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tuted in the Church still have the same efficacy by virtue of His Institution and transmit the holy gifts which were connected with them by His promise.

THEOD. ZAHN.

## DIFFICULT PASSAGES IN ROMANS.

### VI. THROUGH OUR LORD JESUS CHRIST.

IN Romans.iii. 21, 22 St. Paul asserted his first fundamental doctrine of righteousness or justification through faith; and in verses 24-26 a second doctrine inseparable from it, viz. justification through the death of Christ. The former of these doctrines he illustrated in chapter iv. by comparison with the story of Abraham, who through faith obtained fulfilment of a divine promise and became father of many nations. He also shows in chapter v. 1, 2 that justification through faith involves peace with God and gives exultant hope of glory. In the rest of the chapter the apostle draws from his second great doctrine important inferences personal and collective.

The dominating thought giving unity to the whole chapter finds expression in the phrase *through our Lord Jesus Christ* in verse 1, in verse 11 at the close of the first division of the chapter, and again, with slight change of order, in verse 21 at the end of the chapter. Equivalent expressions, keeping before us the same thought, are found in verses 2, 9, 17. More specific phrases are found in verse 10, *through the death of His Son*; in verse 18, *through one decree of righteousness*; and in verse 19, *through the obedience of the one*. This use of *διὰ* with gen. to describe Christ's relation to the work of salvation is a conspicuous feature of St. Paul's teaching. So 2 Corinthians v. 18, "reconciled us to Himself through Christ"; Ephesians i.

5, ii. 18, Colossians i. 20, etc. It represents Christ and His death, not as the ultimate source of salvation, but as the channel or means *through* which the purposes of God pass into realization. And this is a chief thought of this chapter.

While speaking of the believer's exultation, St. Paul could not ignore *the afflictions* or hardships which were in his day so conspicuous a feature of the Christian life. But he speaks of them, if not as a ground of exultation, as is the "hope of the glory of God," yet as the environment, and therefore in some sense a matter, of exultation: ἐπ' ἐλπίδι . . . ἐν ταῖς θλίψεσιν. This exultation amid afflictions comes from knowledge that they *work out endurance*: ὑπομονή. Under these hardships the believer holds his ground: he does not sink or flee. This steadfastness works out *proof*: δοκιμή, a good appearance after trial. It puts to the test, and proves the reality and worth of, his new relation to God. And this proof works out *hope*, i.e. a sure expectation of blessing to come. Just so, a storm through which a ship passes uninjured proves its seaworthiness, and thus gives hope of a successful voyage. In other words, the hardships of life, the new element in verse 3, strengthen the hope and the exultation in hope to which justification through faith, as we read in verse 2, at once gives rise.

Many hopes cover with shame those who indulge them. But an abiding characteristic of the Christian hope is that it *does not put to shame*. Of this statement St. Paul gives, in verses 5-11, a carefully reasoned proof. A chief element of this proof is *the love of God*; evidently, God's love to us, as we learn from verse 8, "God commendeth His own love towards us." This love is said to have been *poured out in our hearts*. These words can only mean an inward revelation from God filling the consciousness of those to whom it is given and moulding their thoughts and lives. It may

perhaps be compared to perfume poured out and filling a room.

This inward revelation of God's love is brought about by the agency of *the Holy Spirit*. Notice here the first mention in this epistle, except the passing reference in chapter ii. 29, of the Holy Spirit. Hitherto the writer has dealt only with a changed relation of man to God brought about by the death of Christ. Not until this chapter has he mentioned an inward change. And even here the Holy Spirit is mentioned only for a moment. In chapter viii. the work of the Spirit will be expounded at length. Of this fuller teaching, this passing mention of the Spirit is a forerunner. Notice the full statement that the Holy Spirit *was given to us*, calling attention to this great gift of God.

"The love of God" as the ground of "hope" needs further illustration and proof: and this it receives in verses 6-11. Verse 6 is simply a restatement of chapter iii. 24-26. That He was "set forth in His blood," implies that *Christ died*. Since, as we read in chapter iii. 23, all men have sinned, and since God set forth Christ in His blood in order that God might be Himself just and a justifier of him that has faith, it is correct to say that Christ died *on behalf of ungodly ones*: ὑπὲρ ἀσεβῶν. Since God set forth Christ for a proof of His righteousness "in the present season," it is correct to say that He died *in due season*: ἐν τῷ νῦν καιρῷ . . . κατὰ καιρόν. In other words, in verse 6 St. Paul brings to bear, as a proof of the love of God said in verse 5 to have been inwardly revealed by the Holy Spirit, and in support of the hope expressed in verses 2 and 4, his second great doctrine of justification through the death of Christ.

This practical and experimental application of one of the great doctrines of the Gospel is expounded with much logical force in verses 7-11. The greatness of God's love manifested in the death of Christ for sinners is made

conspicuous by comparison and contrast with the most that man will do for man. Then follows in verse 9 a compact statement of the argument in support of the hope which does not put to shame. The words *justified now in His blood* restate in graphic and awful terms the doctrine on which the argument is based. The words *much more* indicate an argument *a fortiori*, a further step in the main argument even more certain than the safe steps already taken. The future tense *we shall be saved*, in contrast to "now justified," describes final salvation from the dangers of the Christian life into the safety of heaven. So chapter xiii. 11, "now is our salvation nearer than when we believed"; compare 2 Timothy iv. 18, "the Lord will rescue me from every evil work, and will save me into His heavenly kingdom."

Verse 10 is a fuller repetition still further supporting the argument stated in verse 9. The words *when we were enemies*, recall the persons described in verses 6 and 8 as "ungodly" and as "sinners." The phrase "justified in His blood" is now replaced by *reconciled to God through the death of His Son*. This brings in an essential point in the argument. That He who died for us and thus obtained our pardon is the Son of God, reveals the greatness of the love of Him who on our behalf gave up Christ to die. The words "we shall be saved through Him" are replaced by *we shall be saved in His life*." These last words remind us that, whereas what Christ has already done for us has cost the shedding of His blood, what remains to be done in order to *save* us from all evil will involve no further sacrifice on His part, but will be accomplished *in His life*, *i. e.* by the putting forth of His living power. He who once died for us now lives to intercede for us, and thus, as we read in 1 Thessalonians i. 10, "rescueth us from the coming wrath." The *a fortiori* argument implied in the conspicuous repetition of the phrase *much more* is that He who at great cost

has begun a work will not leave it unfinished when to finish it will cost Him nothing and to leave it unfinished will involve waste of that which cost Him so much. In other words, the infinite cost of the justification we have already received assures us that it will be followed by salvation into the glory which God has designed for His people. Thus the fact that Christ died for ungodly men, taken in connection with His relation to God as "His Son," and this revealing the infinite "love of God," affords sure proof that the "hope" of the justified "doth not put to shame."

Notice that our knowledge of "the love of God" rests upon historic fact, expounded by logical argument, yet is imparted to us "through the Holy Spirit." For He opens our eyes to read the significance of the fact, and our hearts to understand the argument. In other words, our confidence rests on historic evidence capable of logical statement; and is nevertheless derived from an inward and spiritual source.

Verse 11 strengthens the argument of verses 9 and 10. Not only have we been reconciled to God through the death of His Son, but we are now *exulting in God through Christ*. Thus the present participle *καυχώμενοι* is parallel to the aorist participle *καταλλαγέντες*. That we exult in God is a strong presumption that we are in the way of life. For such exultation is the normal relation of an intelligent creature to his Creator. And it is inconceivable that God will leave to perish those who thus exult in Him. In this way inward experience becomes a pledge of future glory. The dominating note of the chapter finds conspicuous expression twice in this verse, which closes the first division of it: *through our Lord Jesus Christ, through whom now we have received the reconciliation*. These last words are a final restatement of the chief point of the main argument.

Notice that St. Paul's second doctrine, justification through the death of Christ, has wonderfully strengthened his first, viz. justification through faith, and has given to it immense moral force. The costliness of our pardon leaves no room to doubt that it will be followed by eternal life. Notice also that the moral influence of the death of Christ reaches us through our knowledge of His relation to God as in a unique sense the Son of God. This relation to God was asserted in the first sentence of this epistle, as attested by the resurrection of Christ from the dead. Thus are the great doctrines of justification through faith and through the death of Christ, and of the divinity of Christ, and the historic fact of His resurrection, inseparably interwoven. Taken together, they are a supreme proof of the infinite love of God and a sure ground of hope in God and hope of the glory of God.

In verse 12 we pass into a new topic, still dominated however by the thought expressed in the phrase "through Jesus Christ." The specific note of this new topic is the word *évós*, which in verses 12-19 occurs twelve times. In marked contrast to *the one man* stand, as recipients of evil or good coming through Adam and through Christ, *all men* and *the many*, each phrase used four times.

The word *world* denotes the entire realm of things around. In this sense, as we read in 1 Timothy i. 15, "Christ Jesus came into the world to save sinners." But since in this realm the only element capable of sin is the human race, to this race specially these words refer. Similarly, in Romans iii. 6 we read, "How will God judge the world?" and in verse 19, "that all the world may become guilty before God." That sin "entered into the world," implies that the human race once existed in a state of sinlessness.

The words *through sin death* recall Genesis ii. 17, "in the day that thou eatest thereof thou shalt surely die";

and chapter iii. 19, "dust thou art, and to dust thou shalt return." The words following, *and in this way to all men death passed through*, assert that the present universality of death was a result of the one man's sin. This is stated also in 1 Corinthians xv. 22, "in Adam all die." And it is the easiest interpretation of the words of Christ recorded in John viii. 44, "he (the devil) was a murderer from the beginning." The same doctrine is taught in Wisdom ii. 23, 24: "God created man for incorruption, and made him an image of his own proper being; but by envy of the devil death entered into the world." Similarly Sirach xxv. 24, "from the woman was the beginning of sin; and because of her we all die." These last passages prove that the doctrine of St. Paul now before us was known in Israel during the interval between the writing of the books of the Old Testament, where it is not definitely taught, and the appearance of Christ.

The somewhat uncommon form ἐφ' ᾧ seems to be an attraction for ἐπὶ τούτῳ ὅτι; and represents universal sin as a cause or condition of universal death. In what sense all sinned, is expounded in the argument of verses 15-19, especially in verse 19, "through the disobedience of the one man the many were constituted sinners." The last words of verse 12 merely assert, for further discussion, the solidarity of the race, in sin and in death.

Verse 12 is manifestly incomplete. Only one side of the comparison is given. To take καὶ οὕτως κ.τ.λ. as the beginning of the second side of it would make these words almost meaningless; whereas they are needed to complete the former side of the comparison. For in both sides we have, as we find in the complete statement in verse 18, the contrast of *one man* and *all men*. Such incomplete sentences are not uncommon with St. Paul: cf. Galatians ii. 7-9, Ephesians ii. 1-5, 1 Timothy i. 3; also Matthew xxv. 14. The reason in the passage before us for this



broken construction is not far to seek. After stating in verse 12 one side of the comparison, viz. that through one man came sin and death, the writer postpones the other side in order to prove the first side just stated. This proof occupies verses 13, 14. At the close of verse 14 we have mention of Another who becomes the Head of the second side of the comparison; and in verses 15-19 the whole comparison is fully stated and expounded.

That in verses 13, 14 St. Paul proves that through Adam all die, suggests that this doctrine was not so widely known and generally accepted as to make proof needless.

The word *until* in verse 13 is not a perfect rendering of the Greek word *ἄχρι*. But it is difficult to find a better. The Greek word denotes extension in time, as here, or space, as in 2 Corinthians x. 13, 14, up to a definite point. Its meaning is practically the same as *μέχρι*, in the parallel statement in verse 14. During the whole time between Adam's sin and the law of Moses sin was in the world, and death reigned as king over all men. Now both in Paradise and in the Law death was the penalty of disobedience. But although there was sin in the world all the time up to the giving of the law, and all men died, their death could not be the punishment of their own sins; for there was then no written law prescribing death as the penalty of transgression. It must therefore have been the penalty threatened in Paradise. In other words, from the universal reign of death before the law was given St. Paul infers that the punishment threatened to Adam was inflicted on his offspring. God treated them as though they had been sharers of their father's sin. In this sense "all sinned."

A similar argument might be derived from the death of infants. For their death cannot be a consequence of their own sin, inasmuch as they had no personal action. It must therefore be a consequence of Adam's sin. But St. Paul, who looked at everything in the light of the Law of

Moses, prefers to give the argument in a form bearing upon the Law.

The precise theological value of this argument, it is not easy now to determine. That all men die because Adam sinned, is plainly and conspicuously taught in two epistles which indisputably came from the pen of St. Paul. It is suggested in casual words of Christ recorded in John viii. 44, and is plainly stated in two important books of the Apocrypha. But it is not supported by the overwhelming Biblical evidence which attests the great doctrines taught in Romans iii. 21-26. On the other hand, it receives strong support from the unnaturalness of whatever belongs to death, and especially to the death of man. That animals died long before man appeared is abundantly proved by geological evidence: and indisputably their death stands related to that of man. But between animals and man is a broad interval which Natural Science utterly fails to span. It therefore cannot disprove the assertion of St. Paul about the death of man. To attempt to harmonize these apparently contradictory witnesses is, however, beyond the scope of this paper. It is a problem which deserves from theologians more attention than it has yet received.

In verses 15-19 there seems at first sight to be needless and meaningless repetition. But on further examination this appearance of repetition vanishes. The second side of the comparison is first suggested by a relative clause at the end of verse 14: *who is a type of Him that was to come*. Then follows a corrective limiting the comparison thus suggested, but stating while limiting it: *but not as the trespass (or moral fall) so also the gift of grace*. The comparison implied in these words is explained and supported in the rest of verse 15. Indeed this verse is the first statement of the great theme of verses 12-19. To say, as here, that *by the trespass of the one, the many died*, is

simply to repeat the assertion in verse 12. The word *trespass* (παράπτωμα) takes up the same word in verse 15a. *The grace of God and the free gift in grace* recalls the gift-of-grace in the same verse: χάρις and χάρισμα. The words *much more* denote, as in verses 9 and 10, greater certainty or greater importance. The words *abounded for* (ἐπερίσσευσεν εἰς) denote, as in chapter iii. 7, abundant results in the direction mentioned. The writer contents himself with saying *the many*, instead of "all men" as in verse 12. The definite article teaches that *the many* of whom he writes was a definite object of thought. But we have no right to assume that *the many* here are equivalent to "all men" in verse 12. The reason for the change of expression will soon appear. Through the one man's moral fall the many died; how many the readers knew. A still more important truth is that the undeserved favour of God and the gift bestowed in undeserved favour of the One Man have produced abundant results for the many; for how many, we learn in chapter iii. 22.

Verse 16a goes on to assert that the similarity does not run through the whole comparison, and indicates a point in which the second factor is unlike the first, viz. the number who sinned: *and not as through one having sinned*: δι' ἑνὸς ἀμαρτήσαντος. These words are taken up by the words ἐξ ἑνὸς in the clause following. As a result proceeding from one man, brought about by means of one man having sinned, the sentence which must needs be pronounced upon man placed under probation became a sentence of condemnation. But the gift-of-grace (as in verse 15) follows many moral falls and becomes a sentence of justification. Notice that δικαίωμα, a favourable judgment, stands opposed to κατάκριμα, an unfavourable judgment. In other words, the former side of the comparison deals only with the action of one man, who sinned and fell under condemnation: the latter deals with the consequences of many tres-

*passes*, and yet leads to *justification*. Notice in verse 16b a new element, *judgment*, and its two forms of *condemnation* and *justification*. It looks at the consequences of Adam's sin and of Christ's work from the judge's point of view. The one led to condemnation; the other to justification. These consequences, *through the one*, verse 17 states in language similar to that in verse 14, "death reigned from Adam until Moses." *If by the one man's trespass*, as there stated, *death became king* and reigned as king, *through the one*, *much more they who receive the abundance of the grace and of the gift of righteousness will reign in life through the one Jesus Christ*. Here the reign of death through one is replaced by a reign in life through One.

The numbers affected are not the same in both sides of the above comparison. But in each case they may fairly be described as *the many*. For in each case we have a large number forming a definite object of thought. With the multitudes who now through Adam's sin die, St. Paul compares the multitudes who through Christ will reign in endless life. The point of comparison and of triumph is that the many who accept the Gospel offered to all men on the one condition of faith will in spite of their many sins reign in life. For them, Christ has reversed the result, not only of their first father's sin, but of each one's own sin.

The point in which the parallel of Adam and Christ is not exact, viz. that on the one side "one man sinned," on the other side were "many trespasses," is now sufficiently expounded. St. Paul, therefore, goes on, after the digression in verses 13, 14, inserted to prove the former side of his great comparison, and the second digression in verses 15-17, in which he stops to show that the parallel does not extend to all details, to complete the comparison broken off at the end of verse 12. The resumed thread is indicated by

the phrase εἰς πάντας ἀνθρώπους, already used in verse 12 in the former side of the comparison and now for the first time used in both sides of it. This phrase could not be used in verses 15-17: for here the comparison is not between two universals, but between two large and unequal groups. The only common description available is *the many* and *the many*.

The words ἄρα οὖν denote a logical summing up and inference, as in chapter vii. 3, 25, viii. 12, ix. 16, 18, xiv. 12, 19. The words *through one trespass* take up "through one man" and "through sin" in verse 12, and "by one man's trespass" in verse 17. The word δικαίωμα is, as in verse 16, put in contrast to κατάκριμα. Etymologically each word denotes a result of the cognate verb, to *justify* or to *condemn*, i.e. the sentence of justification or condemnation. Moreover, since in the Greek Bible the former verb is used in a sense not found elsewhere, a sense very frequent with St. Paul, the word δικαίωμα derives from this use of the verb a peculiar meaning. It denotes apparently, in this chapter, a judge's award in one's favour, this being the exact opposite of *condemnation*. This gives good sense in verse 16. Through one man who sinned, a sentence was pronounced of condemnation to bodily death: but by the grace of God, even after many transgressions, was proclaimed a decree of pardon. In verse 18 the δικαίωμα is contrasted with the *one trespass* through which came influences resulting in *condemnation*. We may take it to mean, as in verse 16, the decree of justification proclaimed by God in view of the death of Christ. The δικαίωσις ζωῆς is the divine act of acquittal leading to life eternal.

The preposition εἰς, already used twice in verse 12, again in verse 15, and twice more in verse 16, is a conspicuous feature, used four times, in verse 18. It denotes primarily motion towards the inside of something, then, by easy mental transference, tendency towards a definite object,

most frequently the conscious tendency of purpose, but sometimes a mere result, with or without purpose. In this transferred sense, its nearest English equivalent is *for*. The precise significance must in each case be determined by the context. In the former part of the comparison in verse 18, it denotes both result and purpose, for, as matter of fact, influences operating through the one trespass of Adam have actually reached and affected all men. "By the one man's trespass the many died": and this result must have been by the deliberate purpose of God. Moreover, using the legal phraseology adopted in verse 16, their death may be described as *condemnation*.

In the second part of verse 18, the preposition *eis* denotes tendency and purpose, but not result. For, according to the teaching of St. Paul, *e.g.* Philippians iii. 19, "whose end is destruction," the influences tending towards justification and life eternal will not actually save all men. Or, rather, the common use of this preposition to denote purpose without actual result forbids us to infer from this verse the final salvation of all men.

A good example of this preposition used in one short sentence, once for purpose without result and once for result without purpose, but in both cases denoting tendency, is found in chapter vii. 10: "the commandment which was *for* life, this was found by me to be *for* death."

It is worthy of note that in verse 19, where St. Paul speaks of actual results in the future indicative, the words *all men* are replaced twice by *the many*. These words are explained in verse 17, where again we find the indicative future: "they who receive the abundance of the grace and of the gift of righteousness will reign in life." These are *many*: but they are not *all men*. In consequence of *the disobedience of the one man, the many were constituted sinners* in the sense that the punishment of death threatened to Adam has been actually inflicted on all his many descend-

ants. In consequence of Christ's *obedience*, even to death,<sup>1</sup> *the many will be constituted righteous*, as from time to time each one obtains justification through faith.

That the contrasted groups in verses 15, 17, 19 are not coextensive, is immaterial. In each case we have evil and good, through the action of *one*, received by *the many*. And St. Paul taught, *e.g.* in Titus ii. 11, that "the saving grace of God was manifested for all men."

We will now build up St. Paul's arguments from his own premises. God created man without sin, and gave him a law of which death was the penalty. Adam broke the law, and was condemned to die. We find the sentence inflicted also upon his descendants. It is true that they are sinners. But, since no law prescribing death has been given to them, their death cannot be the punishment of their own sins. We therefore infer that the condemnation pronounced on Adam was designed for them, and that God treated them as sharers of Adam's sin. In later days, another man appears. He is obedient, even when obedience involves death. Through His death, pardon is proclaimed for all who believe. Through Him believers enjoy God's favour, and will reign in endless life. Since the Gospel offers salvation to all, and is designed for all, we have in it a parallel, in an opposite direction, to the condemnation pronounced in Paradise; and in Adam a pattern of Christ. But we have more than a parallel. We, like Adam, have broken definite commands of God. For our own sins, we deserve to die. Through Christ we shall escape the result, not only of Adam's sin, but of our own many trespasses: Therefore to all men the blessing is equal to the curse: for it offers eternal life to all. To believers, it is infinitely greater.

The whole argument in 1 Corinthians xv. implies that the words "in Adam all die" refer to the death of the

<sup>1</sup> Phil. ii. 8.

body. And we have no indication throughout the chapter of any other meaning. Nor have we in Romans v. The assertion in verse 14 that "Death reigned from Adam to Moses," supporting the statement in verse 12 that through one man "death passed through to all men," refer evidently to the visible reign of natural death. And the whole comparison of Adam and Christ requires no other meaning. Through one man's sin the race was condemned to go down into the grave. Through one man's obedience, and through one divine proclamation, believers will obtain a life beyond the grave.

Nor have we here any direct reference to man's depravity as a result of Adam's sin. Indeed, of any inward change, good or bad, we have as yet in this epistle heard nothing. But this inward result of Adam's sin may, I think, be inferred with confidence from St. Paul's argument here. He teaches in chapter vi. that all men are, or have been, slaves to sin; and in Ephesians ii. 3 that, like the rest of men, he and his readers once "were by nature children of wrath." This last statement implies that in them were born influences tending to sin. Now this cannot have been the original state of a race created by God. When, therefore, we learn that the universality of death was a result of Adam's sin, we cannot doubt that to the same cause must be attributed this universal bondage to sin. In other words, the doctrine of Original Sin is taught implicitly, though not explicitly, in the passage before us.

Romans v. 1-11 develops the doctrine of salvation through faith and through the death of Christ in its bearing on the individual; verses 12-19 develop the same in its bearing on the race as a whole. In the reversal, not merely of evils which we have brought upon ourselves, but of those which come from a curse pronounced in the infancy of mankind, we see the importance and the triumph of the Gospel. Moreover, in Romans v. 12-19 the Gospel is



shown to be a solution of what would otherwise be an inexplicable mystery. Apart from the Gospel St. Paul has proved, in harmony with the teaching of still earlier Jewish writers, that men suffer and die because of the sin of one who lived long ages before they were born. If this were the whole case, it would be difficult to harmonize with the justice of God. This difficulty the Gospel of eternal life removes. The pardon proclaimed by Christ for all men justifies the curse pronounced on all because of Adam's sin.

In the comparison of Adam and Christ, nothing has been said about the *Law*. In verse 20 we read that a *Law* (viz. that of Moses) *came in alongside, i.e.* between the curse and the blessing. Its immediate purpose was that the one *trespass* might be multiplied into many; its ultimate aim (verse 21) was the reign of *grace* leading up to *life eternal through Jesus Christ our Lord*. Thus the chapter concludes with its dominating thought.

The spiritual significance of the Law will come before us in another paper, in which I hope to expound the chief teaching of chapter vii. where the Law holds a conspicuous place.

JOSEPH AGAR BEET.

#### NOTE ON "ANCIENT HEBREW TRADITION."

DR. HOMMEL (on page 196 of his *Ancient Hebrew Tradition*, Eng. edn.) gives some extracts in translation from K. 3,500, a tablet in the British Museum. I do not know whether the general reader is convinced, by the other arguments brought forward to support the conjecture, that the Babylonian original of Genesis xiv. contained the name Malgu, or something like it. What support K. 3,500 could give to such a theory in any case passes my powers of imagination. If Baal-sameme, Baal-malagie, and Baal-