the same destiny”), **our father Isaac**  
(“our *father*” is probably said without  
any special reference, the Apostle speaking  
as a Jew. If with any design, it might be  
to shew that even among the *Patriarchs’*  
children such distinction took place.—  
Christians being *children of promise,* the  
expression might apply to them: but the  
argument here is to shew that not *all the  
children of promise* belonged to the elec-  
tion. See ch. iv. 1—12),— {11} **for without  
their having been yet born** (the subject,  
“*the children*,” is to be supplied partly  
from the fact of her pregnancy just stated,  
partly from the history, well known to the  
readers), **or having done any thing good  
or ill, to the end that the purpose of God  
according to** (purposed in pursuance of, or  
in accordance with, or with reference to  
His) **election may** (not *might*; *the pur-  
pose* is treated as *one* in all time, which  
would be nullified if once thwarted) **abide**  
(stand firm),—**not depending on works**  
(ch. iii. 20; iv. 2), **but on him that calleth**(this is decisive against the Pelagianism  
of the Romanists, who by making our  
faith as foreseen by God the cause of our  
election, affirm it to be dependent on  
works); {12} **it was said to her, “The elder  
shall serve the younger**” (this prophecy  
is distinctly connected in Gen. xxv. 23  
with the prophetic description of the chil-  
dren as two *nations*,—‘ the one people  
shall be stronger than the other people,  
and the elder shall serve the younger.” But the nations must be considered as  
spoken of in their progenitors, and the  
elder nation is in fact that sprung from  
the elder brother. History records several  
subjugations of Edom by the kings of  
Judah; first by David (2 Sam. viii.14);—  
under Joram they rebelled (2 Kings viii.  
20), but were defeated by Amaziah (2  
Kings xiv. 7), and Elath taken from them  
by Uzziah (2 Kings xiv. 22); under Ahaz  
they were again free, and troubled Judah  
(2 Chron. xxviii. 16, 17, comp. 2 Kings  
xvi. 6, 7)—and continued free, as pro-  
phesied in Gen. xxvii. 40, till the time of  
John Hyrcanus, who reduced them finally,  
so that thenceforward they were incorpo-  
rated among the Jews): {13} **as it is written,  
Jacob I loved, but Esau I hated** (there is  
no necessity here to soften the *‘hated*?  
into ‘*loved less*:’ the words in Malachi  
preeved on the fullest meaning of hate, see  
ver. 4, “The people against whom the  
Lord hath indignation for ever”).

**14–29**.] *This election was made by the  
indubitable right of God, Who is not  
therefore unjust.*

**14.**] **What then  
shall we say** (anticipation of a difficulty or  
objection,—but not *put into the mouth of  
an objector*)? **Is there unrighteousness**(injustice) **with** (in) **God** (viz. in that He  
chooses as He will, without any reference  
to previous desert)? **God forbid.**

**15.**] **For He saith to Moses, “I will  
have mercy on whomsoever I have mercy,  
and I will have compassion on whomsoever**