

**THE PASSAGE OF THE FOUR GAR, A NEW  
EXPLANATION OF ROMANS II. 11, 12, 13, 14,  
15, 16, WITH ITS BEARING ON THE INTRINSIC  
AND EXTRINSIC SYSTEMS OF JUSTIFICATION  
BY FAITH, AND ON THE PAULINE VIEWS OF  
THE TUBINGEN CRITICS, AND OTHERS**

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The passage of the four gars, a new explanation of Romans II. 11, 12, 13, 14, 15, 16, with its bearing on the intrinsic and extrinsic systems of justification by faith, and on the Pauline views of the Tübingen critics, and others by Charles Cholmondeley

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**CHARLES CHOLMONDELEY**

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AND OTHERS.

BY  
CHARLES CHOLMONDELEY,

CANON OF SHREWSBURY.

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*January 19, 1880.*





## CORRIGENDA.

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| <b>FOR—</b>   | <b>READ—</b>   |
|---|--|
| Page 13, line 23, <i>inasmuch as they</i>                             | <i>being such as</i>   |
| „ 21, „ 9, <i>at all a legitimate object.</i>                         | a legitimate object at all                                     |
| „ 27, „ 2, <i>inasmuch as they</i>                                    | being such as  |
| „ 37, „ 1, <i>as</i>  | and as   |
| „ 39, „ 23, <i>to explain</i>   | to sustain   |
| „ 39, „ 27, <i>of</i>   | on   |
| „ 43, „ 17, <i>cognations</i>   | <i>cognitions</i>  |
| „ 49, „ 17, <i>quoting ver. 14</i>                                    | quoting ver. 13  |
| „ 61, „ 15, <i>subjicitur</i>   | <i>subicitur</i>   |
| „ 63, „ 7, <i>ὅτι ἐν νόμῳ</i>   | <i>ὅτι ἐν νόμῳ</i>   |
| „ 71, „ 18, <i>and of Chap. IV.</i>                                   | and the <i>ἔργα</i> of Chap. IV.                               |
| „ 83, „ 28 (note), <i>ἀργήν</i>                                       | <i>ἀργήν</i>   |
| „ 91, „ 17, <i>ἐν νόμῳ ἐκ νόμου</i>                                   | <i>ἐν νόμῳ ἐκ νόμου</i>  |
| „ 99, „ 11, <i>How came the ζήσεται there?</i>                        | How comes the <i>ζήσεται</i> there?                            |
| „ 100, „ 13, <i>forth from) the νόμος</i>                             | forth) from the <i>νόμος</i>                                   |
| „ 100, „ 14, <i>(or comes forth) the πίστεις</i>                      | (or comes forth) from the <i>πίστεις</i>                       |
| „ 130, „ 3, <i>himself,—the weightiest</i>                            | ,—himself the weightiest                                       |
| „ 143, „ 2, <i>τί οὖν; προχόμεθα;</i>                                 | <i>τί οὖν; προχόμεθα;</i>                                      |
| „ 157, „ 8, <i>This embrace</i>                                       | Their embrace  |
| „ 173, „ 8, <i>ἔναμις</i>   | <i>ἔναμις</i>  |
| „ 183, last line, <i>the next ver. 26.</i>                            | the next in ver. 26.   |
| „ 189, line 19, <i>the impious</i>                                    | the 'impious'  |
| „ 190, „ 2, <i>imputation?</i>  | 'imputation'?  |
| „ 224, „ 6, <i>Salmaron</i>   | Salmeron   |
| „ 234, „ 11, <i>δικαιοσύνη</i>  | the <i>δικαιοσύνη</i>  |
| „ 234, last line, <i>so suitable . . . and so unsuitable</i>          | suitable indeed . . . but so unsuitable                        |
| „ 252, line 6, <i>logically includes</i>                              | logically excludes   |
| „ 259, „ 15, <i>ever was or ever will be</i>                          | ever was or ever can be  |
| „ 257, „ 5, <b>ROMANIS</b>  | <b>ROMANOS</b>   |
| (Advertisement) line 21, <i>Canon Farrar's Exposition of St. Paul</i> | Canon Farrar's Exposition of the Doctrine of St. Paul          |
| Page 263, line 27, (5) <i>the 'Formula Concordiæ'</i>                 | (5) the 'Formula Concordiæ' of the Prusso-German Evang. Church |
| „ 80, „ 11, <i>logically commends</i>                                 | logically commands   |



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