former words having been said of the Gentiles) **he saith** (Isa. lxv. 2), **All the day  
I stretched forth my hands** (the attitude  
of gracious invitation) **to a people disobedient and gainsaying** (rebellious; the  
same word occurs Deut. xxi. 18).

**CHAP. XI. 1—10**.] *Yet God has not  
cast off His people, but there is a remnant  
according to the election af grace* (1—6),  
*—the rest being hardened* (7—10).

**1.**] **I say then** (a false inference from  
ch. x. 19—21,—made in order to be  
refuted), **Did** (meaning, It cannot surely  
be, that) **God cast off His people** (as woUld  
almost appear from the severe words just  
adduced)? **It is not so** (**God forbid**). **For  
I also am an Israelite** (see Phil. iii. 5), **of  
the seed of Abraham** (mentioned probably  
for solemnity’s sake, as bringing to mind  
all the promises made to Abraham), **of the  
tribe of Benjamin** (so Phil. iii. 5).—There  
is some question *with what intent* the  
Apostle here brings forward *himself*. Three  
answers are open to us: either (1) it is as  
*a case in point*, as an example of an Israelite  
who has *not been rejected*, but *is still one  
of God’s people*: so almost all the Commentators—but this is hardly probable,—  
for in this case (a) he would not surely  
bring one only example to prove his point,  
when thousands might have been alleged,—(4) it would be hardly consistent with the  
humble mind of St. Paul to put himself  
alone in such a place,—and (c) “*God forbid*” does not go simply to *deny* a hypothetical *fact,* but: applies to *some deprecated  
consequence* of that which is hypothetically  
put:—or (2) he implies, ‘*How can I  
say such a thing, who am myself an  
Israelite*” &c.? ‘Does not my very nationality furnish a security against my  
entertaining such an idea–or (3) which  
I believe to be the right view, but which  
I have found only in the recent commentary  
of Mr. Ewbank,—as implying that if such  
a hypothesis were to be conceded, it would  
exclude from God’s kingdom the *writer  
himself, as an Israelite*. This seems better  
to agree with “*God forbid,*” as deprecating the *consequence* of such an asser-  
tion.—But a question even more important arises, not unconnected with that.  
just discussed: viz. *who are* **His people**?  
In order for the sentence to bear the  
meaning just assigned to it, it is obvious  
that **His people** must mean the people of  
God *nationally* considered. If Paul deprecated such a proposition as the rejection of  
*God’s people,* because he himself would  
thus be *as an Israelite* cut off from God’s  
favour, the rejection assumed in the hypothesis must be *a national rejection*. It  
is against *this* that he puts in his strong  
protest. It is *this* which he disproves by  
a cogent historical parallel from Scripture,  
shewing that there is a remnant even at  
the present time according to the election  
of grace: and not only so, but that that part  
of Israel (considered as having continuity  
of national existence) which is for a time  
hardened, shall ultimately come in, and so  
all Israel (nationally considered again, Israel  
*as a nation*) shall be saved. Thus the  
covenant of God with Israel, having been  
*national*, shall ultimately be fulfilled to  
them *as a nation*: not by the gathering  
in merely ot *individual* Jews, or of *all*  
the Jews *individually*, into the Christian  
Church,–but by the *national restoration*  
of the Jews, not in unbelief, but as a  
*Christian believing nation, to all that can,  
under the gospel, represent their ancient  
pre-eminence, and to the fulness of those  
promises which have never yet in their  
plain sense been accomplished to them.* I  
have entered on this matter here, because a  
clear understanding of it underlies all intelligent appreciation of the argument of the  
chapter. Those who hold *no national  
restoration of the Jews to pre-eminence,*  
must necessarily confound *the present remnant according to the election of grace,*with *the remainder*, who nationally shall  
be grafted in again. See this more fully  
illustrated where that image occurs, ver.  
17 ff.

**2.**] **God did not cast away**