaici*), which is the reading of G, and Μακεδονία to have followed suit and become Μακεδόνες. All the other Mss Μακεδονία καὶ Ἀχαΐα.

27. ὀφειλέται γάρ. Most witnesses εὐδόκησαν γάρ, καὶ ὀφειλέται.

28. οὖν ἄρα. I do not remember this combination from elsewhere. Perhaps \bar{a} = πρῶτον was taken for an abbreviation of ἄρα; but such an abbreviation, so far as I know, has not so far been recorded. Kenyon, *Palaeography of Greek Papyri*, p. 154, records à for ἀνά. Scrivener, *Introd.* p. 47, records the sign \surd for both *ap* and *a*.

δι' ὑμᾶς. All other Mss δι' ὑμῶν. See note on 8-37.

Σπανίαν. A legendary journey; perhaps suggested by the tradition of a similar journey of Apollonius of Tyana? See *Antiqua Mater* (by E. Johnson?), p. 262. A journey to Spain attributed likewise to Onesimus.

29. γινώσκω γάρ ὅτι πρὸς ὑμᾶς ἐν πληροφορία (also D). All other Mss οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι. See note on v. 13.

ἐν πληροφορία εὐλογίας = ἐν πλήρει εὐλογία, *with complete blessing*. But L and most witnesses, including the Syriac versions, read τοῦ εὐαγγελίου τοῦ Χριστοῦ instead of the simple τοῦ Χριστοῦ; was then the original reading ἐν πληροφορία or πληρώματι τοῦ εὐαγγελίου τοῦ Χριστοῦ?

30. διὰ τοῦ κυρίου = διὰ τὸν κύριον. An adjuration. See note on 12-1.

31. δωροφορία. So also BD. The other Mss διακονία; from 2Cor. 8-4. 9-1.

ἐν Ἱερουσαλήμ. Most authorities εἰς Ἱερουσαλήμ. For ἐν = εἰς and conversely see Jannaris § 1538.

προσδεκτός. A rare word, and as such it is hardly likely to have substituted εὐπρόσδεκτος, which is the reading of the other Mss.

32. Χριστοῦ Ἰησοῦ. So also DE; the other Mss, apparently all, θεοῦ. Tischendorf 'Observatum est Paulum constanter διὰ θελήματος, ἐν τῷ θελήματι, κατὰ τὸ θέλημα, τοῦ θεοῦ dixisse; nusquam κατὰ τὸ θέλημα

τοῦ Χριστοῦ vel similiter dictum est.' But what is true of St Paul may not apply to his imitators.

καὶ ἀναψυχῶ μεθ' ὑμῶν. DE καὶ ἀναψύξω μεθ' ὑμῶν; all the other Mss καὶ συναναπαύσωμαι ὑμῶν, which probably represents elegant polishing. B omits these words altogether.

33. ὁ δὲ θεὸς κτλ. This doxology evidently concludes the Epistle but for the salutations of 16-21. The other salutations were partly fabricated and partly perhaps tacked on as the Epistle passed from one Christian community to another. Of the latter process we have an indication in 16-12.

CHAPTER THE SIXTEENTH

1. Φοίβην. This story of Phoebe was concocted when the Epistle came to be represented as having emanated from Corinth. It is a clumsy fabrication, for it is incredible that an influential and wealthy woman should have served as a deaconess in a church, where her functions would have been partly menial. People of standing in the East were then, as now, far more circumspect in matters of dignity than it is realized in the West. That is the reason why the question of πρωτοκαθεδρία was probably so frequent a cause of friction. The object of the story was to show that wealthy women were joining Christianity. Cf. Orig. Cels.3-9 νῦν μὲν οὖν καὶ πλούσιοι καὶ τινες τῶν ἐν ἀξιώμασι καὶ γυναῖκα ἀβρὰ καὶ εὐγενῆ ἀποδέχονται τοὺς ἀπὸ τοῦ λόγου. See note on v.12.

2. ἵνα προσδέξησθε αὐτήν. An imperative. Cf. Ephes.5-33 ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἀγαπάτω, ἣ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα. Evan. Thom.15-3 ἵνα εἰδῆς = ἴσθι. Oxyr. Pap.1424 ἵνα μοι μαρτυρήσῃ = μαρτυρησάτω μοι. So also Mk 5-23 τὸ θυγάτριόν μου ἐσχάτως ἔχει ἵνα ἐπιθῆς τὰς χεῖρας αὐτῆ. See Jannaris § 1914b. In MGk τρέξε and νὰ τρέξῃς are equivalent. This idiom dates from classical times. Cf. Plat. Gorg. 454b ἀλλ' ἵνα μὴ θαυμάζῃς = ἀλλὰ μὴ θαύμαζε.

ἀξίως τῶν ἁγίων. As is due to the saints, of whom Phoebe was one. Cf. 3Jn 6 προπέμφσας ἀξίως τοῦ θεοῦ = as is due to God, to a servant of God.

καὶ ἐμοῦ καὶ ἄλλων παραστάτις (DE προστάτις) ἐγένετο. So also DE; nearly all other witnesses *προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ*.

παραστάτις. In accordance with *παραστήτε*. Meyer compares Stob. Fl.416-43 *ἐν νόοις παραστάτις*, though he prefers *προστάτις*. Cf. also Philos.9-13 *δόγματος οὐ (= ᾧ) παρεστήσατο Κάλλιστος*. Soph. Aj.1384 *παρέστης χερσίν*. Blaydes abundantly illustrates this sense at Arist. Eq.564. Cf. also Soph. OK. 490 *ταῦτά σοι δράσαντι ἂν παρασταίην*. The verb is still alive in MGk.

προστάτις. A similar error in XII Patr. Jos.2, where now *προίσταται* instead of *παρίσταται*.

3. *ἀσπάσθαι*. So F throughout; G in v. 8 *ἀσπάσασθαι*, and the same in v.16 but corrected into *ἀσπάσθαι*. No doubt an imperative. A very curious form.

5. *ἀπαρχή*. Probably = *the choicest fruit*. Cf. Clem. Hom. (Dressel, p. 10) *Πέτρος, ἡ ἀπαρχὴ τοῦ κυρίου, ὁ τῶν ἀποστόλων πρῶτος*. Euthymius 'ἐξάιρετος.'

'*Ἀσίας*. Most Mss 'Αχαΐας, so corrected probably as being more in accordance with an epistle addressed from Corinth.

7. *τοῖς πρὸ ἐμοῦ*. So also DE; the rest *οἱ καὶ πρὸ ἐμοῦ γέγοναν* or *γεγόνασιν*.

8. *ἀγαπητόν*. So FB; G and all other Mss add *μου*.

9. *ἀγαπητόν μου*. G adds *ἐν κυρίῳ*.

10. *Ἀριστοβόλου*. So also B. Probably a demotic form after *εὐθύβολος*. The other Mss *Ἀριστοβούλου*.

11. *συγγενῆ*. For the variant *συγγενῆν* see note on 4-5.

ὄντας ἐν κυρίῳ. See note on 1-7.

12. *Τρύφαινα*. A legendary wealthy woman figuring in Acts of Paul and Thecla. See note on v. 1.

All Mss, with the exception of FGA, add *ἀσπάσασθε Περισίδα τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν κυρίῳ*. See note on 15-33.

14. *Πατροβᾶν*. Wrongly accentuated *Πατρόβαν*. Cf. *Κοννᾶς*, *Ἀλεξᾶς*, *Ἀρτεμᾶς*, *Ἐπαφρᾶς*, *Ἐρμᾶς*, *Μητρᾶς*, *Φιλᾶς*, *Δημᾶς*, *Θευδᾶς*. See Blaydes at Arist. Eq.534. Add *Λουκᾶς*, *Ζηνᾶς*. It is the same as *Πατρόβιος* (cf. *Μητρόβιος*) with the contemptuous suffix attached to names of slaves. Blaydes *ibid.* 'Forma *Κοννᾶς* pro *Κόννος* contemptum exprimit.'

15. *Νηρέαν*. For this form see note on 4-5.

καὶ Ὀλυμπίδα. P and three cursives omit the conjunction, thus the names in this verse being mentioned in couples. DE read καὶ Ὀλυμπίαν; Latin versions καὶ Ὀλυμπιάδα. The correct reading is probably Ὀλυμπιάδα.

16. ἀγίω. An affirmation that the Christian kiss at the ἀγάπαι was a chaste, and not a lustful, kiss as was imputed to the faithful by their calumniators. See Renan, Marc-Aur. p. 383. Gifford 'The custom is retained in the Greek Church.' It is only now customary among friends of the same sex or relatives on first meeting after Χριστός ἀνέστη, and even as such it is dying out.

All Mss, save FGDE, add ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ. On the other hand, FGDE add at v. 21 the words καὶ αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ, whereas all the other Mss omit them.

17. παρακαλῶ—σκοπεῖτε. Cf. Phil.4-3 ἐρωτῶ καὶ σε, συνλαμβάνον.

ἀσφαλῶς σκοπεῖτε. Perhaps a glossa on ἀσφαλίζεσθε. Cf. Pseudo-Ignat. Trall.7 ἀσφαλίζεσθε τοὺς τοιοῦτους ἵνα μὴ λάβητε βρόχον ταῖς ἑαυτῶν ψυχαῖς. With the exception of FGDE, all the Mss give σκοπεῖν.

λέγοντας ἢ ποιούντας. So also DE; nearly all other authorities only ποιούντας.

18. Χριστῷ. Most Mss Ἰησοῦ Χριστῷ. See note on 6-3.

διὰ τῆς χρηστολογίας. Cf. Pseudo-Ignat. Her.6 μὴ πᾶσιν θάρρει, μηδὲ ἂν τις ὑποκορίζηται σε, πολλοὶ γὰρ εἰσιν ὑπηρεταὶ τοῦ σατανᾶ.

ἐξαπατῶσι. Preceded in all Mss, save FGDE and several minuscules, by καὶ εὐλογίας, the meaning of which seems to be εὐγλωττίας, καλλιλογίας, *elegant speech*.

19. ἢ γὰρ ὑπακοὴ ὑμῶν κτλ. Briefly expressed for οἶδα δὲ ὅτι οὐκ ἐξαπατηθήσεσθε, ἢ γὰρ ὑπακοὴ ὑμῶν κτλ. See note on 1-18.

ἀκεραίουσ δὲ εἰς τὸ κακόν. Cf. 1Cor.14-20 τῇ κακίᾳ νηπιάζετε.

20. συντριψεῖ. L συντριψη = συντρίψη, συντριψάτω. See note on 14-2. σατανᾶν. The prompter of those who cause discord.

All Mss, except FGDE, add ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ] μεθ' ὑμῶν [ἀμήν]. A marginal addition which in some Mss was inserted at the end of v. 27.

21. καὶ αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ. See note on v. 16.

23. καὶ ὄλαι αἱ ἐκκλησίαι. This is superfluous after καὶ αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ of v. 21. Possibly the latter existed in an ancient

copy as a marginal learned correction, which was meant to substitute the demotic *καὶ ὄλαι αἱ ἐκκλησίαι*, but which was mistaken or an omission to be restored in the text. As a marginal note it would also account for the fact that, whereas in FGDE it figures in v. 21, in all the other Mss it figures in v. 16.

24. ἡ χάρις—ἀμήν. Not in \aleph ABC and two cursives. Another marginal addition variously inserted; namely, at this place, in v. 20, and in v. 27.

25 to 27. These verses, which are only absent from FG, run as follows in D: *Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, φανερωθέντος δὲ νῦν διὰ γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, μόνῳ θεῷ σοφῷ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.* A marginal addition meant to follow v. 20. The drift is that, in contradistinction to the eloquent and plausible Gnostic disputants—ironically hinted at as σοφοὶ—it is God alone who is σοφὸς and through Christ can edify. Similarly, in the imitative passage of Judas which winds up that Epistle there comes first a violent denunciation of disputants (*διακρινομένους*), and then follows an exhortation to praise God as the only possible saviour.

25. *κατὰ τὸ εὐαγγέλιόν μου.* *By adherence to my gospel.* The blessing of edification can only be secured by adherence to the gospel I preach. τὸ κήρυγμα. Supply μου.

τὸ κήρυγμά [μου] Ἰησοῦ Χριστοῦ. *My preaching concerning Jesus Christ.* So Erasmus. Cf. 1Cor.1-6 τὸ μαρτύριον (= τὸ κήρυγμα, as St Chrysostom interprets) τοῦ Χριστοῦ.

κατ' ἀποκάλυψιν. It goes with τὸ κήρυγμα. The import is that Christ was being preached by St Paul in consequence of the revelation to him of the ancient mystery. The proper expression to have employed was ἐξ ἀποκαλύψεως, but it was modified so as to effect a pariosis with κατ' ἐπιταγὴν. See note on 1-4.

26. διὰ γραφῶν προφητικῶν. The variant διὰ τε γραφῶν προφητικῶν, although very strongly attested, is manifestly wrong, for nowhere else does it occur as God's order that the gospel should be made known to the Gentiles through the prophetic writings. The belief was (1) that

certain mysterious sentences occurring in the Prophets became clear (*φανερωθέντος*) at the advent (*νῦν*) of Jesus through their agreement with the events of his life, thus confirming him as the Messiah; and (2) that, in obedience to God's command, the benefit of this revelation should not solely accrue to the Jews, but be equally extended to the Gentiles. Therefore the conjunctive, which as *καὶ* could quite easily be missed owing to its close similarity to *κατ*, must be joined with *κατ' ἐπιταγήν*, and such is the reading of the Peshitto and the Aethiopian versions, namely, *διὰ γραφῶν προφητικῶν καὶ κατ' ἐπιταγήν*.

27. *μόνω θεῷ σοφῷ*. So DE; but the context favours *μόνω σοφῷ θεῷ*, which is the reading of all the other Mss.

ῶ. Redundant. Similarly interpolated in the Sinaiticus at Phil.4-20.

[TO THE ROMANS]

7 To you all, men steadfast in the love of God and sanctified
1 by his call, greetings from me Paul, a slave of Jesus Christ, an
apostle by God's summons, assigned to the preaching of his gos-
2 pel, which in a remote past he promised through his prophets
3 in holy writings concerning his son, an offspring from the seed
4 of David in his mortal frame but destined to rise from the dead
5 and be endowed with spirit and power as the son of God, whose
favour has commissioned me to go forth and glorify his name
by bringing every race under an acknowledgement of his faith,
6 the faith to which you have yourselves been called by him.
7 Grace be to you and peace from God our father and the Lord
Jesus Christ.

8 First, I render thanks to my God through Jesus Christ as
regards you all for your steadfastness in the faith, which is
9 proclaimed throughout the whole world. I say truly—and God
is my witness to whose spiritual service I have consecrated my-
self for the propagation of his son's gospel—that I never fail
10 to mention you in my devotions, and unceasingly pray in the
hope that with God's will I may perhaps now at last start on
11 a prosperous journey towards you. For I long to see you and
12 impart to you some spiritual gift towards your support; nay,
rather that when we meet we may reciprocally be comforted
13 by our common faith, I by yours and you by mine. For you
must know, brethren, that this is not a recent wish of mine;
many a time have I purposed to come to you—but I have been
hindered so far—desiring to reap some harvest among you,
as I have also done in the other nations among whom I have
14 preached. I have a duty towards all, be they Greeks or bar-
15 barians, wise or foolish; so am I equally eager on my part to
16 preach the gospel to you. For I am not ashamed of the gospel,

It brings strength from God to every believer, whether Jew or Greek; for therein it is revealed as to how God absolves from 17 sin through faith in Jesus Christ, as it is written 'But the righteous shall live by faith.'

But no less is it therein revealed that the wrath of God shall 18 descend from heaven upon all those godless and lawless men who iniquitously persecute evangelical truth. *For they have no 19 excuse. The unknown concerning God is clear to them; God himself has given an indication in his mighty works, which have 20 stood before our eyes ever since the world was created and from which the mind can deduce the invisible as to his eternal power and godship. I say then that these men are inexcusable, since, 21 though they knew God, it is not him that they glorified as the one God, nor is it to him that they rendered thanks, but futility seized upon their minds and darkness upon their insensate hearts. Profound philosophers by their own pretensions but 22 ignorant in fact, they debased the glory of an incorruptible God 23 to images of corruptible man or birds or quadrupeds or reptiles. Therefore God has delivered them up to uncleanness [and 24 bodily dishonour by the desires of their own hearts, in that they 25 falsified God's truth and revered and worshipped the creation more than the creator, blessed be he for ever, amen]; † and now 28 they do what they ought to shun, replete as they are with all un- 29 righteousness, wickedness, greed; full of envy, turbulence, brawling, deceit, unmannerliness; backbiters, slanderers hateful to 30 God, malefactors, haughty, conceited, inventors of empty questions, disobedient to parents, foolish, irreconcilable, void of affec- 31 tion and pity; who, though conversant with God's decrees, do 32 not perceive that such guilt carries the penalty of future death*

† *For which cause God has delivered them up to dishonourable passions. 26 For their women have perverted their natural functions, and likewise the 27 men, turning away from their women, have abandoned themselves to un- seemly practices. It is thus that they receive a meet retribution for their idolatry.*

And as they made no genuine effort to know God, God has delivered 28 them up to a spurious mind,

not only if a man so behaves himself, but also if he does but abet others who so behave.

1 Therefore thou art equally indefensible, thou a carping man,
2 whoever thou be, and condemnest thyself by thy precious carp-
3 ing at thy brother who dissents from thee. We are agreed that
4 God's punishment shall visit in just measure those sinners; is
5 then this in thy mind when thou condemnest those men but
6 carpest after their manner, that thou, if thou be a Jew, wilt
7 escape punishment? Or dost thou slight his abounding consider-
8 ateness and forbearance and patience, forgetting that his con-
9 siderateness shows thee the way to repentance, but that consis-
10 tently with thy stubborn and impenitent heart thou treasurest
11 up wrath for the day of wrath, for that day when an impartial
12 God will emerge to judge? He shall then requite each man ac-
13 cording to his deeds; to those who seek after glory and honour
14 by not wearying at a good work God will grant eternal and
15 incorruptible life, but for those who employ strife, regardless
16 of truth and yielding to wickedness, there is in store wrath and
17 anger. Sorrow and anguish await every man born, none ex-
18 cepted, Jew first and also Greek, whose handiwork is evil; but
19 glory and honour and peace await all men who do good, be they
20 Jews or Greeks. For there is no respect of persons at the Court
21 of God; all those who, though without law, have not sinned shall
22 be set free without law, and all those who under the Law have
23 sinned shall be condemned under the Law. For it is not the dis-
24 ciples of the Law who are righteous in the sight of God, but its
25 doers shall be held just,† who, on the day when God—through
26 Jesus Christ as my gospel teaches—will judge men not accord-
27 ing to legal observances but their hidden deeds, will present the
28 performance of the Law written upon their hearts, and their
29 conscience shall then be their advocate the while their thoughts

14 † *For when Gentiles, who possess no law by the fact of birth, practise the precepts of the Law, they, though destitute of law, enjoy its benefits by their own righteous conduct,*

reciprocally accuse or indeed defend them as to past conformity or no to a sinless life.

But if thou call thyself a Jew and make thy mind easy because of the inheritance of the Law and glory in God's protection, aware of the supreme will and an expert as to what is best through constant instruction out of the Law, and credit thyself with being a guide of the blind, a light of those in darkness, a chastiser of perverse children, a tutor of babes—for blind and children dost thou call the other nations—possessing in the Law the science of educating men in knowledge and truth, what now if thou who teachest others do not teach thyself? if thou who proclaimest 'Steal not' steal? if thou who sayest 'No adultery' commit it? if thou who abhorrest idols practise idolatrous augury? if thou who gloriest in the Law of God dishonour God by its transgressions? For there are such men among the Jews, as Isaiah says 'Because of you the name of God is cursed among the nations.' I say that circumcision profits if we carry out the Law; if we transgress it, our circumcision is no better than acrobysty. But if again a Gentile observe the behests of the Law, his acrobysty shall be reckoned to him for circumcision. And should not a man who thus fulfils the Law have a right to carp at thee who with writings and circumcision art its transgressor? For a true Jew is not a Jew visibly, not he who visibly shows upon his flesh the mark of circumcision, but the Jew non-visibly is the true Jew—and circumcision of the heart is the true circumcision—Jew in spirit and not according to prescripts, whose praise has its source not in men but in God.

What is then the advantage which the Jews enjoy? or what profit is there in circumcision? Great by all means is their advantage. First of all, they were entrusted with the prophecies of God. What matters it if a handful of them, those of this generation, prove themselves unworthy of this trust? must their betrayal nullify God's trustworthiness to the rest? God forbid. God is ever true; but every lying trustee, to quote David's expression, must look to it that he prove innocent in his pleading

5 and win at his trial. Such men shall be punished. Else, if our
unrighteousness, of us Jews, established God's clemency, what
must follow? Would it not be asked: Is not then God unjust
who visits his wrath upon any other sinner? I speak as a god-
6 less man might argue. Away with such an impious thought!
For then how could it any more be maintained that God shall
7 judge the world? For if through men's lies God's clemency [and
goodness] abounded, why is any man at all accounted any more
8 a sinner? Why not act after the principle which some slanderers
impute to me, asserting that I teach Let us do evil that good
may come? Nay, palpable is the crime of such calumniators.

9 Where then dost thou find a privilege which we Jews enjoy?
We enjoy none. I taxed just now both Jews and Greeks with
10 being the slaves of sin, as is confirmed by what is written 'There
11 is none righteous, no, not one; there is none that understandeth;
12 there is none that seeketh after God; they have all turned aside;
they are together become unprofitable; there is none that doeth
13 good, no, not so much as one; their throat is an open sepulchre;
with their tongues they have used deceit; the poison of asps is
14 under their lips; whose mouth is full of cursing and bitterness;
15 their feet are swift to shed blood; destruction and misery are
16 in their ways, and the way of peace have they not known; there
17 is no fear of God before their eyes.' Now, we know that what-
soever the Law says is addressed to those under the Law, that
every mouth might be stopped and all the world, the Jews not
20 excepted, brought under God's judgement. Therefore legal ob-
servances ensure no justification at the Court of God; the Law
only expounds sin, it does not condone it.

21 *But now there has been revealed a new road to justification,*
22 *testified by the Law and the Prophets, a justification resting*
upon faith in Jesus Christ and blessing all such as possess it.
23 *Distinction is there none, for all have sinned and to none does*
24 *justification come as a right, but is granted as a gift of grace*
25 *by God's own choice. Through Jesus Christ does it ensue, him*
whom God preordained to atone for our sins by self-immola-

*tion—sins too long tolerated—and demonstrate at this present 26
time God's clemency ; yea, that God is merciful and will justify
all those who profess faith in Jesus. Where then, O Jew, dost 27
thou find ground for glorying in superiority ? is it in thy legal
formalities ? Not so ; for they have been superseded by faith and
thy glorying is excluded. For we reckoned that it is by faith 28
that man is justified, and he needs no legal works ; or dost thou, 29
O Jew, pretend that God is a god of the Jews alone and not
equally so of the Gentiles ? I say of them too, since God is one, as 30
thou proclaimest in thy prayer, and he will justify alike men
with circumcision if they add faith and men with faith in spite
of acrobysty. Thus it is in faith that we Christians believe ; but 31
God forbid that we should bethought thereby to abrogate the Law !
Nay, to the Law we give a new force, for we believe that it has
foretold the advent of Jesus.*

But what then must we infer from what the scripture says 1.
concerning Abraham, our lineal father ? If Abraham in relation 2
to God is pronounced righteous by reason of works, thou hast
a ground for pride ; but it is not thereby that he is so pro-
nounced. For what does the scripture say ? It says ‘ And Abra- 3
ham believed God, and it was reckoned to him for righteousness.’
Does not this imply a favour ? For if a man work, his wage is 4
reckoned to him as a debt for work done ; but if aught be entered 5
to a shirker's credit, it must be for his belief if he appeal to, and
believe in, his master's goodness. Therewith agree David's words 6
where he beatifies the men to whom God vouchsafes justifica-
tion in spite of unconcern as to legal works. For he says that 7
men there be who are blessed and forgiven and whose sin shall 8
not be reckoned should they even transgress the Law. Now, 9
would David's words apply to the circumcised only or equally
so to the uncircumcised ? Abraham's instance will show, for we
said that it was to him that belief was reckoned for righteous-
ness. How then was it reckoned ? after or before circumcision ? 10
Not after but before, and he received that mark as a sealed proof 11
that belief even of men uncircumcised does justify ; and hence

he has become the father of all believers alike, who equally with
 12 him shall receive their due for righteousness, not those believers
 only who come from a circumcised stock but such also as march
 in the footsteps of the faith our father Abraham had when yet
 13 uncircumcised. So then the covenant promising the world's in-
 heritance to Abraham or his seed was not conditional upon the
 14 Law but upon righteousness resting in faith. Indeed, were heirs
 solely the disciples of the Law, it is done with faith and the
 15 promise becomes of none effect, for where there existed no Law
 neither would there be any hope of comfort, and the Law is then
 16 but a tool of wrath. Therefore heirs from faith, that it might
 be a gift by favour, a promise assured to all the seed of man,
 not only to disciples of the Law but also to those having the
 18 faith of Abraham,† who against all hope confidently believed
 that he would be the father of many nations when he was told,
 as it is written, that 'So shall thy seed be, even *as the stars of*
 19 *the heaven and the sand of the sea.*' Nor did his faith weaken
 in that he viewed his own body deadened, already about a hun-
 20 dred years old, and deadened Sarah's womb, but unwaveringly
 he trusted God's promise; and thus he was reinvigorated in his
 21 flesh when he rendered thanks to God, confident that what God
 22 promises God is also able to effect. Therefore it was reckoned
 23 to him for righteousness. And it is not written concerning him
 24 alone that it was reckoned to him, but also concerning us, to
 whom it shall be reckoned if we believe in the rising from the
 25 dead of Jesus our Lord, who was delivered up for our trespasses
 and rose for our justification.

1 Being then thus justified by faith, we enjoy peace as to God
 2 through our Lord Jesus Christ, who has also steered us into this
 haven of grace where we stand, and we may exult in the hope
 3 to enter the glory of God. *Yea, even our earthly troubles raise*

17 † *Who is our common father, even as it is written 'A father of many nations have I made thee as a reward for thy belief of God,' the God who quickens the dead and summons into being out of naught.*

but exultation, † for we know that tribulation creates endurance, and endurance demonstrates unalloyed sincerity, and sincerity holds out a hope of reward. Nor shall this hope disappoint us; if when we were yet sinners Christ died for us, ‡ now, having been justified by his blood, much more do we hope to be saved from the coming wrath by his intercession. For if when we were God's enemies we were reconciled to him by the death of his son, now when he lives much more shall we be saved. Nay, we even glory in our God to whom we have now been converted through our Lord Jesus Christ.

I said much more, and it is thus. As sin came into the world through one man and then death through sin, so has death spread to all men because all have sinned. For doubtless from the time of Adam to the time of Moses, before the advent of the Law, did sin exist in the world, and though sin is not imputable if there be no law, still even then death overtook the sinners in like manner with Adam, whose fall prefigured that of all transgressors, law or no law. But the condemnation is not comparable to the reprieve. For it was one sin that led to condemnation and death, but now the reprieve is granted in spite of many commandments being broken. So then, if transgression of one commandment by one sufficed to initiate the reign of death, much more shall justification and life rule through one, Jesus Christ, by the gift of abounding grace. § What if by the intrusion of

† *For by the gift of holy spirit a steadfast love of God has been poured into our hearts.*

‡ *For wherefore when we were yet weak did Christ in due time die? He died from exceeding love; for hardly for a mere kinsman will any one face death, but for one's own friend does at times one dare to die.*

But God proves his love for us

§ *For if by the trespass of one man the mass of the people died, much more has the grace of God and the gift vouchsafed to us through the one Jesus Christ abounded to that mass.*

Therefore as one man's trespass condemned all men to death, even so by one man's merciful act shall all men be reprieved unto life. For just as by one man's disobedience all the mass became sinners, even so by one man's obedience shall all the mass be justified.

the Law sin was made to multiply? This has only served to increase grace manifold.

1 You might ask: But what then must we say? Must we say
 2 Let us persist in sin that grace may abound? God forbid. We
 3 who died by sin, how could we any more live thereby? Or are
 you not aware that those of us who were baptized in the name
 4 of Jesus were immersed into a like purifying death to his? By
 such a baptism we consigned with him our sinnable nature to
 a grave, so that like as he rose a Messiah from the dead by the
 right hand of the father, so may we by the same help proceed
 12 henceforth on our path endowed with a new life.† Therefore
 let not sin prevail in your body and through that perishable
 13 and worthless thing enforce your obedience, nor place your right
 arm at sin's command as a weapon of wickedness, but like men
 who left the camp of death to join that of life, stand by God
 14 with your arm ready to strike for righteousness. *For sin will
 not overwhelm you, since you are not under the Law but under
 15 grace. What then? Did we err in withdrawing from the Law
 16 and acceding to grace? God forbid. [You know that to pledge
 obedience means bondage to that which one obeys, either sin or
 17 righteousness; be thankful that, renouncing your bondage to
 sin, you have pledged hearty obedience to the Christian form of*

21 *Hence, as for a time death prevailed through sin, so through justifi-
 cation shall now eternal life prevail by the grace of Jesus Christ our Lord.*

5 † *For, as Christ and we became co-natured by a like martyred death, so
 shall we continue by a like resurrection.*

6 *And this because, as we know, the old sinner within us was crucified
 with Jesus that our sinnable body might be done away with and we no
 7 longer be the slaves of sin. For when he dies, every man is publicly for-
 given; and being sainted, he is for ever averse from sin.*

8 *And it is our belief that if we rise with Christ we shall live eternally
 9 with him; for whoever rises from the dead has done with death, which
 10 masters him no longer. For in dying we die by the power of sin which
 is operative but once; so that if we rise it is to eternal life, since we rise
 by the ever potent will of God.*

11 *In like manner reckon also yourselves as dead to sin but alive to God
 by the help of Christ Jesus.*

doctrine imparted to you. Being thus freed from sin, hesitate 18 not to re-enslave yourselves to righteousness. If you lent the service of your faculties to iniquity and the result was impurity— I blame you not; it was a human failing, consequent to frailty of the flesh—why not now lend a like service to righteousness for sanctity as result? True, time was when you were free from this 20 new servitude; but this servitude is to righteousness, and then when you were free from it you were slaves to sin. What fruit had you then as to be ashamed of being called slaves of such a slavery? The goal of that condition was death. But now when you have 22 exchanged a slavery to sin for a slavery to God, your fruit is sanctity and the goal eternal life. For, unlike the wage of sin 23 which is death, God's gift is eternal life by the help of Christ Jesus our Lord.]

Or are you not aware, brethren—but I am addressing men 1 versed in law—that a contract retains its force so long as the second party lives? A married woman, let us say, is bound to 2 her marriage contract by reason of her husband living; should he die, she is released from that bond. It is only whilst her husband lives that she is held a bad woman should she take another 3 man; but, the husband dead, she is freed from her bond and may wed anew without dishonour. So is it with you, brethren. 4 With the death of the body of Jesus your carnal self died and freed you from the Law, so that now your purified self, set free, may contract a new union—one with him who has risen from the dead as Christ—and thus bear fruit worthy of God. When 5 we were existing in the flesh, our sinful passions, by the fault of the Law which bound us to the flesh, were being bred in us and the fruit was such as merited death; but being now liberated 6 from the Law of death which held us, we may serve a new spirit and no longer that outworn letter.

What then must we conclude? That the Law is a sin? God 7 forbid. Still, true is it that but for the Law we should not have known what sin was, nor should we have known that a sin of lust existed but that the Law said Thou shalt not lust. Therefore in

9 *the period without Law sin was lifeless and we alive, but when*
with the advent of its commandments no longer could we wrong
10 *unwittingly, sin was vivified and we died ; and so the very com-*
mandments which were to restore life were discovered to drive
11 *us on to death. For sin, seizing upon the opening afforded by*
the commandments, beguiled us into their transgression and
12 *thereby subjected us to the penalty of death.† So then I do not*
deny that the Law itself is holy and the commandments holy,
14 *just, and good,‡ for we all admit that the Law is spiritual. But*
15 *we are corporal, and slavelike sold and subjected to sin ; as slaves*
then we cannot perform what our judgement dictates and we
16 *desire, but what we repel are we constrained to do. If thus what*
we do is not what both we and the Law desire, we concur that
17 *the Law is good ; if nevertheless we transgress it, the reason must*
be that it is not we who work wrong but the sin which abides in
18 *our self. For admittedly in our self, I mean its corporal part,*
no good abides ; possessed of will, it is endowed with no faculty
19 *to perform what is righteous. [For it is not the good which we*
20 *desire that we do but the evil which we repel ; and if we do what*
we do not desire, it cannot be we who work it but the sin which
21 *abides in us.] For what do we find ? That to such self of ours*
22 *as wills good evil stands opposed. Following our inner man we*
23 *rejoice in God's commandment, but there confronts us another*
man, one dwelling in our flesh, who wars against the man of
24 *the spirit and holds us captive under the power of sin. § O*
wretched men that we are ! Who shall deliver us from this deadly
25 *flesh ? Thanks be to God through Jesus Christ our Lord.*

3 *For when we were impotent for good and Satan, man's foe,*

8 † *But sin, seizing upon the opening afforded by this commandment,*
worked up within us all manner of lust.

13 ‡ *How then ? did what was good for us develop into a tool of death ?*
God forbid. But sin, working for death not merely through an agent of
evil but even through what was good for mankind, namely the command-
ments, became intensified and complete that salvation might at last appear.

25 § *And so comes it that, swayed to and fro by the spirit or the flesh, the*
selfsame we now obey God's behest, anon that of sin.

actuated the lusts of our flesh, God sent his own son in a carnal image for our salvation and killed Satan where he was entrenched in our flesh. And so we can now walk no longer as 4 the flesh drives us, but as the spirit set free leads, and thus we can fulfil the divine commandments. For, unlike those whose 5 flesh is alive and allures them to its cause, those whose spirit is free espouse the cause of the spirit. And to side with the flesh 6 means death, but to side with the spirit means life and peace. For adherence to the cause of the flesh involves enmity with God, 7 for the flesh will not submit to his behests, nor indeed could it do so ; and therefore those whose life is carnal must displease 8 God and die. But your own life as Christians is not carnal ; 9 it is spiritual, since the spirit of God dwells in you. [If any one be void of the spirit of Christ, he is not his ; but if Christ dwell 10 in you, then, unlike the body which is thus dead and unproductive of sin, the spirit is quick and productive of righteousness.] And if the spirit of him who raised up Jesus for your 11 salvation dwell in you, he who raised him from the dead as Christ will also at the palingenesis revivify your dead bodies for the sake of that righteous spirit which will have dwelt in you. There 1 is thus no death sentence to fear for you who adhere to Christ Jesus, for the Word of spirit and life delivered to the world by 2 him has freed you from the power of sin and death.

So then, brethren, our duty is not to live for the flesh, not accord- 12 ing to its pleasure. If we so live, we must die a second time ; 13 but if our spirit deaden our carnal lusts, we shall live. For as 14 many as are led by the spirit of God are sons of God ; and so are you, brethren, his sons and filled now with a son's confident 15 spirit—and not again with the abject spirit of slaves—and may boldly call to him and claim him as your father. Does not the 16 holy Word itself bear witness that we are God's children when it tells us to address him in our prayers as Abba, Father ? But 17 then, if we are his children, we must likewise be his heirs ; heirs of God, co-heirs with Christ, whose sufferings we cheerfully share that we may be his partners in glory. For in suffering we re- 18

member that the woes of this world weigh little compared with
19 the splendour which is to break forth on us. Indeed, the heathen
themselves join the sons of God in yearning for the day of reve-
20 lation—for they have submitted to idolatry not because they
willed it, but through Satanic machinations which beguiled
21 them into this submission—in the confident hope that they also
shall be liberated from the corruptive thralldom of idolatry unto
that resplendent freedom which is the lot of the children of God.
22 For we know that the whole heathendom has been long plunged
in agony and now sighs with one accordant groan for delivery.
23 Nay, even we who have happily entered a spiritual life through
Christ's advent and call, even we, I say, in our joint prayers still
send up a cry for mercy, patiently expecting that with the re-
appearance of Christ and our resurrection we shall finally be
24 ransomed from death. For it was in a hope of resurrection in
the future that we were baptized and not of an instant and visi-
ble exemption from death. A hope of what is visible is not hope,
25 for how could men hope for what they saw and possessed? We
therefore have been hoping for what is distant and dim, and thus
it is that Christians must expect immortality not forthwith but
patiently hereafter.

26 In these our prayers we are not left alone when perplexed
as to how to pray, [but the spirit itself comes to our aid, and un-
27 utterably intercedes for us with woeful appeals for mercy, and
he who searches every heart discerns in the thought of the spirit
that it intercedes for what God would approve of and in support
28 of worthy men]. And we have also this in our favour, that with
those who love him God ever co-operates for their good, I mean
29 those predestined to be Christians, whom God has from of old
owned as his own and preappointed to be co-imaged with his
30 son, they many brethren and he their eldest. Yea, it is the men
so preappointed that he has called to the Christian fold; and
whom he so called, the same he has justified; and whom he so
31 justified, the same he has reserved for glory. Now if so, what shall
32 we say? If God is for us, who is against us? If God did not

spare his own son but gave him up to human suffering for the good of us all, is it conceivable that he would now withhold any other gift? Who shall now prosecute God's elect? God has ab- 33
solved us; who shall then condemn us? Christ Jesus has sub- 34
mitted to death for the love of us; nay more, he has risen from the dead and now sits at the right hand of God and pleads for us; who then shall sever us from his love? Is it affliction, or 35
anguish, or persecution, or pestilence and famine, or nakedness, or peril, or sword? True, in the words of the prophet, we are killed 36
all day long, we are accounted as sheep for slaughter; but out of 37
every adversity we emerge conquerors by his help who loved us. Certain am I that neither death nor life, neither angels of light 38
nor angels of darkness, neither high nor low authority, neither things present nor things future, neither height nor depth, nor 39
any other thing created shall avail to sever us from the love of God, secured to us through Christ Jesus our Lord.

I will now tell you—and it is the truth as I believe in Christ, 1
 and my conscience and the holy Ghost are my joint witnesses—
 that a great sorrow and an unceasing pain afflict my heart. 2
 I should have wished that I myself were cursed off from Christ 3
 in favour of my brethren, my kinsmen according to the flesh,
 who are the Israelites, whose is the adoption and the glory and 4
 the covenant and the lawgiving and the liturgy and the promise,
 whose are the patriarchs, and out of whom Christ himself was 5
 incarnated, who is over all, God blessed for ever, amen; but 6
 it is not possible, for they, the people of God, have fallen away
 from grace. For all who descend from Israel are not all
 Israelites, nor because they are Abraham's seed are they all his 7
 heirs; but the chosen are his heirs, as it is written 'In Isaac
 shall thy seed be called.' *That is to say, it is not mere offspring* 8
that the scripture reckons as the seed destined to be adopted by God, but the children contemplated when the promise was made, and the promise solely specifies Sarah's son. It is so that Rebecca 9
*through whom was to be procreated a whole nation to one man, to Isaac our patriarch, *** For, that God's design by choice* 11

might be made clear as not purposing a choice dependent upon works but upon him who calls, † Joseph, before his sons had yet known or done anything good or bad, was told that 'Thy elder shall serve thy younger.' [Even as it is written 'Jacob I have loved, but Esau I have hated.']

What must we then conclude? that there is unfairness with God? God forbid. For in scripture we find that to Moses God says 'I will favour whom I will favour and have compassion on whom I will have compassion'; and, reversely, to Pharaoh 'I purposely roused thee to anger and persecution of my people that I might show thee my power by stern punishment, such as should resound throughout the world.' Thus God has been open with us that he means his own pleasure at all times to remain supreme and unrestricted. But thou mightest rejoine: How can he any more find fault since it is his irresistible will that determines? Nay but, O man, who art thou that thou shouldst reason with God? Is it for the creature to say to the creator Why hast thou made me thus? Or dost thou contend that the potter may not from the same lump make one pot for an honourable and another for a vile purpose? God's design was to make known his power and clemency, and if in order to demonstrate his power he brought forth vessels meriting wrath and contrived for destruction—it was an act of tolerance that he ever created them at all—on the other hand he has demonstrated his bountiful goodness by fashioning vessels worthy of favour and prepared for glory, the men whom he has also called, I mean us the believers, believers not only from among the Jews but equally from among the Gentiles. For it is the Gentiles who are meant where he says in Hosea 'I will call them my people which was not my people, and her I will call beloved who was not beloved; and it shall come to pass, in the land where the men will be called Ye

† Therefore it is not a matter determined by any one's wish or precedencé but by God's favour.

are not my people, there they shall be called sons of the living God.' And in respect of Israel Isaiah distinctly prophesied that, 27 though the number of infidels among them might be as the sand of the sea, still a faithful remnant would be reserved for salvation according to God's irrevocable promise. The Lord Sabaoth, 28 29 as Isaiah adds, shall spare a seed, nor is Israel destined to perish as Sodom and Gomorrah. Now, what must we here conclude? 30 That though the Gentiles had not pursued justification, they have attained that justification which springs from faith, whereas 31 the Israelites, although they pursued it with the help of the Law, never reached its path. Why so? Because they fancied that justifi- 32 cation does not come from faith, and they acted as though it sprang from legal observances. They were blinded; they stumbled at that stone of stumbling and offence which occurs in the 33 words of the prophet.

Brethren, my heart's fond desire is to see them saved, and so 1 I pray to God, for their good. And I will vouch this of them, 2 that they have a zeal for God; but not intelligently. Ignorant 3 of God's commandments and striving to establish their own, they have disobeyed those of God. Christ came to end their Law that 4 by faith every man might be justified. True, Leviticus lays it 5 down concerning the ordinances emanating from the Law that only those men shall live who conform thereto. But what does 6 the message emanating from faith retort? It exhorts us not to 7 be troubled in our hearts and fancy that we need to go far and wide—to heaven or the abyss—in search of a saviour, inasmuch 8 as Deuteronomy, the corrector of Leviticus, reveals that salvation lies in our mouth and in our heart; for it says: The word is near thee, in thy mouth and in thy heart, and the word meant is that of faith, the Word we preach, namely, that if by our mouth 9 we confess Jesus as the Messiah and in our heart we believe that God has raised him from the dead, we shall be saved. [For if 10 we believe by the heart we become righteous, but salvation is finally reached if outspokenly we confess by the mouth.] [That 11

belief is indispensable appears from these words in scripture 'Every man who believes in me shall not be put to shame.']†

1 But may it not be that God himself has perhaps cast away his
 2 heirs? God forbid. Am I not myself an Israelite, from the very
 3 seed of Abraham, of the tribe of Benjamin? No, God has not
 4 cast away his people whom he owned of old. For you know
 5 what the scripture says in Elijah where Elijah denounces Israel
 6 to God. 'Lord' he quotes 'they have killed thy prophets, they
 7 have digged down thy altars; and I am left alone and they seek
 8 my life.' What answer does he there receive? 'Nay' God re-
 9 joins 'I have left for myself seven thousand men who have
 10 not bowed the knee to Baal.' It is so then also at the pre-
 11 sent time; a remnant selected by grace is left to whom God's

12 † *Herein there is no distinction made between a Jew and a Greek, for
 13 God is the same God for all, bestowing his abounding grace upon all such
 14 as invoke him. For it is said 'Whosoever invokes the name of the Lord
 15 shall be saved.'*

16 *How then could they have invoked him if they did not believe? And
 17 how could they have believed if they were not instructed? And how could
 18 they have been instructed without a preacher? There must have been
 19 preachers. And how could they have preached unless they were apostles?
 20 They were therefore apostles; and it is concerning them that it is written
 21 'How beautiful are the feet of them that bring a gospel of peace [and
 22 happiness].'*

23 *But Isaiah in these prophetic words 'Lord, who has believed our in-
 24 struction?' foretold that there would be unbelievers in the gospel. [There-
 25 fore faith comes from instruction, and instruction is imparted by word
 26 of mouth.] But I ask myself: May perhaps the reason be that they were
 27 not instructed? Indeed they were, for the Psalmist says that the voice
 28 came out in all the earth and the words in the farthest ends where men live.
 29 Or that Israel did not perceive? Nay, Moses prophetically described them
 30 as a spiteful and insensate nation which God would disown. And then
 31 Isaiah plainly intimated that all day long did God spread out his hands
 32 to them, but that they were a disobedient and gainsaying people; where-
 33 as concerning the Gentiles he said that God was found of them who sought
 34 him not, and became manifest to them who asked not of him.*

word holds good,† though grace is withheld from the rest who 7
 are blinded, as it is written ‘ God gave them a spirit of stupor, 8
 eyes that they should not see and ears that they should not hear,
 unto this very day.’ As their retribution David foretells that 9
 their table shall be made a snare and a trap and a stumbling-
 block and a recompense unto them; that their eyes shall be 10
 darkened that they may not see, and their back shall be bowed
 down always. *But was it perhaps then due to God that they 11*
fell? God forbid. But by their fall has salvation come to the
Gentiles in the hope that some day they themselves may be stirred
by emulation. And if their fall has meant uplifting for the 12
world and their deficiency enrichment for the Gentiles, how
much more will their perfection mean?

But I must enter a word of warning to you, Gentiles. My 13
 chief apostolic work I grant is among the Gentiles; but so long 14
 as I do not neglect that duty, my ministry will gain in honour
 if perchance I inspire men of my race with emulation and save
 them. The rejection of the Jews meant a reconciliation of the 15
 world to God; but what will the reception of but a few of them
 be if not a source of glory to my ministry as though I performed
 a resurrection from the dead? And if a few accept the gospel, it
 will be a proof that all will follow. If the corn be good, so must 16
 be the dough; if the root be good, so must be the branches. And 17
 if some of the branches were pruned off, and thou, a mere wild
 olive, hast been grafted in among the standing branches and
 partakest with them of the oil-richness of the tree, do not dis- 18
 dain the branches, but remember that it is not thou that up-
 holdest the root but the root that upholds thee. Thou mayest 19
 retort in thy pride: Is it not true that those branches were cut
 out that I might be grafted in? It is so; but remember that a 20

† *But if by grace, then it is no longer a reward for works, for thus 6*
a gift would no longer be a gift; and if as a reward for works, it is no
longer by grace, for thus work would no longer be work.

What then? That which the Jews as a nation were pursuing they did 7
not attain; but a remnant has attained it.

sin caused their breakage, the sin of unbelief, as thou standest
21 by a virtue, that of righteousness which comes from faith. *Then
sin not by pride but beware, for if God did not spare those kin-
22 dred branches, maybe neither will he spare thee if thou sin. Heed
then the goodness and severity of God; severity to those who
sinned, but goodness to thee if thou only continue steadfast in
23 thy goodness; else, thou shalt likewise be wrenched off.* But so
they again, should they not persist in their unbelief, shall be
24 regrafted in—it is in the power of God to effect this—because
if thou wert wrenched off from thy parent wild tree and grafted
into a good tree alien to thee, how much more shall the natural
branches be regrafted into their own stock?

25 For lest your hearts lapse into arrogance, I must not con-
ceal from you, brethren, this mystery, that if partially blindness
seized upon Israel, the purpose was to allow of the admission
26 into favour of the Gentile body. When this is completed, all
Israel shall be saved, for it is written that there shall come out
of Zion a deliverer who shall turn away every ungodliness from
27 Jacob, but that this covenant shall be fulfilled when God will
28 have first taken away the sins of the Gentiles. For your sake,
that you might receive the gospel, the Jews became hateful in
the sight of God as a result of his son's passion; but for the sake
of the patriarchs, whose seed they are, he still loves them as his
29 chosen people. This choice he promised the patriarchs, and God's
30 decision is irrevocable as to his gifts and calling. You in times
past were disobedient to God, but now have obtained mercy
31 through their disobedience; even so these in their turn disobeyed
Christ, the source to you of mercy, that they also may obtain
32 mercy. For God shut up all within disobedience that he might
33 show his clemency to all. O how deep the treasures of God and
adequate for all! How vast his wisdom and knowledge! How
34 inscrutable his judgements and untraceable his ways! For who
has known the mind of the Lord? or whose counsel does he ever
35 need? or who can claim a return because he first gave to him?
36 Since from him and through him and unto him are all things; to
him the glory for ever and ever, amen.

I implore you then, brethren, for God's mercy, present yourselves like unblemished victims of a living sacrifice grateful to God, offering a spiritual worship, and do not adapt yourselves to the pretentious hypocrites of this world, but transform and renew your mind, determined to search out God's message as to a conduct good, acceptable, faultless.

And trusting to my apostolic privilege, I will address to every one among you this admonition: Think not too highly of yourselves, but so think as to think modestly, each one according to the measure of trust allotted to him by God. For even as there are many members in one body, all with diverse functions; so we though many are one body in the service of Christ, and each man though separate is a member of every other. So, possessing gifts differing according to the grace granted to us—whether preaching within the limit of inspiration, or deaconship, or the faculty of teaching, or the means of comforting—whoever imparts let him impart to all without distinctions, whoever rules let him rule in earnest, whoever dispenses alms let him do so with a bright countenance. Let your love be undisguised; abhorring what is evil, clinging to what is good; striving for pre-eminence, but pre-eminence in mutual brotherly love; forestalling one another in respect; in study, not indolent; fervent in spirit; not obsequious to this world; joyful in the hope of salvation, and so patient in distress; untiring in prayer; contributing when the needs of the saints are pressed; eager to show hospitality; *bless and curse not; rejoice with those who rejoice, weep with those who weep*; cherishing the same feeling towards one another; not avid of superiority, but humbling yourselves with the humble; not arrogant in your intercourse; rendering to no man evil for evil; taking care that your demeanour be inoffensive not only in the sight of God but also in the sight of men; as much as in you lies, being yourselves at peace with all men; not revengeful, my beloved, but yield in front of anger. For it is written 'Vengeance belongeth unto me, I will recompense, saith the Lord,' and 'If thy enemy hunger, feed him; if he thirst, give

him to drink ; for so doing thou shalt heap coals of fire upon his
 21 head ;' ' Let not yourselves be mastered by evil but master evil
 1 with good.' *Be submissive to all superior authorities, for there
 is no authority but comes from God, and so have our present
 2 rulers been set up. Hence all who resist authority resist God's
 dispositions, and the wrong done shall recoil upon themselves.
 3 Our rulers are not a terror to a good but to an evil action.*

*Wouldst thou have no fear of the authorities? Do good and thou
 4 shalt encounter nothing but praise from them, for a ruler is but
 a minister of God, helpful in the performance of all good actions ;
 but if thou do wrong, beware, for he does not carry his sword
 in vain but is a minister of God ready to punish the evil-doer.
 5 Therefore be submissive, and this not merely for fear of wrath
 6 but for the sake of an irreproachable conscience. For this reason
 pay also your tribute, for the functionaries are ministers of God
 7 appointed to toil at this very business. To all discharge your
 debts, tribute to whom tribute is due, alms to whom alms, fear
 I1 to whom fear, respect to whom respect is due, † the rather because
 of the times, for the hour has come for us to rise out of sleep, as
 salvation has now approached nearer than when we were first
 I2 baptized. The night, I say, is far spent and dawn at hand. Let
 us therefore lay aside the implements of darkness and gird on
 I3 the armour of light. Let us walk with dignity as by day ; no
 works of night, no revelling and drunkenness, no chambering
 I4 and wantonness, no brawling and beating ; but take in your
 bosom our Lord Jesus Christ and disregard your flesh when it is
 intent upon lusts.*

1 And if a man be a believer but timid in the matter of obser-
 vances, befriend him rather than start arguing and wrangling
 2 over his doubts. Thou, a strong believer, eatest everything ;

8 † *Nay, you owe nothing to any man save mutual love, for whoever
 9 loves his neighbour fulfils the whole Law. For it is written that the com-
 mandments against adultery, killing, stealing, coveting, and any other
 commandment, are all summed up in this saying ' Thou shalt love thy
 I0 neighbour as thyself.' Love broods no ill to a fellow man ; it is therefore
 the fulfilment of the Law.*

good, but let the timid also eat as they please, even only grass if they be so minded. The eater must not depreciate the ab- 3 stainer ; nor again must the abstainer censure the eater, for God has taken him to himself. Who art thou that thou shouldst pre- 4 sume to censure a strange servant ? His standing or falling concern his own master. Similarly, does a man regard every other 5 day of the year, or does another man disregard them all ? Let them be ; let each one be enlightened by his own mind. The 6 observer of days lives to observe them by the pleasure of the Lord, his master ; and so the eater eats, and that is why he renders thanks to God. Our life and our death are not in our hands ; 7 whether we live to observe days and eat or whether we die, we 8 live and die because so wills the Lord. *Therefore whether living or dead we are the servants of the Lord. For to this end Christ 9 descended among the dead and has risen, that he might be the master of dead and living alike.* Why dost thou censure thy 10 brother for not eating ? and thou also, why dost thou depreciate thy brother for eating ? Let God judge, before whose judgement-seat we shall all stand, for it is written ‘ As I live, saith the Lord, 11 to me every knee shall bow, and every tongue shall confess to God.’ Therefore each one of us shall be answerable for himself 12 to God.

So let us cease this mutual censuring, but rather censure this, 13 lest we place a stumbling-block in our brother’s way. For if thou 15 cause thy brother grief for a mere meat, no longer dost thou walk according to love. For thy meat let him not perish for whose salvation Christ himself died. Fully persuaded am I, as I believe 14 in the Lord Jesus, that nothing is unclean of itself ; if a man argue that anything defiles, let him be defiled thereby. *Guard 16 against bringing your good name as Christians into disrepute because of eating and drinking ; it is not thereby that the king- 17 dom of God is entered, but by righteousness and peace and joy in the possession of a holy spirit. It is by thus serving Christ 18 that we please God and are commendable of men. Let us then 19 pursue what conduces to peace and preserve a spirit of mutual*

20 *edification. For a mere meat demolish not the work of God.*
True, all meats are clean ; but it is bad for a man to eat any-
21 *thing which offends his brother. Better to abstain from meat*
and wine and anything which grieves him or wounds him or
22 *about which he still hesitates. Thou hast faith and scornest such*
trifles ; good, have thou thy faith to thyself before God. Fortunate
is the man who fears no condemnation by what he chooses to do ;
23 *but punctilious men would feel self-reproached and condemned*
if they ate, for they reason that they would thus violate their faith
1 *and that so to act is a sin. Our duty, if we are strong, is to bear*
with our timid brethren in their weaknesses and not merely
2 *please ourselves ; let rather each one of us please his brethren in*
3 *all things harmless for the edification of all. Christ himself did*
not choose his own pleasure, but suffered the scoffings of the scof-
4 *fers to fall upon him, as the scriptures say. And whatever they*
record was written for our instruction, that by the enlighten-
ment derived and patience we may gain the fulfilment of our
5 *hopes. And now the God of patience and enlightenment grant*
6 *you concord as enjoined by Jesus Christ, that with one heart*
and one voice we may glorify God and our Lord Jesus Christ.
7 *Therefore take in your bosom one another, even as Christ him-*
8 *self took us for the glorification of God. For I say Christ took*
all in his bosom, Jews and Gentiles alike ; he became minister
of the circumcised for the sake of God's trustworthiness in as-
9 *suming the promises made to the patriarchs, and also minister*
of the Gentiles ; may they thus obtain mercy and glorify God.
Nor shall this blessing be denied to the Gentiles, for it is written
that God shall be praised among the Gentiles and his name sung ;
11 *and again that the Gentiles shall rejoice with his people ; and*
yet again that all the Gentiles shall praise the Lord and all the
12 *peoples sing hymns of him. In the same strain Isaiah says that*
from the root of Jesse shall one arise as the ruler and hope of
13 *the Gentiles. And now may the God of hope fill your hearts with*
all joy and happiness from a feeling of confidence in the efficacy
of a chaste spirit.

Now, my brethren, I have written to you rather outspokenly, 15 though I am persuaded myself, and need not to be told, that you 14 may be left to your own discretion, filled as you are with love and crammed with all wisdom, able to set even others right. But 15 I address to you this fragmentary admonition—it is but a reminder—because by God's gracious gift I am a minister of Jesus 16 Christ appointed to perform the service of his gospel among the Gentiles in such a manner that, purified in their minds, they may be presented as an acceptable offering to God. In this spiritual 17 labour, I may say with pride, I have been successful so far by the help of Christ Jesus; indeed, I hardly dare to tell how much 18 Christ has accomplished towards the conversion of the Gentiles through my hands by word and deed, by his power in signs and 19 wonders and the power of the holy Ghost, to the extent that his gospel has been preached from Jerusalem round to as far as 20 Illyricum, it being my own ambition there to work, not where baptism in the name of Christ was known; I would not build 21 upon another man's foundation—as had been done to me—but from me, in the words of scripture, those shall see to whom no tidings of him came and those who have not heard shall understand.

This during many years has interfered with my coming to 22 you; but now I shall go to Jerusalem, where I have in hand a 23 business for the relief of the saints there. For in Macedonia and 24 Achaia the Gentiles have been pleased to grant some contribution for the benefit of the poor among those saints, recognizing 27 their debt; for if in things spiritual they have obtained a share from the saints, they owe them a reciprocal service in their material needs. When then I have first finished this task and 28 deposited safely in their hands the fruit of my efforts, I shall start for Spain, visiting you on my way, and for this visit I 29 know I shall carry with me Christ's bounteous blessing.† And 30

† *But as I see no further scope open to me in these parts and I long 23 to meet you, I shall start for Spain by way of your city; on my journey 28 then to Spain I hope to see you and be sped on by you when in some 24 measure I shall have enjoyed your society.*

I implore you, brethren, in the name of our Lord Jesus Christ and for the love of the holy Ghost, join me in this my uphill task by praying to God for me, that I may be shielded from the unbelievers in Judaea and my gift may prove acceptable to the saints. Then full of joy shall I come to you and solace myself in your society if so be the will of Christ Jesus.

Now God's peace be with you all.

I commend to you Phoebe our sister, who is also a deaconess of the church at Cenchreae. Pray welcome her as deserves a saint, and stand by her in any business in which she may need your help, for she herself has stood by me and by many others.

Salute Prisca and Aquila, my fellow workers in the cause of Jesus Christ; for my life they have laid their necks under the sword, and not I alone am grateful to them but all the Gentile churches. Salute also the church in their house. Salute Epænetus my beloved, who is the choicest firstfruit of Asia offered to Christ.

Salute Mariam, who went to much trouble for your sake. Salute Andronicus and Junias, my kinsmen and fellow prisoners, men eminent among the Apostles, who indeed adhered to Christ before me. Salute Ampliatus, the beloved among the servants of the Lord. Salute Urbanus our fellow worker in the cause of Christ, and Stachys my beloved. Salute Apelles, a man of credit among Christians. Salute our brethren in the household of Aristobolus. Salute Herodion my kinsman. Salute our brethren in the household of Narcissus, men steadfast in the service of the Lord. Salute Tryphaena and Tryphosa, who toil for the cause of the Lord. Salute Rufus, a man singled out for the love of the Lord, and his mother, a mother both to him and me. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them. Salute Philologus and Julia, Nereus and his sister Olympias, and all the saints who are with them. Salute one another with a holy kiss.

Finally, I implore you, brethren, beware of those superior spirits who cause disunion and scandals by starting doctrines and practices contrary to those imparted to you, and turn away

*from them. Such men do not serve our Lord Christ but their 18
own belly. Their words may sound honest and fine, but are only
meant to deceive the hearts of the innocent. And I know you 19
will shun them, for I know your firmness, which is indeed re-
puted everywhere. I rejoice therefore on your account; and my
desire is that, unlike those men, you continue to be wise in what
is good but simple in what is wicked. The God of peace will soon 20
crush Satan their prompter under your heel.*

Greetings from Timothy my fellow worker, and from Lucius 21
and Jason and Sosipater my kinsmen. Greetings also from me 22
Tertius, the writer of this epistle with the Lord's help. Gaius 23
my host, and all the churches, salute you, as does Erastus the
treasurer of the city, and Quartus our brother.

The grace of our Lord Jesus be with you.

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