

of sin. All sin deserves eternal punishment, and one sinner as much as another. It is not because of God's holy desire to manifest His wrath against sin that He endures with long-suffering the vessels of wrath, but in order to make known the riches of His glory on the vessels of mercy. This alone should be sufficient reason for rejecting this construction. But there is another and even stronger reason. 2) It would put too heavy a weight on grammatical construction. The word which they make the main verb of this clause, *ἐκάλεσεν*, (v.24) is introduced by *οὓς*. They say that Paul had intended at the close of v.23 to say *ἐκάλεσεν αὐτούς* but that he at once directed his glance at the concretes, and therefore wrote *οὓς καὶ ἐκάλεσεν ἡμᾶς* instead. Can we attribute such a rambling and confusion of thought to the apostle? especially when so satisfactory a construction as we have described is at hand. Sanday says of *καὶ ἵνα γνωρίσῃ* "These words further develop and explain God's action so as to silence any objection. St. Paul states that God has not only shown great long-suffering in bearing with those fitted for destruction, but has done so in order to be able to show mercy to those whom He has called: the *καὶ* therefore couples *ἵνα γνωρίσῃ* in thought with *ἐν πολλῇ μακροθυμίᾳ*". *τὸν πλοῦτον τῆς δόξης* Cf. Eph.3:16. "The inexhaustible abundance". See also Phil.4:19. *σκευὴ ἐλέους* "vessels toward which His mercy was to be displayed". The antithesis of *σκευὴ ὀργῆς*. *προητοίμασεν* -- "he prepared beforehand". The only other N.T. use of the word is in Eph.2:10--"good works, which he afore prepared that we should walk in them". Hodge mentions that the word is used both in the sense of preparing beforehand and of predestining, and says that the context is here in favor of the former meaning. Comparing