

God endured them with long-suffering (thus tempering his justice with kindness), both the aim and the result of this being the more striking display (by the contrast) of the greatness of his grace toward the σκεύη ἐλέους." ὀργήν—This word is used here as in 1:18, for the divine displeasure against sin, the calm and holy disapprobation of evil, joined with the determination to punish those who commit it. σκεύη a very appropriate word to use in connection with the analogy of the potter, but this is not the only place where we find it used with reference to men. Cf. Acts. 9:15-- ὅτι σκευὸς ἐκλογῆς ἐστίν μοι οὗτος; and 1 Peter 3:7-- ὡς ἀσθενεστέρῳ σκευέλ τῷ γυναικεῖω. ὀργῆς—The change of construction from v. 21 must be noticed. There it was εἰς ἀτιμίαν—"destined for <sup>dishonor</sup> ~~wrath~~," now it is genitive, vessels of the type pertaining to wrath. The genitive is qualitative. But it does not mean "filled with wrath", which would mark them as Holy, if they were the vehicles of God's wrath; rather they are the unholy vessels which call it out. There is no article with σκεύη. Here it is not the specific vessels; but the collective qualitative expression is used. The primary thought here is not the fate of particular individuals, but it is the character of God who shows such longsuffering toward vessels even of this description, that is here under consideration. Not till v. 24 does the primary thought become specific as among human beings, again. μακροθυμία—patience, longsuffering. This word is used in Gal. 5:22, as one element in ὁ καρπὸς τοῦ Πνεύματος. How wonderful is the longsuffering displayed by the Almighty! How can you, O Objector, presume upon that marvelous longsuffering, by questioning the principle which has been evidenced by words spoken by God Himself, and written down by Moses, His inspired spokesman.