84 ROMANS. IX.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 abroad in all the earth. 18 There- 18 Therefore hath he mercy   
 fore he hath mercy on whom on whom he will mercy,   
 he will, and whom he will he and whom he will he hard-   
 19 Thou wilt say then eneth. 9 Thou wilt say   
 unto me, Why then doth he yet then unto me, Why doth he   
 ezchmnxx, find fault? For ¢who resisteth his yet find fault? “For who   
 : 20 Nay but, O man, who art hath resisted his will?   
 tuovxxitis. “will ? that frepliest against God ? 20 Nay but, O man, who   
 & xxiii. 13, art thou that repliest   
 Dan. iv. against God? Shall the   
 sta.zxixa6. € Shall the thing formed say to him thing formed say to him   
 his that formed it, Why didst thou that formed it, Why hast   
 thou made me thus?   
   
 18.] Therefore he hath mercy on whom then (then is omitted in our received text,   
 he will (vet. to ver. 15, where see note), but is found in our pringipal authorities)   
 and whom he will he hardeneth.— doth he yet find fault (yet, as ch. iii.   
 ‘The frequent recurrence of the expression assuming your premises, ~ ‘if this be so:   
 “to harden the heart” in the history of at the same time it expresses a\_ certain   
 Pharaoh should have kept Commentators irritation on the part of the objector)?   
 from attempting to give to harden here For who resisteth (not, ‘hath resisted,’   
 the sense of éreating hardly, against which is a mistake on the of the A. V.)   
 which the next verse would be decisive, his will (i. if it be His will harden the   
 if there were no other reason for rejecting sinner, and the sinner goes on in his sin,   
 it. Whatever difficulty there lies this he does not resist, goes with the will of   
 assertion, that God hardeneth whom He God)? Yea rather (or, but: these words   
 will, lies also in the daily course of His take the ground from under the previous   
 Providence, in which we see this hardening assertion and supersede it by another: im-   
 proeess going on in the case of the pros- plying that it has a certain shew of trath,   
 perons ungodly man. The fact is patent, but that the proper view of the matter is   
 whether declared by revelation or read in yet to be stated. They thus convey, as in   
 history: but to the solution of it, its Luk an intimation of rebuke ; here,   
 reconciliation with the equally certain fact with severity : ‘that which thou hast said,   
 of human responsibility, we shall never may be correct inan reasoning—but as   
 attain in this imperfect state, we against God's sovereignty, thy reasoning is   
 'y strive to do so by snbtle retinements out of place and irrelevant’), 0 man (per-   
 « distinctions. The following is the ad- haps without emphasis implying the cou-   
 nirable advice of Augustine, from whom trast between man and God, —for this is   
 in this case it comes with double weight, done by the emphatic thou following, and   
 seeing that he wa strenuous upholder we have the same address, “O man,” unem-   
 of God’s sovereign grace: “Let it be phatic in ch. ii. 1), who art rHov that   
 enough for the Christian, living as yet by repliest against God ?—(implying, ‘thou   
 faith, and not yet seeing is perfect, hast neither right nor power to eall God to   
 but knowing it only in part, to know, or account in this mzuner,’-- Notice, that the   
 to believe, that God acquits none except answer to the objector’s does not lie   
 of His free merey, through our Lord in these verses 19—21, but in the following   
 Jesus t, aud condemns none, exeept (see there);—the present verses are a re-   
 of most equitable justiee, the same buke administered to the spizié of the ob-   
 our Lord Jesus Christ. But why He jection, which forgets the immeasurable   
 aequits or does not acquit one rather than distance between us and God, and the re-   
 another, let him who can, search into the lation of Creator and Disposer in which   
 so great decp of His judgments: but—let He stands to us. As Chrysostom and Cal-   
 him beware of precipitous descent.” vin well remark, “le first by this rebuke   
 19.] Thou wilt s1y then unto me (there humiliates the objector, and prepares his   
 seems 110 reason to suppose the objector a mind to receive the auswer to his impious   
 Jew :—the objection is a general one, ap- eavil ”)—Shall the thing formed (properly   
 plying to all mankind, and likely to arise of a production of plastic art moulded of   
 in the mind of any reader. The expression elay or wax) say to him that formed it,   
 “OQ man” scems to confirm this), Why “Why didst thou make me thus?”—