

of God in His election(22-24). εἰ δὲ θελῶν κ.τ.λ. The construction of these verses is a subject of great discussion. It is an aposiopesis, with the conclusion to be inferred from the context. The A.V. represents this well by supplying "what". But even so, the construction of the passage, both in the English and in the Greek is incomplete. Augustine thought the conclusion to be supplied should be οὐ τίς εἶ. Lange suggests "the whole of v.14, or better still, Romans 11:33." δε is used instead of οὐν, showing a change of thought from that of the preceding two verses. From the discussion of the right of God to absolute control over His creatures, Paul turns to point out how this control has been exercised. Θέλων Some try to make this the principal verb of the two verses, supplying it again before v.23.--"God willing to show his wrath and make his power known, and (willing) that the riches of his glory should be known&c." This is rendered impossible by the use of καὶ ἵνα γνωρίσῃ at the beginning of v.23. To substitute *for this* the infinitive ^{form,} ἵνα at the beginning of v.23, might make a good sense, but it would be an unwarrantable change in what the apostle actually said. There are two ways of understanding Θέλων : "because God wishes", and "although" God wishes." The first would give the idea that God endured the wickedness of sin and endured the vessels of wrath that the destruction might be the more terrible when it came, so as better to display the terrible character of his wrath. The latter is undoubtedly to be preferred. Although determined to display His wrath against sin God showed His marvelous forbearance. That this is correct is shown by the words ἐν πολλῇ μακροθυμίᾳ which are quite inconsistent with the former interpretation. Meyer