

be saved. But he recognizes the fact that they are not all saved. Vs.1-5, of chap.9.

Is this rejection a violation of the promise of God? Has He not bound Himself to Israel, and given that race a monopoly of his favor? The entire section deals in general with the answer to this question. But specifically he deals with it in vs.6-13. Here it is shown God has not bound Himself to all the children of Abraham. Even within that progeny the Jews recognized that some were not the children of promise. Paul declares the action of God on the principle of divine election, irrespective of human birth or merit. For even before Esau and Jacob were born, "neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger". Here is enunciated the great principle of this section. Whom does God justify and sanctify? Not those who may think they have some particular claim on Him through birth, not those who can present some good works for His approval, but those whom He elects. The statement of the thesis is made. The passage with which we are concerned deals with its support.

Practically all writers on the epistle end a subdivision at 9:29 and put the last <sup>four</sup>~~three~~ verses of the chapter with chapter 10. And in fact, even a casual reading of the passage is enough to show the greater affinity of these verses with chapter 10, than with chapter 9. Hence I shall deal with them as a separate division, making a start on the subject matter which is <sup>further</sup> developed in chapter 10.