*now also be saved*. Then as to the rejection of so large a portion of Israel, *their  
own self-righteousness* (verses 30—33) *has  
been the cause of it,* and (x. 1—13) *their  
ignorance of God’s righteousness,—notwithstanding that* (verses 13—21) *their  
Scriptures plainly declared to them the  
nature of the Gospel, and its results with  
regard to themselves and the Gentiles, with  
which declarations Paul’s preaching was in  
perfect accordance. Has God then cast off  
His people* (xi. 1—10)? *No—for a remnant shall be saved according to the elec-  
tion of grace, but the rest hardened, not  
however for the purpose of their destruction, but* (xi. 11—24) *of mercy to the  
Gentiles: which purpose of mercy being  
fulfilled, Israel shall be brought in again  
to its proper place of blessing* (xi. 25—32).  
He concludes the whole with *a humble  
admiration of the unsearchable depth of  
God’s ways, and the riches of His Wisdom*(xi. 33-36).  
In no part of the Epistles of St. Paul is  
it more requisite, than in this portion, to  
bear in mind his habit of INSULATING *the  
one view of the subject under consideration,  
with which he is at the time dealing.* The  
divine *side* of the history of Israel and the  
world is in the greater part of this portion  
thus *insulated*: the facts of the divine  
dealings and the divine decrees insisted on,  
and the *mundane* or *human side* of that  
history kept for the most part out of sight,  
and only so much shewn, as to make it  
manifest that the Jews, on their part,  
failed of attaining God’s righteousness, and  
so lost their share in the Gospel.  
It must also be remembered that, whatever inferences, with regard to God’s disposal of *individuals*, may justly lie from the Apostle’s arguments, the assertions here  
made by him are universally spoken with a  
*national* reference. Of the eternal salvation or rejection of any individual Jew there  
is here no question : and however logically  
true of any individual the same conclusion  
may be shewn to be, we know as matter of  
fact, that in such cases *not the divine, but  
the human side*, is that ever held up by the  
Apostle—the universality of free grace for  
all—the riches of God’s mercy to all who call on Him, and consequent exhortations  
to all, to look to Him and be saved. The  
apparent inconsistencies of the Apostle,  
at one time speaking of absolute decrees  
of God, and at another of culpability in  
man,—at one time of the election of some,  
at another of a hope of the conversion of  
all,—resolve themselves into the necessary  
conditions of thought under which we all  
are placed, being compelled to acknowledge  
the divine Sovereignty on the one hand, and  
human free will on the other, and alternately appearing to lose sight of one of  
these, as often as for the time we confine  
our view to the other.

**IX. 1—5**.] *The Apostle’s deep sympathy  
with his own people Israel*. The subject  
on which he is about to enter, so unwelcome to Jews in general, coupled with  
their hostility to himself, and designation of  
him as a *deceiver* (2 Cor. vi. 8: comp. also  
2 Cor. i. 17; ii. 17; iv. 1, 25 vii. 2),  
causes him to begin with a previous apology  
or deprecation, bespeaking credit for simplicity and earnestness in the assertion  
which is to follow. This deprecation and.  
assertion of sympathy he puts in the forefront of the section, to take at once the  
ground from those who might charge him,  
in the conduct of his argument, with hostility to his own alienated people.—**I say**  
[**the**] **truth in Christ** (as a Christian,—as  
united to Christ; the ordinary sense of the  
expression “*in Christ*,” so frequent with  
the Apostle),—**I lie not** (confirmation of the  
preceding, by shewing that he was aware  
of what would be laid to his charge, and  
distinctly repudiating it),—**my conscience  
bearing me witness of the same** (not,  
“*also bearing me witness*,” as A.V. It  
is *accordance with the fact*, not *joint  
testimony*, which is asserted) **in the Holy  
Spirit** (much as “*in Christ*” above :—a  
conscience not left to itself, but informed  
and enlightened by the Spirit of God),  
**I have great sorrow and unceasing  
anguish in my heart,** The reason of this  
grief is reserved for a yet stronger description of his sympathy in the next verse.

**3.**] **For I could wish** (literally, **I was  
wishing**. This imperfect tense is not  
*historical*, alluding to his days of Pharisaism