to the second coming of the Messiah, yet  
it allowed of being indirectly applied to it.”  
Tholuck.

**28.**] **With regard indeed  
to the gospel** (i.e. ‘viewed from the gospel-side,’—  
looked on as we must look on them  
if we confine our view solely to the principles   
and character of the Gospel)**, they** (the  
Jewish people considered as a whole) **are  
enemies** (i.e. hated by God, i.e. in a state  
of exclusion from God's favour) **for your  
sakes: but with regard to the election** (viz.  
of Israel to be God's people, see verses 1,  
2 —not that of Christians:—i.e. ‘looked on  
as God’s elect people’), **they are beloved  
for the fathers’ sakes** (i.e. not *for the  
merits* of the fathers, but because of the  
covenant with Abraham, Isaac, and Jacob,  
so often referred to by God as a cause  
for His favourable remembrance of Israel).

**29.**] **For** (explanation how God’s  
favour regards them still, though for the  
present cast off) **the gifts** (generally) **and  
calling** (as the most excellent of those  
gifts. That calling seems to be intended,  
by which God adopted the posterity  
Abraham into covenant. A very similar  
sentiment is found ch. iii. 3, where the  
same is called “*the faithfulness of God.*”  
But the words are true not only of this  
calling, but of every other. Bengel says,  
‘**gifts**, toward the Jews: **calling**, toward  
the Gentiles.’ But thus the point of the  
argument seems to be lost, which is, that  
the Jews being once chosen as God’s people,  
will never be entirely cast off) **of God  
cannot be repented of** (i.e. are irretractable:   
do not admit of a change of purpose.  
The E.V., ‘*without repentance,*’ is likely  
to mislead. Compare Hosea xiii. 14).

**30.**] **For** (illustration of the above  
position) **as ye in times past were disobedient   
to God** (nationally—as Gentiles,  
before the Gospel), **but now by** (as the  
occasion; the breaking off of the natural  
branches giving opportunity for the grafting   
in of you) **the disobedience of these**  
(i. e. unbelief, considered as an act of resistance   
to the divine will: see 1 John iii. 23),  
**have obtained mercy** (viz. by admission  
into the church of God)**: even so have these  
also now** (under the Gospel) **been disobedient**   
(are now in a state of unbelieving  
disobedience), **that by the mercy shewn  
to you** (viz. on occasion of the fulness of  
the Gentiles coming in) **they also may  
obtain mercy.**

**32.**] **For** (foundation  
of the last stated arrangement in the divine  
purposes) **God shut up** (the indefinite past  
tense, which should be kept in the rendering,   
refers to the time of the act in the  
divine procedure) **all men in disobedience**   
(general here,—every form, unbelief  
included), **that He may have mercy on  
all.**—No mere *permissive* act of God  
must here be understood. The Apostle  
is speaking of the divine arrangement, by  
which the guilt of sin and the mercy of  
God were to be made manifest. He treats  
it, as elsewhere (see ch. ix. 18 and note),  
entirely with reference to the *act of God,*  
taking no account, for the time, of human  
agency; which, however, when treating  
of us and our responsibilities, he brings out  
into as prominent a position: see as the  
most eminent example of this, the closely  
following ch. xii 1, 2—But there remains  
some question, *who are the* **all men** *of  
both clauses?* Are they *the same?* And