**29—31.**] The word “*fornication*,” found  
in some authorities here, and in others  
elsewhere in the list, is omitted in our  
earliest and best MSS. The Apostle can  
hardly have written it here, treating as he  
does all these immoralities of the heart  
and conscience as *results* of, and *flowing  
from*, the licentious practices of idolatry  
above specified.—Accurate distinctions of  
ethical meaning can hardly be found for  
all these words. Without requiring such,  
or insisting on each excluding the rest,  
I have collected the most interesting  
notices respecting them.

**unrighteousness**] Perhaps a general term, comprehending all that follow: such would be according to the usage of the Epistle:  
bunt perhaps to be confined to the stricter  
import of **injustice**: of which on the part  
of the Romans, history gives abundant testimonies.

**wickedness**] This term is  
interpreted to mean *the disposition to  
work evil*: and is used therefore more of  
the *tempter* and seducer to evil.

**covetousness** (not as 1 Thess. iv. 6,  
see there), of which the whole provincial government and civil life of the  
Romans at the time was full. “When was  
the lap of avarice more widely spread?”  
exclaims Juvenal, soon after this.

**maliciousness**] The word thus rendered  
really means more the *passive side* *of evil*—the capability of and proclivity to evil,—the opposite to *virtue*.

**whisperer**s] **i.e. secret maligners**; “backbiters” indicates *open slanderers*. The word rendered “*haters of God*,” is never found in  
this active sense, but always in a passive,  
**hated by God**; and such is apparently the  
sense here. The order of crimes enumerated would be broken, and one of a totally  
different kind inserted between *slanderers*  
and *insolent*, if this word is to signify ‘*haters  
of God*.” But on the other supposition,—if any crime was known more than  
another as ‘*hated by the gods*,’ it was that  
of informers, abandoned persons who circumvented and ruined others by a system  
of malignant espionage and false information. And the crime was one which the  
readers of this part of Roman history  
know to have been the pest of the state;  
Tacitus, for example, calls the informers,  
“persons favoured by the Prince, but  
hateful to God.” It does not follow that  
the informers *only* are intended, but the  
expression may be used to include all those  
abandoned persons who were known as  
*hated by the gods*, who were employed in  
pursuits hateful and injurious to their  
kind.

**insolent**] The word so rendered is opposed by the Greek writers to  
that indicating ‘a discreet and modest man:  
but here perhaps, and also as said by St. Paul  
of himself, 1 Tim. i. 13, it designates one  
who is *insolent*, ‘an insulting person.’

**proud**] The word so rendered is said to  
point out one who despises others in comparison with himself. Aristotle mentions insolence and pride as examples of qualities consequent on wealth.

**boasters**] “One who is rash, and claims a high character for bravery,” says Aristotle of the  
meaning of this word; and in another  
place, “the *boaster* seems to be one who  
appropriates credit to himself, when it  
does not belong to him, and greater than  
belongs to him . All exaggeration, and  
excessive depreciation, belong to the character of the boaster.”

**without** (moral) **understanding**] See Col. i. 9.

**without natural affection**] Petronius  
says of Rome, “In this city no one brings  
up children, because **a** man who has heirs