**I have compassion**” (the meaning  
apparently is, ‘whenever I have mercy on  
any, it shall be *pure mercy*, no human  
desert contributing; which agrees better  
with the next verse than the ordinary  
rendering, which lays the stress on the  
“*whomsoever*;” and is not inconsistent  
with ver. 18, “*he hath mercy on whom he  
will*;” because if God’s mercy be pure  
mercy without any desert on man’s part,  
it necessarily follows that He has mercy  
on whom He will, His will being the only  
assignable cause of the selection).

**16.**] **So then** (inference from the citation) **it is not of** (God’s mercy ‘does  
not belong to,’—‘is not in the power of’)  
**him that willeth** (any man willing it),  
**nor yet of him that runneth** (any man  
contending for it, see reff. and Phil. iii. 14.  
There hardly can be any allusion to Abraham’s wish for Ishmael, Gen. xvii. 18, and  
Esau’s running to hunt for venison, as  
some think), **but of God that hath mercy.**  
—I must pause again here to remind the  
student, that I purposely do not enter on  
the disquisitions so abundant, in some commentaries on this part of Scripture, by  
which it is endeavoured to reconcile the  
sovereign election of God with our free  
will. *We shall find that free will asserted strongly enough for all edifying  
purposes by this Apostle, when the time  
comes.* At present, he is employed wholly  
in asserting the divine Sovereignty, the  
glorious vision of which it ill becomes us to  
distract by continual downward looks on  
this earth. I must also protest against all  
endeavours to make it appear, that no  
inference lies from this passage as to the  
*salvation of individuals*. It is most true  
(see remarks at the beginning of this  
chapter) that *the immediate subject is the  
national rejection of the Jews*: but we  
must consent to hold our reason in abeyance, if we do not recognize the inference, that the sovereign power and free election here proved to belong to God  
extend to *every exercise* of His mercy—whether temporal or spiritual-—whether in  
Providence or in Grace—whether national  
or individual. It is in parts of Scripture  
like this, that we must be especially careful  
*not to fall short of what is written*: not  
to allow of any compromise of the plain  
and awful words of God’s Spirit for the  
sake of a caution which He Himself does  
not teach us.

**17.**] The same great  
truth shewn on its *darker side*:—as regards not only God’s *mercy*, but His *wrath*  
also.—**For** (confirmation of the universal  
truth of the last inference) **the scripture**(identified with God, its Author: the case  
is different when merely something *contained* in Scripture is introduced by “*the  
Scripture saith*:” there *the Scripture* is  
merely personified. The justice of this  
remark will be apparent, if we reflect that  
this expression could not be used of the  
*mere ordinary words of any man* in the  
historical Scriptures, Ahab, or Hezekiah,  
—but only where *the text itself* speaks, or  
where *God spoke,* or, as here, *some man  
under inspiration of God*) **saith unto Pharaoh, For this very purpose did I raise  
thee up** (literally in the Hebrew, “*made  
thee stand*;” the Septuagint have “*thou  
wert preserved to this day*:” they apparently understood it of Pharaoh being kept  
safe through the plagues. This has perhaps been done to avoid the strong assertion which the Apostle here gives, purposely  
deviating from the Septuagint, that Pharaoh was ‘*raised up*,’ called into action in  
his office, to be an example of God’s dealing  
with impenitent sinners), **that I may shew  
forth my power** (those deeds of miraculous  
power, of which Egypt was then witness) **in  
thee** (‘in thee as an example,’—‘in thy case,’  
—‘by thee’), **and that my name may be  
published abroad in all the earth** (compare as a comment, the words of the song  
of triumph, Exod. xv. 14—16).