

opposite moral capabilities and dispositions, but not yet conceived of in its definite individual moral stamp. Out of this, like the potter out of the clay-dough which is susceptible of various moulding, God-- who does not merely 'allow to come into being' the different moral quality of individuals, in order then to fulfill on them the *ἐλεειν* or *σκληρύνειν* which He will (Hoffmann), but effectively produces it -- makes partly such as are destined to stand in honour (namely, as partakers of the Messianic glory), partly such as are to stand in dishonour (namely, through the eternal *ἀπώλεια*).

Almost the same idea, regarding the power of the potter over the clay is asserted in Wisdom 15:7. Wisdom 11:21 and 12:12 have much in common with vv.19,20. A parallel can be traced between Wisdom 12:10 and 12:20, and vv.22,23. But the context is very different, and shows a rigid nationalism, as contrasted with the wide sympathies and the deep insight of the apostle Paul. If Paul borrowed from Wisdom, as the literary resemblance here leads some to think, all that he took was a few phrases, not the great underlying ideas. The matter is discussed in Sanday, pp.267-9.

v.22-24. Paul continues the philosophic answer to the charge that such a principle of God's sovereignty to elect whom He pleases regardless of race or personal merit would make God out to be unrighteous. The objector has placed the matter on speculative philosophical grounds ^{v.19} after Paul has shown by the Word of God that God claims this right. (v.15-18). After rebuking the objector, (v.20a), Paul proceeds to meet the objector on his own ground and deal philosophically with the philosophical objection (v.20a,24). First he pointed out the supreme right of God the Creator ^{over} His creation, (20a-1), now he proceeds to declare further the Beneficent and holy purpose