

and from the LXX, that they must have been necessitated by the connection. But this is not the case; not even in respect to the view of Augustine, etc., since in v.18 *ὃν δὲ θέλει, σκληρύνει* is not inferred from the verbal sense of *ἐξήγειράσε*, but from the relation of the *ὅπως κ.τ.λ* to the *ἐξήγειράσε*. (*εἰς αὐτὸ τούτο* evinces this),--a relation which would presuppose a hardening of Pharaoh on the part of God, and for the reader who is familiar with the history actually presupposes it." 3) Gifford, Hoffman, and others take it to mean "I have preserved thy life", "I have raised thee up from sickness". The LXX rendering might easily be interpreted in this way. Some say it means that God did not let Pharaoh die from the boils. The Hiphil (which is used in the Hebrew of the passage quoted) frequently signifies the continuance of a thing in the state which the simple form of the verb expresses. The simple verb *ἐγείρειν* in James 5:15 means "raising from sickness". It thus might be possible to interpret the quotation, standing alone, in this way. But as used by St. Paul it cannot be so interpreted. The words occur here without any reference to a previous sickness, and without such allusion, the passage would be meaningless. Moreover, this would not justify the deduction drawn from it *ὃν δὲ θέλει σκληρύνει*. 4) Flatt, Benecke, ^{and} Glöckler interpret it as "I have appointed thee to be king". But this supplies an idea not in the text, and is too definite to be a true interpretation of any one of the verbs used. 5) Probably the best interpretation is to use the meaning "raise up" in all its generality. Hodge states it "I have placed and continued thee in thy post". The picture is that of God calling up the actors on the stage of history. "I have caused thee to appear at this time, in this place, in this position" (Godet). This meaning can easily be