

paraphrases the thought of the two verses thus: "But if God, notwithstanding that His holy will disposes Him not to leave unmanifested His wrath and His power, but practically to make them known, has nevertheless hitherto, full of long-suffering, endured such as are objects of His wrath, and spared them from the destruction, to incur which they are nevertheless constituted and fitted like a vessel by the potter,--endured them and spared them not merely as a proof of such great long-suffering towards them, but also with the purpose in view of making known, during the period of this forbearance, the fulness of His glorious perfection in respect to such as are objects of His mercy, whom He, as the potter fashions a vessel, has prepared beforehand, and put in order for eternal glory,--how, in presence of that self-denying long-suffering of God towards vessels of wrath, and in presence of this gracious purpose, which He withal, at the same time, cherishes towards the vessels of mercy, must any desire to dispute with God completely depart from thee!" Here it would be in point to quote Winer's grammar (p.570): "It is probably simpler to join *καὶ ἵνα* v.23 to *ἤνεγκεν*, and at the end of vs.23 to conceive the apodosis as suppressed: If God, determined to show forth his wrath, bore with all long-suffering the vessels of his wrath,...also in order to make known the riches etc.....:what then? what shall we say? (must not, then, all censure be silent?). The bearing of the *σκεὴ ὀργῆς* is not merely regarded as a proof of his *μακροθυμία* but, at the same time, as occasioned by the purpose of bringing to view the riches of his glory which he destined for the *σκεὴ ἐλέους*. The instant destruction of the *σκεὴ ὀργῆς* (in this case the unbelieving Jews) would have been perfectly just; but