2—4, ROMANS. 79   
   
 AUTHORIZED VERSION. AUTHORIZED VERSICN REVISED.   
 were accursed from Christ in behalf   
 eursed from Christ for my of my brethren, my kinsmen accord-   
 brethren, my kinsmen ac- ing to the flesh: #4 who are Is- ¢Peut-viis.   
 cording to the flesh : who raelites; © to whom belongeth th :   
 are Israelites; to whom adoption, and the ‘glory, and the risimiv   
 pertaineth the and   
 the glory, and the cove-   
 nants, and the giving of |® covenants, and the " giving of the 1 Kings   
 g Acts ffi, Heb, viii.8,9,20. -h exlvii.   
 2d Ixxviil,   
 ism, as some have supposed, but implies, tionate and self-denying heart, willing to   
 as very often, a half-expression-of desire : surrender all things, if it be so,   
 ‘I was wishing, had it been possible.’ eternal glory itself, thereby he could ob-   
 The sense of the imperfect tense in such tain for his beloved people those blessings   
 expressions is the proper and strict one, of the Gospel which he now enjoyed, but   
 —and no new discovery, but common from which they were excluded. Nor does   
 enough in every schoolboy’s reading: the he describe the as ever actually formed;   
 act is unfinished, an obstacle intervening) only as a conceivable limit to which, if   
 that I myself (see ch. vii. 25; it gives missible, his self-devotion them would   
 emphasis, as ‘I, Paul,’ 2 Cor. x. 1, Gal. reach. Others express their love by pro-   
 y. 2: ‘I, the very person who write this, fessing themselves ready to give their life   
 and whom ye know’) were accursed (a for their friends; he declares intensity   
 thing accursed, “anathema,” in the ori- of his affection reckoning even his spi-   
 ginal: an irrevocable devotion to God, ritual life too great a price, if might.   
 or, a thing or person so devoted. All purchase their salvation. -] Not   
 persons and animals thus devoted were only on their relationship himself does   
 put to death; none could be redeemed, ground this sorrow and this self-devotion :   
 Lev. xxvii. 28, 29. The subsequent scrip- but on the recollection of ancient pri-   
 tural usage of the word arose from this. It vileges and glories—Who are Israelites   
 never denotes simply an exclusion or ex- (a name of honour, see John i. 47; 2 Cor.   
 communication, but always devotion to xi. 22; Phil. iii. whose (is) the adop-   
 perdition,—a curse. Attempts have been tion (see Exod. iy. 22; Deut. xiv. 1;   
 made to explain away the meaning here, xxxii. 6; Isa. 2), and the glory (perhaps   
 by understandingexcommunication ; oreven their general preference and exaltation,   
 natural death only: but excommunication consequent on the adoption,—but far more   
 included cursing and delivering over to probably, as all other substantives refer   
 Satan:—and the mere wish for natural to separate matters of Shechinah,   
 death would, as Chrysostom eloquently re- or visible manifestation of the divine Pre-   
 marks, be altogether beneath the dignity sence on the merey-seat between the che-   
 of the passage. Perhaps the strangest, rubims ; see references), the covenants   
 interpretation is that of Dr. Burton: “St. (not, the two tables of the law,—as some   
 Paul had been set apart and consecrated understand it,—which formed but one   
 by Christ to His service; and he had covenant, and are included in “the giving   
 prayed that this devotion of himself might of the law;” nor, the Old and New Tes.   
 be for the good of his countrymen :”— tament Covenants,—as others,—sce Gal. iv.   
 it is however no unfair sample of a mul- 24 ff. but the several renewals of the cove-   
 titnde of others, all or less shrinking nant with Abraham, Isaac, Jacob, and   
 from the full meaning of the fervid words with the whole people at Gen. xv.   
 of the Apostle) from Christ (i.e. cut off 9-21; xvii. 4, 10; xxvi. 24; xxviii. 13;   
 and separated from Him for ever in eternal Exod. xxiv. 7, 8), the giving of the law   
 perdition. No other meaning will satisfy (“if others boast of their Solons and Ly-   
 the plain sense of the words. On this curguses, how far juster ground of boasting:   
 wish, compare Exod. xxxii, 32) in behalf is there of the as Lawgiver!”? Calvin.   
 of (in the place of: or, if thus I could The word includes both the act of giving   
 benefit, perdition) my brethren, the Law, and the Law thus given), and   
 my kinsmen according to the flesh— the service (ordinances of worship: see   
 The wish is evidently not to be pressed as Heb. ix. 1, 6: the in brackets are not   
 entailing on the Apostle the charge of expressed in the original, are implied in   
 sistency in loving his more than his the word used), and the promises (probably   
 Saviour. It is the expression of an affec- only those to the patriarchs, a Redeemer