

SECOND CORINTHIANS 4,15

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In II COR 4,13 St. Paul applies a quotation from Psalm 116,10 (LXX:115,1) to himself and his preaching: Ἐπίστευσα, διὸ ἐλάλησα. In the following verses he adds some central elements of his faith:

εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν. τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

In his critical and exegetical commentary to Second Corinthians, Alfred Plummer in 1915 described the ἵνα clause of 4,15 as "an obscure clause, which, like I,11, may be construed in several ways, and the meaning of which, when construed, is not clear." Bent Noack is even more pessimistic in his *Note on II Cor. IV,15*; at the very beginning¹ he states that "It is hard to believe that Paul really meant to write, or dictate, the actual text: τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ."

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The syntactical problems of the ἵνα clause are well-known and easily seen:

Πλεονάζειν and περισσεύειν are normally intransitive, but both verbs may be used transitively. (Only clear NT case of transitive πλεονάζειν is I THESS 3,12: ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας. Transitive περισσεύειν is found, besides, in II COR 9,8 and EPHES 1,8 - in both cases with χάριν as object).

Τὴν εὐχαριστίαν may be the object of either of the two verbs. If

1. *Studia Theologica* 1963:17:129. In the Greek text of the quotation I have corrected an unintentional omission of the article τῶν.

they are both intransitives, the accusative must be governed by διὰ; this, however, is a very unusual word-order - we should expect διὰ τὴν εὐχαριστίαν τῶν πλειόνων or διὰ τὴν τῶν πλειόνων εὐχαριστίαν.

Finally, the syntactical position of the prepositional group is ambiguous. Is it to be connected with πλεονάσσα or with περισσεύση?

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Some years ago I had a lengthy discussion with Heinrich Roos on this difficult passage. At the time - like most commentators - we were fascinated by the syntactical problems involved. We were aware, however, that the above mentioned ambiguities of syntax were only one part of the problem; there are lexicographical difficulties as well, particularly as to the exact meaning of the comparative τῶν πλειόνων.

The three volumes which Karl Prümm, S.J., consecrated to Second Corinthians during the 1960s² have been a strong stimulus for me to return once more to the obscure ἵνα clause. On the following pages I shall put forward my arguments for a new interpretation of the crucial passage and its nearest context.

As far as I can see, the basic problem is a problem of punctuation. Traditionally the text is provided with a major stop after οὖν ὑμῖν and a minor stop after δι' ὑμῶν. With this punctuation the ἵνα clause indicates God's purpose with what has happened and will happen among the readers of the letter, and it includes - in one way or another - the thanksgivings of many or more Corinthians. But if the nominal clause τὸ γὰρ πάντα δι' ὑμῶν is put between dashes (as a parenthetical remark) and a comma is placed to mark a small pause after ἐγερεῖ in verse 14, the ἵνα clause will be connected directly with the 'eschatological' παροστήσει - and its thanksgiving will take place in eternity, before the throne of God.

For the time being I shall not attempt to translate the passage into

2. DIAKONIA PNEUMATOS. Der zweite Korintherbrief als Zugang zur apostolischen Botschaft, Auslegung und Theologie. *Band I*: Theologische Auslegung des zweiten Korintherbriefes. Rom (Herder), 1967; *Band II*, 1-2: Theologie des zweiten Korintherbriefes, *ibid.* 1960-1962.

good English; a paraphrase will serve my immediate purpose much better.

Here, then, is my suggested punctuation and a paraphrase of the text:

εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν - τὰ γὰρ πάντα δι' ὑμᾶς - ἵνα ἡ χάρις, πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν, περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ (since I know that God who has raised Lord Jesus from the dead shall also raise us σὺν Ἰησοῦ³, and that God will introduce us into His presence (before his throne, ceremoniously) together with you - yes, with you, for it all happens because of you! - with the purpose that this act of grace, completed as it is for the very sake of calling forth the thanksgiving of the entire multitude of saved, shall redound to His glory and praise).

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The surface structure of the nearest context (i.e. 4,13-16) is characteristic and revealing. As already mentioned, the point of departure is a quotation from the Davidic Psalter, applied to St. Paul's own activities: καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. After that comes a participial clause which describes elements of this faith, followed by a causal γὰρ and a final ἵνα clause. In verse 16, the author reverts to the track which he left in 13, διὸ οὐκ ἐγκακοῦμεν (or ἐκκακοῦμεν) expressing the same idea as διὸ καὶ λαλοῦμεν.⁴ This λαλοῦμεν is to be understood as λαλοῦμεν ἐν παρρησίᾳ, cf. 3,12 - 4,1 where Paul's line of thought follows a similar way: Starting with πολλῇ παρρησίᾳ χρώμεθα it meanders through a variety of digressions until the παρρησία is taken up again in Διὰ τοῦτο... οὐκ ἐγκακοῦμεν (or ἐκκακοῦμεν) in 4,1. In both these cases it is evident that we have to do with *digressions*.

3. For my present purposes the exact understanding of these two words is irrelevant.

4. The choice of reading in 16 is not important to our reasoning. 'Therefore we do not behave remissly' (*viz.* in our preaching activity) and 'therefore we are not faint-hearted (or: grow weary) would be equally suitable.

Let us now return to 'our' digression, to define its general character. The eschatological aspect of these verses is a topic to which Prümm frequently returns in his *Diakonia Pneumatos*, most clearly in the following places:

I,252: Das ist die himmlische Liturgie, in deren Vollzug sich die Vollerlösten als Priester Gottes bestätigen werden.

II,1,9: die kultische Gemeinschaftsbetätigung aller Erlösten in der kommenden Welt.

II,2,302: Bis in diese nie endenden liturgischen Jenseitsbetätigungen (i.e. "die dankbare Gottverherrlichung") verfolgt denn auch Paulus in der Tat die Dynamik des Erlösungs-*charis* in 4,15.

II,2,472: Es handelt sich beim Heilsgut des NTes letztlich um eine Weihe der menschlichen Kreatur für ihre Bestimmung zum ewigen Kult Gottes (4,15), also, wenn man will, um eine 'eschatologische' Wirklichkeit, die aber gleichwohl den Erlösten schon als irdischer Vorbesitz notwendig ist.

In this connection we should pay attention to the fact that the digression is introduced by the participle εἰδότες, for according to Prümm II,1,40 this is a participle which "fast nur um eschatologische Glaubenswahrheiten geht."⁵

Now, the elements which St. Paul mentions in 4,14 are arranged in chronological order. His thought progresses from the resurrection of Our Lord through his own foreseen resurrection to a final state in which he and his flock are introduced into God's presence - before his throne, we might say.⁶ At this point, editors and commentators agree in placing a full stop: The development has been carried to an end, and St. Paul now turns back - to inform us in verse 15 about God's reasons (ὅτι) and

5. For the *Wissensformeln* in general, see Prümm II,1,36-58 *passim*.

6. The ceremonious overtones of παριστάνειν are mentioned by Prümm (I,596, note 2), cf. Reicke in Kittel's *Theol. Wörterbuch* V,839,7 sqq.

their purpose (ἵνα).⁷ But have we really reached the end with the παραστήσει in 14? Should we not have been told what is going to happen once we are there? Is this a situation of endless joy, or is the situation the frightful one of II COR 5,10, of ROM 14,10-12, MATTH 25,31-46 etc.? These are rhetorical questions, only, the judgement aspect being completely alien to the general character of the entire passage. My point is that the picture is not completed at the end of 14; we need its continuation into the eternal worship of God.

It is true that this element appears in the context, but not until the end of the ἵνα clause, i.e. within a clause which - if the text is punctuated in the traditional way - is subordinated to the nominal clause τὰ γὰρ πάντα δι' ὑμᾶς.

The traditional punctuation of 4,14-15 has thus at least two shortcomings. For one thing it makes St. Paul's line of thought break off before it has reached its logical end. And at the same time it places the readers in a false position, as "das Telos der ganzen Heilsbewegung"⁸. But the ultimate goal is the δόξα τοῦ θεοῦ - not the salvation of the Corinthians for their own sake!

As already mentioned, the remedy I suggest for these shortcomings is a few changes in the punctuation. My main point is that the nominal clause at the beginning of 14 must be a parenthetical remark (and, as such, to be put between dashes). This change of punctuation will make the ἵνα clause depend directly on παραστήσει, with the double effect that

- (a) the glorification of God will fall into line, also 'chronologically' speaking, as the ultimate end of the development described in 14;
- (b) the readers are not - at least not predominantly - marked off as

7. This 'inside information' is typical of St. Paul, "der Freund... tiefbohrender finaler Ergründungen, der Klassiker des 'theologischen ἵνα'" (Prümm II,1,55). For an analysis of the so-called 'theological ἵνα', see *ibid.*, pp.29-31.

8. Prümm I,251. A footnote on the same page describes his general interpretation of the syntax in 4,15: He joins ἅλλοι in making τὴν εὐχαριστίαν the object of περισσεύση and he makes the prepositional group διὰ τῶν πλειόνων belong to περισσεύση rather than to the participle.

Prümm suggested, but get their appropriate role as would-be partakers in the perennial glorification.⁹

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We can now, at last, proceed to a detailed analysis of the ἵνα clause itself. In the article referred to in Note 1, Bent Noack points out that most scholars who have dealt with this passage have failed to note that the transitive use of περισσεύειν is rare and late in Greek literature (only reference in Liddell/Scott/Jones apart from NT is Athenæus 2,42b) and that in the Pauline letters περισσεύειν and πλεονάζειν are not used as transitives except with God or the Lord as subject (p.130). But if περισσεύω is intransitive, τὴν εὐχαριστίαν must be governed by διὰ - and, says Noack, the majority of commentators are right in rejecting the idea of "grace abounding by means of the thanksgiving of many or more Christians", since it "seems to contradict all that Paul has to say about grace: the grace of God abounds because God wills it, and there is no reason or means" (p.131).

Noack's way of solving this *aporia* is that "there is no reason to think that Paul always wrote or dictated just what he meant to say, and there is even less reason to believe that an amanuensis always got the exact wording". In other words, that in dictating the letter "for some reason or other" St. Paul confused two lines of thought - what he wanted to say was ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλειόνων καὶ ἡ εὐχαριστία περισσεύῃ εἰς τὴν δόξαν τοῦ θεοῦ.

This hypothesis, of course, can neither be verified nor falsified by philological or theological reasoning. However, a detailed analysis of the elements of the ἵνα clause - in accordance with the general lines now suggested - will make Noack's hypothesis superfluous: Paul seems to have expressed exactly what he wanted to say!

In the following commentary I have collected the observations which in my opinion show that the clause makes good sense in its context.

9. The function of τὰ γὰρ πάντα δι' ὑμᾶς as a comment on the prepositional group σὺν ὑμῖν has a close parallel in 3,17: this verse is a parenthetical comment on the words πρὸς κύριον in the preceding quotation. For Paul's frequent use of parentheses, see Blass/Debrunner § 465,1. For τὰ πάντα, cf. e.g. ROM 8,32.

On two alleged parallel passages from II COR:

In the commentaries to II COR 4,15 two passages from the same letter (1,11 and 9,11-13) are usually referred to as parallels. Neither of them, however, seems really useful to our understanding of 4,15, notwithstanding a considerable similarity of expression. This is partly due to a difference in situation - 1,11 deals with the Corinthians who thank God for his having protected St. Paul; 9,11-13 deals with the Church of Jerusalem and their praise of God for the Corinthian act of charity - partly to the fact that both passages are syntactically ambiguous. In the present article I have therefore preferred to disregard these two passages completely.

The reading of the Chester Beatty Papyrus (Pap.46) in 9,12 (δὶ πολλῶν εὐχαριστίαν, supported by Cyprian and Augustine) should no doubt be taken into account in an eventual comparison of these three passages. The plural εὐχαριστία has no obvious function in II COR 9,12; in I TIM 2,1 (the only other NT occurrence of the plural) this form can easily be explained from the context (δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας). Besides, a reading found in Pap. 46 might very well be genuine - this venerable papyrus codex (from ca. A.D.200) being one of our best witnesses to the proto-Alexandrian text and closely related to the *codex Vaticanus*. For this Chester Beatty papyrus G. Zuntz's penetrating study in *The Text of the Epistles, A Disquisition upon the Corpus Paulinum* (London, 1953) should be consulted.

Commentary to II COR 4,15:

(1) ἵνα: As already mentioned, this 'theological' ἵνα depends on παραστήσῃ, not on τὰ γὰρ πάντα δι' ὑμᾶς, and accordingly transfers the whole clause into an eschatological future.

(2) ἡ χάρις: The 'grace' which St. Paul speaks of here recapitulates the whole process which was described in verse 14. Far from speaking of grace as actually shown to himself and to his growing churches¹⁰ St. Paul is here dealing with the grace of salvation in general¹¹.

(3) πλεονάσασα: This verb, whose derivation from the comparative πλεον St. Paul must have felt - cf. the obviously paronomastic use of πλε-

10. Plummer, p.135: "The grace given to him by God and augmented by the increasing number of converts, makes both him and them thankful, and their thanksgiving glorifies God." Noack, p.131: "I am almost positive that this is what Paul meant to convey to the Corinthians: all his sufferings, and preaching, and travelling, are to their benefit, that grace may abound and God be praised the more, because thanksgiving for grace is coming from more and more Christians."

11. Prümmer II,2,66: "die Gnade in ihrer vornehmsten Erscheinung, die Gnade der Errettung schlechthin". Cf. also II,2,302 as previously quoted.

ονάσασα/πλειόνων - is at times used 'superlatively'¹². This use would fit χάρις as referring to the salvation process: the 'grace of salvation' has not only grown, but has been carried to an end at the time of the παραστήσει.

(4) διὰ τῶν πλειόνων τὴν εὐχαριστίαν: Our understanding of these words and their function in the context depends, largely, on the meaning of οἱ πλείονες. Translators and commentators seem to have understood this comparative in one of the following three ways:

(a) *more* (than before) - e.g. the Zürich Bible, "durch die grössere Zahl der Erretteten".

(b) *many* (= πολλοί). This is the translation given in the Vulgata here and in I COR 15,6. Prümmer (I,245) follows the Vulgata without comments. (Normally the Vulgata renders πλείονες with *plures*, at times with *plurimi*, in ACTA 21,10 with *aliquot*).

(c) *more and more*. This is the interpretation of the Danish authorized version of 1948, "for at nåden ved at nå til flere og flere må vokse og forøge taksigelsen til Guds ære". I have looked in vain for exact parallels to this 'cumulative' use of διὰ c. gen.¹³ Furthermore, as pointed out by my colleague Sten Ebbesen, this explanation would involve that διὰ τῶν πλειόνων was short for διὰ τῶν (δεῖ) πλειόνων γινομένων.

These interpretations have one thing in common: They understand the πλείονες as a reference to the Corinthians, or to the churches in general¹⁴. Even Prümmer, whose eschatological interpretation of 4,13 sqq. has been particularly stimulating for the present investigation, is quite clear in this respect: "Es handelt sich... um Dank für Güter, die noch in der Zukunft liegen" (II,2,66); "Eigentlich vor diesem Letztziel (*i.e.* the resurrection of shepherd and flock) liegt aber noch - als Zwischenziel - die 'Mehring des Dankes' für die 'vervielfachte Gnade'" (II,1,30). But, as we

12. Cf. Delling in Kittel's Theol. Wörterb. VI,264-265.

13. For the notion of 'quantitative grace', cf. L.J.Koch, Fortolkning til Paulus' andet Brev til Korinthierne, 2. udg., København 1927, p. 231: "Det er ikke en Vækst i Grad; men Tanken er, at Naaden vokser i Omfang, idet *bestandig flere* (Koch's Italics) kommer med og faar Del i den. Dette er jo netop Frugten af alle de Lidelser, som Apostelen udholder for sin Missions Skyld."

14. Cf. the quotations from Plummer, Noack, and Koch in Notes 10 and 13.

have already seen, the whole ἵνα clause should be understood as an eschatological happening, something which takes place in eternity and not amongst the churches founded by St. Paul. This ought also, somehow, to include οἱ πλείονες.

Now, in a quite different connection it has been suggested that οἱ πλείονες might be a *terminus technicus* for 'community' - a rendering of the Semitic *rabbīm*, just as the more frequently found οἱ πολλοί. Some scholars take this to be a Qumran-inspired term.¹⁵ Οἱ πλείονες is, in fact, used by Josephus in his description of the Essenes (Bell. Jud. 2,146).¹⁶ But if οἱ πλείονες may be considered one of the terms for 'community', the step from this to 'eschatological community' would be a very small one.

What is the exact role of the 'eschatological community' as described by St. Paul in our passage? This is a question of syntax, in so far as the answer depends on our interpretation of the function of the genitive: Is it to be connected with the preposition διὰ - or is it a subjective genitive belonging to τὴν εὐχαριστίαν?

Διὰ τῶν πλειόνων, to begin with the more simple of the two possibilities, would be a case of "διὰ mit Gen. "durch" von Raum, Zeit, Vermittler" (Blass/Debrunner § 223). This prepositional group would depend either on πλεονάσασα or on περισσεύση. In the first case, this would imply that the salvation process had been carried to an end 'through the community' - not the eschatological community, but the church. But this is exactly the idea which was a stumbling block e.g. to Noack ("the grace of God abounds because God wills it..."). And if διὰ τῶν πλειόνων is to be connected with the following περισσεύση, we run into a similar difficulty.

15. See Herbert Braun, Qumran und das Neue Testament. I, Tübingen 1966, p.199 with cross-references. Acknowledging the terminological possibility of taking πλείονες to be "die komplette Gesamtheit (der Gemeinde)", Braun rejects the idea of van der Woude (Die messianischen Vorstellungen der Gemeinde von Qumran, Neukirchen 1957, p.31) that οἱ πλείονες in II COR 4,15 corresponds to "die qumranische Endzeitgemeinde" - seeing in the many comparatives a reference to "die von Paulus gewünschte wachsende Zahl der das Dankgebet Vollziehenden".

16. Liddell/Scott/Jones, Supplement, Oxford 1968, p.121, where II COR 2,6 is also referred to - in my opinion correctly.

In both cases τὴν εὐχαριστίαν would have to be taken as the object for περισσεύση. This in itself is not impossible. For from Noack's observation that περισσεύω (and πλεονάζω) are only used as transitives with God or our Lord as subject, we might infer that ἡ χάρις should here be taken as a kind of personification. But the idea of taking τὴν εὐχαριστίαν as the object can be completely dismissed for the very simple reason that it leaves us with a prepositional group which we cannot explain. Consequently, then, the prepositional group is διὰ τῶν πλειόνων τὴν εὐχαριστίαν, and τῶν πλειόνων is to be understood as a subjective genitive.

Again, we have to decide between two possible divisions of the text, with the prepositional group depending either on πλεονάσσα or on περισσεύση. Further problems are caused by the meaning of διὰ *c. acc.* in our context, and by the word-order - "a genitival complement splitting, as it were, the group by separating the preposition from its regimen" (Noack, p.131). Let us treat these three problems in reverse order, beginning with the place of the complement between preposition and regimen.

According to Noack, "such a construction is possible, if not quite classical, but in the Pauline letters it is utterly improbable". Improbable, perhaps, in Paul's language - but not impossible. Cf. Thuc. V, 53: ἐς τὴν Ἐπίδαυρον διὰ τοῦ θύματος τὴν ἔσπραξιν ἐσβαλοῦντες ; Pap. Oslo II,37, 6ff: διὰ μου χρίαν ; modern Greek: στής μητέρας μου τὸ σπῆτι (= εἰς τῆς μητέρας μου τὸ σπῆτιον).¹⁷

In the present context, διὰ *c. acc.* far from being causal must express the purpose (= ἕνεκα);¹⁸ cf. the second διὰ in ROM 4,25 (ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν, *i.e.* in order to make us 'δίκαιοι') and the examples from Thucydides and Pap. Osloensis just referred to.

Automatically, this understanding of διὰ as indicating God's purpose clears up our last problem, to which of the two verbs the prepositional group should be taken. What St. Paul wants to express is that the grace

17. I owe this reference to modern Greek to my colleague Gudrun Engberg.

18. Blass/Debrunner § 222. Cf. also Herman Ljungvik, Beiträge zur Syntax der spätgriechischen Volkssprache. Uppsala, 1932, pp.32-38.

(of salvation) has been completed in order to call forth thanksgiving in the (eschatological) community - and this is exactly what the Greek words imply, if διὰ τῶν πλειόνων τὴν εὐχαριστίαν is taken together with πλεονάσασα, to form one participial clause which depends on ἡ χάρις.

(5) περισσεύση: This is a typical 'eschatologisches Leitwort', especially in the idiom of St. Paul.¹⁹ We find it also in ROM 5,15 with ἡ χάρις τοῦ θεοῦ as subject, though with a different complement: In our Corinthian context grace abounds εἰς τὴν δόξαν τοῦ θεοῦ (in the same way as ἡ ἀλήθεια τοῦ θεοῦ does it in ROM 3,7), whereas the grace in ROM 5, 15-21 through a δικαίωσις ζωῆς (18) leads εἰς ζωὴν αἰώνιον (21, where St. Paul uses the verb βασιλεύση instead of περισσεύση).

(6) εἰς τὴν δόξαν τοῦ θεοῦ: As pointed out by Prümm (I,251) this is the first time in Second Corinthians that we meet δόξα as "die geschöpfliche Betätigung der Verherrlichung Gottes", "die letzte Bestimmung des Menschen und die letzte Absicht alles Schöpferhandelns Gottes". In the same context Prümm also speaks of the δόξα as the way in which "sich der Kreis der Heilsbewegung einmal endgültig schliessen wird".

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The vision of the multitude of saved (the 'eschatological *rabbīm*') gathered around God's throne in thanksgiving praise is unparalleled in the *corpus Paulinum*. The author of the Letter to the Hebrews, interested as he is in the heavenly sanctuary and its High Priest, includes a πανήγυρις καὶ ἐκκλησία πρωτοτόκων in his description (HEBR 12,22-23)²⁰. But it is in Revelations that we find the most glorious depicting of such scenes: The Multitude from Every Nation, praising and serving God day and night before the throne and the Lamb (REV 7,9-17), the New Song of the 144000 (14,1-5), the Song of Triumph and Praise after the fall of Great Babylon (19,1-4), and the Singing at the Marriage Supper of the Lamb (19,5-8).

19. Hauck in Kittel's Theol. Wörterbuch VI, 58-61.

20. I follow the punctuation of The Greek New Testament, edited by Kurt Aland &c for the United Bible Societies, 1966. For a detailed commentary to this difficult passage, see Otto Michel's in Vol. 13 of Meyer's Kritisch-exegetischer Kommentar über das Neue Testament (12. Auflage, Göttingen 1966), pp. 462-469. It is to be noted what Michel p. 464 has to say about the term πρωτότοκος: "Wahrscheinlich handelt es sich um eine apokalyptische Würdebezeichnung der Gemeinde Jesu".

St. Paul's words in II COR 4,15 are far less conspicuous. But, if I am not mistaken, the participial clause πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν is one of the two places in the entire Scripture where it is said directly that God's purpose in our salvation is to procure for Himself an everlasting praise from the *communio sanctorum*. The only other passage in a similar vein is EPHES 1,3-14 with its triple variation of εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ.