

κατηρτισμένα perfect participle. --fitted, prepared, adjusted. Some render this as a verbal adjective -- ready, fit. If we regard it as having its full participial force, the question immediately arises, fitted by whom? The fact that the form is passive inclines to the conclusion that they are not fitted thus by themselves. But no direct statement of actual divine action in preparing these vessels for destruction is here made. εἰς ἀπώλειαν Here the definite idea of destination is expressed.-- "fitted for destruction". The word ἀπώλεια is used twenty times in the N.T. It is translated "perdition" 8 times, "destruction" 5 times, and in the other cases, "damnation", "waste", "pernicious way". In every case where it is translated "destruction", the reference is to human beings. No one of these 20 instances gives any ground for conceiving of it as annihilation. In fact the N.T. clearly defines it by its usage as the condition of beings in a place of conscious and unending torment. To this destination, the vessels of wrath are said to be fitted.

v.23. καὶ ἰδοὺ I have already discussed at some length the relation of these words to what precedes. The best construction is to understand them with ἤνεγκεν. Philippi, Tholuck, and others, supply an εἶ at the beginning of this verse. This makes the construction of the whole passage, "God, willing to manifest his wrath, bore with the vessels of wrath; and that he might make known his mercy, called us..." This is a rather forced construction. It requires the interpretation of "willing to manifest his wrath", as purposive, although, as we have seen, it is much better to understand it as "although willing". God's desire to manifest His wrath against sin is not a reason for His bearing with the servants