

present point of argument. The whole discussion began from the attitude of the Jewish objector who denied the right of God to extend His mercy to the Gentiles, to the exclusion of some of the Israelites. In upholding the principle of the right of God to elect whom He pleases to salvation, regardless of racial position or personal merit, Paul had now been pointing out the sovereign position of God, as compared with His creatures, and enforcing the denial of the right of man to question the justice of God's actions by showing the benevolence and forbearance with which God uses His sovereign power. He has been speaking of God's action toward the vessels of wrath and toward the vessels of mercy, qualitatively considered. Now he turns to the point of the concrete and more precise designation of the *σκεύη ἐλέους*. This demonstrated even more the benevolence of God, by His extension of His love to the Gentiles also. Grammatically, the verse is a relative clause, in apposition with *σκεύη ἐλέους*. *οὓς* is attracted into the gender of *ἡμᾶς*. "Even us whom He hath called". *οὐ μόνον κ.τ.λ.* Here is made explicit the intent of this entire philosophic section. In view of the supreme position of God as creator and sovereign, and in view of the benevolence with which He uses this sovereignty to reveal His attributes of justice, and wrath against sin, and forbearance, and mercy, who art thou, O man, to object if He shall choose to call His elect, not only from the Jews, but also from the Gentiles? Once this is granted, one is bound to admit the liberty of God to call whom He chooses, without preference of the Jews.