XI.   
 96 ROMANS.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 did I stretch forth my hands unto a ed forth my hands unto a   
 disobedient and gainsaying people. disobedient and gainsaying   
 XI. 11 say then, \*Did God cast people.   
 im. xi1.22, God forbid. For XI.) I say then, Hath   
 bacor XXXi, away also am an Israelite, of the seed God cast away his people?   
 of Abraham, of the tribe of Benja- God forbid. For I also   
 2 God did not cast away his am an Israelite, of the   
 cch.viti.2, people which he ° foreknew. seed of Abraham, of the   
 min. tribe of Benjamin. \* God   
 Know |" not cast away his   
   
   
 former words having been said of the Gen- to agree with “ God forbid,” as depre-   
 tiles) he saith (Isa. Ixv. 2), All the day eating the consequence of such an asser-   
 I stretched forth my hands (the attitude tion.—But a question even more im-   
 of gracious invitation) to a people dis- portant arises, not unconnected with that.   
 obedient and gainsaying (rebellious; the just discussed: viz. who are His people ?   
 same word occurs Deut. xxi. 18). In order for the sentence to bear the   
 Cuap. XI. 1—10.] Yet God has not meaning just assigned to it, it is obvious   
 cast off His people, but there is a remnant that His people must mean the people of   
 according to the election af grace (1—6), God nationally considered. If Paul depre-   
 —the rest being hardened (7—10). cated such a proposition as the rejection of   
 1.] I say then (a false inference from God’s people, beeause he himself would   
 ch. x. 19—21,—made in order to be thns be as an Israelite cut off from God’s   
 refuted), Did (meaning, It cannot surely favour, the rejection assumed in the hypo-   
 be, that) God cast off His people (as wonld thesis must be @ national rejection. It   
 simost appear from the severe words just. is against this that he puts in his strong   
 adduced)? It is not so (God forbid). For protest. It is ¢his which he disproves by   
 T also am an Israelite (see Phil. iii. of a cogent historical parallel from Scripture,   
 the seed of Abraham (mentioned probably shewing that there is a remnant even at   
 for solemnity’s sake, as bringing to mind the present time according to the election   
 all the promises made to Abraham), of the of grace: and not only so, that that part   
 tribe of Benjamin (so Phil. iii. of Israel (considered as having continuity   
 is some question with what intent the of national existence) whieb is for a time   
 Apostle here brings forward himself. Three hardened, shall ultimately come in, and so   
 answers are open to us: either (1) it is as all Israel considered again, Israel   
 a case in point, asan example of an Israelite as a nation) shall be saved. Thus the   
 who has not been rejected, but is still one covenant of God with Israel, having been   
 of God’s people: so almost all the Com- national, shall ultimately be fulfilled to   
 mentators—but this is hardly probable,— them as @ nation: not by the gathering   
 for in this case (a) he would not surely in merely ot individual Jews, or of all   
 bring one only example to prove his point, the Jews individvally, into the Christian   
 when thousands might have been alleged, — Church, - but by the national restoration   
 (4) it would be hardly consistent with the of the Jews, not in unbelief, but as a   
 humble mind of St. Paul to put himself Christian believing nation, to all that can,   
 alone in such a place,—and (c) “ God for- under the gospel, represent their ancient   
 bid” does not go simply to deny a hypo- pre-eminence, and to the fulness of those   
 thetical fact, applies to some deprecated promises which have never yet in their   
 consequence of that which is hypothetically ‘plain sense been accomplished to them. I   
 put:—or (2) he implies, ‘How can I have entered on this matter here, a   
 say such a thing, who am myself an clear understanding of it underlies intel-   
 Israelite” &c.? ‘Does not my very na- ligent appreciation of the argument of the   
 tionality furnish a seeurity against my chapter. Those who hold xo national   
 entertaining such an idea Por (3) which restoration of the Jews to pre-eminence,   
 I believe to the right view, but which must necessarily confound the present rem=   
 Thave found only in the recent commentary nant according to the election of grace,   
 of Mr. Ewbank,—as implying that if such with the remainder, who nationally shall   
 a hypothesis were to be conceded, it would be grafted in again. See this more fully   
 exclude from God’s kingdom the writer illustrated where that image ocenrs, ver.   
 himself, as an Israelite. This seems better V7 ff 2.] God did not cast away