

of any thing or quality belonging to the subject, the pronoun is sometimes in the N.T. added to the substantive. (in Greek authors ἐπιδείκνυμαι is often so used, Engelhardt, Plat. Lach. p. 9; Schoem. ad Plutarch. Agid. p. 144) (Winer, p. 254), ὅτιως διαγγελητὸ ὄνομά μου ἐν πάσῃ τῇ γῆ ————— How truly the destruction of Pharaoh's army at the Red Sea, as the climax of the contest with Pharaoh, has led to the glorification of the name of יהוה throughout the whole earth. Cf. the song of Moses, in Ex. 15, esp. v. 15, "Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away." Rahab testified that the people of Jericho had heard of the name of the Lord through these events (Joshua 2:10). Many of the Psalms glorify God for His wonderful works at the Red Sea. The Koran often alludes to the event. Through the spread of Christianity, it has been related, and is being related to the ends of the earth. Truly the raising-up of Pharaoh has redounded to the glory of God. ἐν πάσῃ τῇ γῆ --Van Hengel interprets this as "in the whole land", but this limiting of the content does not seem to be in keeping with the tendency of the original text, or with the actual result of the act. Meyer prefers "in the whole earth".

v. 18. Conclusion of the passage so far. This sums up, not only v. 17, but also 15 and 16. ἄρα οὖν, the same phrase as introduced the inference of v. 16. Then Paul inferred from one divine statement. Now Paul repeats that inference and adds its converse, inferring from the other divine statement. ὃν δὲ θέλει, σκληρύνει, "whom He will He hardeneth". The attempt to fit this statement into a systematic theology is not in place here. Our interest is in