18—23. ROMANS. 85   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 21 Hath not the potter make me thus? 2 Or hath not the   
 power over the clay, of the \* potter power over the clay, out of » Pro   
 same lump to make one the same lump to make one ! vessel i2Tim.ii.20,   
 vessel unto honour, and unto honour, and another unto dis-   
 another unto diskonour ? 22 What if God, purposing   
 22 What if God, willing to to shew forth his wrath, and to make   
 shew his wrath, and to his power ? known, endured with much   
 make his power known, en- longsuffering ‘vessels of wrath! fitted k}2"   
 dured with much longsuf- for lesiimatiteme \*3 and to the end   
 the riches vessels of wrath that he might   
 fitted to destruction : and 11 Pet.   
 that he might make known Jude $.   
 make known the   
 the vessels of mercy, which |   
 he had afore prepared unto | of his glory on the vessels mgr,i   
 of merey, which he "before prepared ,&   
 a 0,   
   
 These words are slightly altered from Isa. for destruction: and (what if this took   
 xxix. 16, “ Shall the work say of him that place) (2) to the end that He might make   
 made it, He made me not? or shall the known the riches of His glory on (i.c.   
 thing framed say of him that framed it, ‘toward,’ ‘with regard to’) the vessels   
 He had no understanding?” —Or (intro- of mercy, which He before prepared for   
 duces a new objection, or fresh ground of glory (I have given the whole, that my   
 rebuke, see ch. ii. iii. 29; vi. 3; xi. 2) view of the construction might be evident:   
 hath not the potter power over the clay viz. that (1) and (2) are parallel clauses,   
 (the similitude from Isa. xlv.9. In Ecelns. both dependent on what if; purposing   
 xxiii. we have a very si giving the intent of the first, and to the   
 «As the clay is in the potter's hand, to end that he might make known that of the   
 fashion it at his pleasure, so man is in second.—The argument is, ‘ What if God,   
 the hand of him that made him, to render in the case of vessels of wrath prepared   
 to them as liketh him best.”—And even for destruction, has, in willing manifest   
 more strikingly so, Wisd. xv. 7: “ For His power and wrath, also exhibited towards   
 the potter, tempering soft earth, them longsuffering (to lead them to repent-   
 every vessel with much labour for our ser- ance, ch. 4,—a mystery which we cannot   
 vice : of the same clay he maketh both fathom), and in having mercy on the ves-   
 the vessels that serve for clean uses, and sels of prepared for glory, has also   
 likewise also all such as serve to the con- made manifest the riches of His glory ?”   
 trary: but what is the use of either sort, Then in both these dispensations will ap-   
 the potter himself is the See also pear, not the arbitrary power, but the rich   
 Jer. xviii. 6), out of the same lump to goodness of God.—The theological difficul-   
 make one vessel unto honour (honourable ties in the words fitted for destruction,   
 uses), and another unto dishonour (dis- and which he before prepared for glory   
 honourable uses. See 2 ‘Tim., in the reff. (mind, in both cases God is the agent:   
 —The honour and dishonour are not here He fits the one for destruction, and pre-   
 the moral purity or impurity of the human pares the other for glory), are but such as   
 vessels, but their wléimate glorification or have occurred repeatedly before, and are   
 perdition. The Apostle, in asking ques- inherent, not in the Apostle’s argument,   
 tion, rather aims at striking “dumb the nor even in revelation, but in any con-   
 objector by a statement of God’s undoubted sistent belief an omntpotent and omni-   
 right, against which it does not become us scient God. See remarks on ver. 18.—   
 men to murmur, than at unfolding to us Vessels of wrath and vessels of mercy are   
 the actual state of the case. This he does vessels prepared to subserve, as it were to   
 in the succeeding verses; see above) ? hold, His wrath and mercy: hardly, as   
 22.) What if (1) God, purposing to shew Calvin, instruments to shew them forth :   
 forth His wrath, and to make His power that is done, over and above their being   
 (that which He could do) known, endured vessels, but is not necessary to it.—These   
 with much longsuffering vessels of wrath vessels of wrath and vessels of mercy are   
 fitted (prepared, made complete and ready) not to be, with a view to evade the general