

this word with *κατηρτισμένα* of v.22, we are struck with three differences, which can hardly be accidental. Whereas *κατηρτισμένα* is passive and does not show with any definiteness who has prepared the vessels of wrath for destruction, *προητοίμασεν* is active, and definitely ascribes the preparation of the vessels of mercy to God. *προητοίμασεν* has the element of previousness in it. In the former case attention was directed to the present condition. Here our attention is directed to the previous activity of God. Moreover here we have the aorist, while there we had the perfect. There we had a completed condition in evidence. Here our attention is directed to a single act which God has performed with reference to these "vessels of mercy". Finally, we should notice that Paul has used a different verb here. While there he used the general word for prepared or fitted, a word often used of fitting up a ship, here he changes to a compound of *ἔτολμα* which often indicates, "to constitute qualitatively".

These differences should not be overstressed, but the fact is clear that, whatever may be inferred or implied about the preparation of the vessels of wrath, in the case of the vessels of mercy there is asserted a definite previous act of God constituting them as such. *εἰς δόξαν* Here again is the expression of destination. This phrase corresponds antithetically to *εἰς ἀπώλειαν* of v.22. And as the meaning of that phrase was eschatological, and had reference to the eternal destiny of the vessels of wrath, so in this case the reference is to the eternal glory, which God hath prepared for His elect.

v.24. Paul now very deftly brings our attention back to the starting-point of the discussion, while at the same time continuing the