**his people which he foreknew** (i.e. ‘*which,  
in His own eternal decree before the world,  
He selected as the chosen nation, to be His  
own, the depositary of His law, the vehicle  
of the theocracy, from its first revelation to  
Moses, to its completion in Christ’s future kingdom.*It is plain that this must here  
be the sense, and that the words must not  
be limited, with Origen, Augustine, Chrysostom, and Calvin, to the *elect Christian people of God from among* the  
Jews, with Paul as their representative: see on ver. 1.  
On this explanation, the  
question of ver 1 would be *self-contradictory*, and this negation  
a *truism*. It would be inconceivable, that God should  
east off *His elect*).—**Or** (see ch. ix. 21  
—introduces a new objection to the matter  
impugned. This particle cannot well be  
introduced here in an English version)  
**know ye not what the Scripture saith in  
[the history of] Elijah** (better thus than  
‘*with regard to*, or ‘*of Elias*, A. V.)?  
**how he pleads with** (see ch. viii. 26)  
**God against Israel**, &c.—The citation is a free  
one from the Septuagint.—The altars, as  
De Wette observes, were those on the  
high places, dedicated to God.

**4.]** **But what saith the divine response to him?  
I have left to myself** (here the  
Apostle corrects a mistake of the Septuagint, who have for “I have left,”  
“*thou shalt leave*: and he has added  
“to myself,” a simple and  
obvious filling  
up of the sense) seven thousand men. **who**(the sense of the saying, as tar as regards the  
present purpose, is to shew that *all these  
were faithful men*; in the original text and  
Septuagint (see also the English version), it  
is implied that *these were all the* faithful men.  
But this was not necessary to be brought out  
here) **never bowed knee to Baal.**

**5.] Thus then** (analogical inference from the  
example just cited) **in the present time  
also** (or, *even in the present time*, viz. of  
Israel’s national rejection) **there is a  
remnant** (literally, there has become a  
remnant: a part has remained faithful,  
which thus has *become a remnant*) **according to** (in virtue of,—in pursuance of) **the  
election** (selection, choice of a few ont of  
many) **of grace** (made not for their desert,  
nor their foreseen congruity, but of God’s  
free unmerited favour).

6.] ‘And let  
us remember, when we say an election  
*of grace*, how much those words imply:  
viz. nothing short of the entire exclusion  
of all human *work* from the question. Let.  
these two terms be regarded as, and kept,  
distinct from one another, and do not let  
us attempt to mix them, and so destroy the  
meaning of each.’ So that the meaning of  
the verse is to clear up and remove all  
doubt concerning the meaning of ‘*election  
of grace*,’—and to profess on the part of  
the Apostle perfect readiness to accept his  
own words in their full sense, and to abide  
by them.—The clause enclosed in brackets  
does not exist in most of our ancient MSS.  
and versions: it exists in the oldest of all,  
the Vatican MS., and in the Syriac, which  
is the oldest of the versions. The object