ROMANS. IX.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 ceived by one, even by our father conceived by one, even by   
 Isaac; 11 for when [the children] our father Isaac; '\ (for   
 were not yet born, and had not done the ehildren being not yet   
 any thing good or evil, to the end born, neither having done   
 any good or evil, that the   
 that the purpose of God according purpose of God according   
 to election may stand, not depending to election might stand, not   
 xchivw7.& On works, but on \* him that calleth ; of works, but of him that   
 calleth;) it was said   
 yGxx.xxv.28. 12 if was said unto her, ¥ The elder unto her, The elder shall   
 shall serve the younger: 18 even as serve the younger. 13 ds   
 it is written, 7Jacob I loved, but it is written, Jacob have I   
 2 Max. 3. 14 What then shall loved, but Esau have I   
 Si 4, Esau I hated. there unrighteousness hated. 4 What shall we   
 . we say ? God forbid. say then? Is there wn-   
 - with God? :, »I will have merey righteousness with God?   
 ® on whomsoever I have mercy, Por he I God forbid. ‘5 For he   
 will have compassion on whomsoever saith to Moses, I will have   
 15, mercy on whom I will have   
 mercy, and I will have   
 compassion on whom I will   
   
   
 the same destiny”), our father Isaac But the nations must be considered as   
 (“ our father” is probably said without spoken of in their progenitors, and the   
 any special reference, Apostle speaking elder nation is in faet that sprung from   
 asa Jew. If with any design, it might be the elder brother. History records several   
 to shew that even among the Patriarchs’ subjugations of Edom by the oS of   
 children such distinetion took plaee.— y Di 14) ;—   
 Christians being children of promise, the r Joram they rebelled (2 Kings viii.   
 expression might apply to them: but the 20), but were defeated by Amaziah (2   
 argument here is to shew that noé all the Kings xiv. 7), and Elath taken from them   
 children of promise belonged to the elec- by Uzziah (2 Kings xiv. 22); under Ahaz   
 tion. See ch. iv. 1—12),—for without they were again free, and troubled Juduh   
 their having been yet born (the subject, (2 Chron. xxviii. 16, 17, comp. 2 Kings   
 “the children,” is to be sn partly xvi. 6, 7)—and continued free, as pro-   
 from the faet of her pregnancy just stated, phesied in Gen. xxvii. 40, till time of   
 partly from the history, well known to the John Hyreanus, who reduced them finally,   
 readers), or having done any thing good so that thenceforward they were ineorpo-   
 or ill, to the end that the purpose of God rated among the Jews): as it is written,   
 according to (purposed in pursuance of, or Jacob I loved, but Esau I hated (there is   
 in accordanee with, or with reference to no necessity here to soften the ‘hated?   
 His) election may (not might; the pur- into ‘loved less:’ the words in Malachi   
 pose is treated as one in all time, which preeved on the fullest of hate, see   
 would be unllified if onee thwarted) abide ver. 4, “The people against whom the   
 (staud firm),—not depending on works Lorp hath indignation for ever”).   
 (ch. iii. iv. 2), on him that calleth 14~29.] This election was made by the   
 (this is decisive against the Pelagianism indubitable right of God, Who is not   
 of the Romanists, who by making our therefore unjust. 14.] What then   
 faith as foreseen by God the cause of our shall we say (anticipation of a or   
 election, affirm it to be dependent on objection,—but not put into the mouth of   
 works); it was said to her, “ The elder an objector)? Is there unrighteousness   
 shall serve the younger” (this prophecy (injustice) with (in) God (viz. in that He   
 is distinetly counected in Gen. xxv. 23 chooses as He will, without any reference   
 with the prophetic deseriptiou of the ehil- to previous desert)? God forbid.   
 dren as two nations,—‘ the one people 15.] For He saith to Moses, “I will   
 shall be stronger than the other people, have mercy on whomsoever I have mercy,   
 and the elder shall serve the younger.” and I will have compassion on whom-