

applied to the Hiphil of  $\text{TPY}$ . Moreover it is the ordinary sense of Paul's verb  $\text{ἐξεγείρειν}$  in the LXX. It is thus used of the Chaldaeans in Hab.1:6 --  $\text{δίστι ἰδοὺ ἐγὼ ἐξεγείρω τοὺς Χαλδαίους}$ , of a shepherd for the people in Zech.11:16, of a great nation and kings in Jer.27:41. This interpretation seems to be supported by the Samaritan version, *subsistere te feci*, and certainly by the Syriac, *ob id te constitui ut ostenderem*. The simple verb  $\text{ἐγείρειν}$  is found used in this sense in the N.T. in Matt.11:11 --  $\text{οὐκ ἐγήχευται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ Βαπτιστοῦ}$ , and in John 7:52, --  $\text{ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται}$ . Finally this expresses just what the context demands, that God had declared that Pharaoh's position was owing to His sovereign will and pleasure, in order to carry out His divine purpose and plan.

$\text{ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμί μου}$  Pharaoh was the instrument for the display of the power of God. By power he brought the children of Israel out of Egypt. The specific reference seems to be to the incident of the Red Sea. For this Pharaoh was called upon the stage of history, and for this he was preserved through the plagues, that God might humble his insolent arrogance and opposition at the Red Sea. God's dealings with him in Exodus all lead to that point. The word  $\text{ἐνδείκνυμι}$  is only used in the middle in the N.T. It accurately translated the word used in the Hebrew in Ex.9:16,  $\text{וַיִּבְרָא}$ , and is used to describe the historical manifestation of the divine attributes, in Eph.2:7 with  $\text{χάρις}$ , in 1 Tim.1:16, with  $\text{μακροθυμίαν}$ , in Rom.3:25 with  $\text{δικαιοσύνης}$ , (though in this case the substantive is used), and in our passage with  $\text{δύναμί μου}$ . When a middle verb, as here, is construed with the accusative