He who is God over all, blessed for ever.—  
**Amen** is the accustomed ending of such  
solemn declarations of the divine Majesty:  
compare ch. i. 25.

**6—13.**] *God has  
not broken his promise: for He chose  
from the first but a portion of the seed of  
Abraham* (6—9), a*nd again only one out  
of the two sons of Rebecca* (10—13).

**6.**] **Not as though** (i.e. ‘*but I do not mean  
such a thing, as that ....,’ or ‘the matter however is not so, as that ..*.”) **the word**  
(i.e. the promise) **of God hath fallen to  
the ground** (or, **to nothing**, viz. by many,  
the majority of the nominal Israel, missing  
the salvation which seemed to be their inheritance by promise).—For not all who are  
sprung from Israel (Israel meaning Jacob,  
according to Tholuck: but this does not  
seem necessary: Israel here as well as  
below may mean the people, but here in  
the popular sense, there in the divine idea),  
(**these**) **are Israel** (veritably, and in the  
sense of the promise).

**7.**] **Nor,  
because they are** (physically) **the seed of  
Abraham, are they all children** (so as to  
inherit the promise): **but** (we read) “**In  
Isaac shall thy seed be called**” (i.e. those  
only shall be called truly and properly, for  
the purposes of the covenant, thy seed,  
who are descended from Isaac, not those  
from Ishmael or any other son).

**8.**]  
**That is** (that amounts, when the facts of  
the history are recollected, to saying), **Not  
they which are the children of the flesh**(begotten by natural generation, compare  
John i. 13, and Gal. iv. 29) **are the children of God; but the children of the** **promise** (begotten not naturally, but by  
virtue of the divine promise [Gal. iv. 23],  
as Isaac) **are reckoned for seed.**

**9.**] **For this word was** (**one**) **of promise**(not, ‘*For this is the word of promise.’*The stress is on *promise*: the children of  
*promise* are reckoned for seed: for this  
word, in fulfilment of which Isaac was  
born, was a word *of promise*). **According  
to this time** (literally in the Hebrew,  
‘when the time (shall be) reviviscent,’  
i.e. next year at this time. The change  
into “*Sarah shall bear a son*” is probably  
made for the sake of emphasis—the promise was *to* *Sarah*) **I will come, and  
there shall be a son to Sarah** (so literally  
in the Greek).

**10, 11**.] {10} **And not only**(**so**) (i.e. not. only have we an example of  
the election of a son of Abraham by one  
woman, and the rejection of a son by  
another, but also of election and rejection  
of the *children of the same woman*, Re-  
becca, and that *before they were born*);  
**but when Rebecca also had conceived by  
one man** (in the former case, the chil-  
dren were by *two wives*; the difference  
between that case and this being, that  
there, was diversity of parents, here,  
identity. The points of contrast being  
then this diversity and identity, the  
*identity of the father* also is brought  
into view. “For Rebecca was Isaae’s  
only wife, and had both her children  
by Isaac: and yet these children by the  
same father and the same mother, the  
issue of the same birth,—own brothers  
on both sides, and twins besides, had not