78 ROMANS. JES   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 I lie not, my conscience bearing   
 me witness of the same in the Holy   
 vaxt Ghost, ?that >I have great sorrow science also bearing me wit-   
 ness in the Holy Ghost,   
 ? that I have great heavi-   
 ness and continual sorrow   
 and unceasing anguish in my heart: in my heart. 3 For I could   
 © Exod, sxx, 3 for I could wish that I myself wish that myself were ac-   
   
   
 now also be saved. Then as to the rejec- call on Him, and conseqnent exhortations   
 tion of so large a‘portion of Israel, their to all, look to Him und be saved. The   
 own self-righteousness (verses 30—33) has apparent inconsistencies of the Apostle,   
 been the cause of it, and (x. 1—13) their at one time speaking of absolute decrees   
 ignorance of God’s righteousness,—not- of God, and at another of culpability in   
 withstanding that (verses 13—21) their man,—at one time of the election of some,   
 Scriptures plainly declared to them the at another of a hope of the conversion of   
 nature of the Gospel, and its results with all,—resolye themselves into the necessary   
 regard to themselves and the Gentiles, with conditions of thought under which we all   
 which declarations Paul’s preaching was in are placed, being compelled to acknowledge   
 perfect accordance. Has God then cast off the divine Sovereignty on the one hand,   
 His people (xi. 1—10)? No—for a rem- human free will on the other, and alter-   
 nant shall be saved according to the elec- nately appearing to lose sight of one of   
 tion of grace, but the rest hardened, not these, as often as the time we confine   
 however for the purpose of their destruc- our view to the other.   
 tion, but (xi. 11—24) of mercy to the IX. 1—5.] The Apostle’s deep sympathy   
 Gentiles: which purpose of mercy being with his own people Israel. The subject   
 fulfilled, Israel shall brought in again on which he is about to enter, so unwel-   
 to its proper place of blessing 25—32). come to Jews in general, coupled with   
 He concludes the whole with a humble their hostility himself, and designation of   
 admiration of the unsearchable depth of him as a deceiver (2 Cor. vi. comp. also   
 God’s ways, and the riches His Wisdom 2 Cor. i. 17; ii. 17; iv. 1, 25 vii. 2),   
 (xi. 33-36). causes him to begin with a apology   
 In no part of the Epistles of St. Paul is or deprecation, bespeaking credit for   
 it more requisite, than in this portion, to plicity and earnestness in the assertion   
 bear in mind his habit of INSULATING the which is to follov. This deprecation and.   
 one view of the subject consideration, assertion of sympathy he puts in the fore-   
 with which he is at the dealing. The front of the section, to take at once the   
 divine side of the history of Israel the ground from those who might charge him,   
 world is in the part of this portion in the conduct of his argument, with hos-   
 thus insulated: the facts of the divine tility to his own alienated people.—I say   
 dealings and the divine decrees insisted on, [the] truth in Christ (as a Christian,—as   
 and the mzndane or human side of that united to Christ; the ordinary sense of the   
 history kept for the most part out of sight, expression “in Christ,” so frequent with   
 and only so much shewn, as to make it the Apostle),—I lie not of the   
 manifest that the Jews, on their part, preceding, by shewing that he was aware   
 failed of attaining righteousness, and of what would be laid to his charge, and   
 so lost their share in Gospel. distinctly repudiating it),—my conscience   
 It must also be remembered that, what- bearing me witness of the same (not,   
 ever inferences, regard to God’s dis- “also bearing me witness,” as A.V. It   
 posal of individuals, may justly lie from is accordance with the fact, not joint   
 the Apostle’s arguments, the assertions testimony, which is asserted) in the Holy   
 made by him are universally spoken with a Spirit (much as “in Christ” above :—a   
 national reference. Of the eternal salva- conscience not left to itself, informed   
 tion or rejection any individual Jew there and enlightened by the Spirit of God),   
 is here no question : and however logically I have great sorrow and unceasing   
 true of any individual the same conclusion anguish in my heart, The reason of this   
 may be shewn to be, we know as matter of grief is for a yet stronger descrip-   
 fact, that in cases not the divine, but tion of his in the nest verse.   
 the human side, is ever held up by the 3.] For I could wish (literally, I was   
 Apostle—the universality of free grace for wishing. This imperfect tense is not   
 all—the riches of God’s mercy to all who historical, alluding his days of Pharisa-