

elected, justified, and glorified members of his kingdom, he wounds the pride of the infidel and Judaizing Israelites, whose were the adoption, the glory of being God's people, the covenants, the law, the worship of God, the promises, the fathers, the Messiah! He invades their prerogative. This leads him to discuss their right to be always exclusively considered the chosen people of God. He examines their arguments, points out their mistakes, and repels their objections, with great ability, tenderness, affection, and zeal, to the close of the eleventh chapter.

In the ninth chapter he meets *three* objections to his leading argument:

1st. That on the hypothesis of God's choosing the Gentile nations, in calling them to be his people, his "promises to Israel (that is, to the nation) had fallen." This he refutes by showing *who are Israel* in the sense of the promises.

2d. That in choosing Jacob, and excluding Esau from the honor of being the progenitor of the nation (as Paul represented it), and in now excluding Israel and choosing the Gentiles, there appeared to be *injustice* with God. Paul, from the lips of Moses, their own lawgiver, demonstrates that there was no injustice in this procedure; that his humbling the Egyptians and exalting Israel was an act of justice as respected the Egyptians, and of merciful good pleasure as respected Israel; and that in so doing he advanced the knowledge of his character and exhibited his glory through all the earth.

3d. That from the principles which Paul exhibited as the basis of this procedure, the question might be put, "*Why does he find fault, for who has resisted his will?*" The Apostle, from the just and acknowledged principle of human action, shows the wickedness of such a question; that God had carried, with much long suffering, the Jews, long since ripe for destruction, for the purpose of making their example, or his procedure to them, of benefit to the whole human race, and of rendering conspicuous his mercy to such of the nation as believed in the Messiah, as also to the Gentiles. And all this he proves to have been foretold by their own prophets.

In the tenth chapter he again exhibits the righteousness of faith as still accessible to both people, and the fatal ground of mistake which must consummate the ruin of Israel; and meets other objections growing out of the ancient oracles, which he applies to this case. In the eleventh he answers other objections, such as "Has God cast off all his people?" "Have they stumbled on purpose that they might fall forever?" "Were the natural descendants of Abraham broken off from being his people to make room for the Gentiles?" After removing every objection to the calling of the Gentiles to be God's people "*through the righteousness of faith*," whether drawn from any thing in the past election, calling, or treatment of the Jews; from the promises made to their fathers, from their own prophets, or from the moral character of the God of all nations; after triumphantly proving the positions with which he had set out, he concludes this chapter with appropriate admonitions to the Gentile believers, against those errors which had been the ruin of Israel. He corrects some mistakes into which they might fall, from what he had said concerning the election and rejection of Israel.