ll—17. ROMANS. 83   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 have compassion. 16 So I have compassion. 16 Therefore it   
 then it is not of him that is not of him that willeth, nor yet of   
 willeth, nor of him that him that ‘runneth, but of God that ¢1,cor.tx.2   
 runneth, but of God that hath mercy.   
 sheweth mercy. 7 For the saith unto Pharaoh, For ¢ For this very 4exo».ix.16,   
 scripture saith unto Pha- purpose did I raise thee up, that I   
 raoh, Even for this same may shew forth my power in thee,   
 purpose have I raised thee and that my name may be published   
 up, that I might shew my   
 power in thee, and that   
 my name might be declared   
 throughout all the earth.   
   
 socver I have compassion” (the meaning election here proved to belong to God   
 apparently is, ‘whenever I have mercy on extend to every exercise of His mercy—   
 any, it shall be pure mercy, no human whether temporal or spiritual-—whether in   
 desert contributing; which agrees better Providence or in Grace—whether national   
 with the next verse than the ordinary or individual. It is in parts of jpture   
 rendering, which lays the stress on the like this, that must be especially careful   
 “ whomsoever ;” and is not inconsistent not to fall short of what is written: not   
 with ver. 18, “he hath mercy on whom he to allow of any compromise of the plain   
 will ;” becanse if God’s mercy be pure and awful words of God’s Spirit for the   
 mercy without any desert on man’s part, sake of a caution which He Himself does   
 it necessarily follows that He has mercy not teach us. 17.) The same great   
 on whom He will, His will being the only truth shewn on its darker side :—as re-   
 assignable cause of the selection). gards not only God’s mercy, but His wrath   
 16.] So then (inference from the cita- also.—For (confirmation of the universal   
 tion) it is not of (God’s mercy ‘does truth of the last inference) the scripture   
 not belong to,’—‘is not in the power of’) (identified with God, its Author: the case   
 him that willeth (any man willing it), is different when merely something con-   
 nor yet of him that runneth (any man tained in Scripture is introdneed by “the   
 contending for it, see and Phil. iii. Scripture saith:” there the Scripture is   
 There hardly can be any allusion to Abra- merely personified. The justice of this   
 ham’s wish for Ishmael, Gen. xvii. 18, and remark will be apparent, if we reflect that   
 Esau’s running to hunt for venison, as this expression could not be used of the   
 some think), but of God that hath mercy. mere ordinary words of any man in the   
 —I must pause again here to remind the historical Scriptures, Ahab, or Hezekiah,   
 student, that I purposely do not enter on —but only where the text itself speaks,   
 the disquisitions so abundant, in some com- where God spoke, or, as here, some man   
 mentaries on this part of Scripture, by under inspiration of God) saith unto Pha-   
 which it is endeavoured to reconcile the raoh, For this very purpose did I raise   
 sovereign election of God with our free thee up (literally in the Hebrew, “made   
 will. We shall find that free will as- thee stand ;” the Septuagint have “thou   
 serted strongly enough for all edifying wert preserved to this day :” they appa-   
 purposes by this Apostle, when the time rently understood it of Pharaoh being kept   
 comes. At present, he is employed wholly safe through the plagues. This has per-   
 in asserting the divine Sovereignty, the haps been done to avoid the strong asser-   
 glorious vision of which it ill us to tion which the Apostle here gives, purposely   
 distract by continual downward looks on deviating from the Septuagint, that Pha-   
 this earth. I must also protest against all raoh was ‘raised up,’ called into action   
 endeavours to make it appear, that no his office, be an example of God’s dealing   
 inference lies from this passage as to the with impeni‘ent sinners), that I may shew   
 salvation of individuals. It is most true forth my power (those decds of miraculous   
 (see remarks at the beginning of this power, of which Egypt was then witness) in   
 chapter) that the immediate subject is the thee (‘in thee as an thy case,’   
 national rejection of the Jews: but we —‘by thee’), and that my name may be   
 must consent to hold our reason in abey- published abroad in all the earth (com-   
 ance, if we do not recognize the infer- pare as a comment, the words of the song   
 ence, that the sovereign power and free of triumph, Exod. xv. 14—16).   
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