

S E R M O N.

ROM. IX, 3, 4.

“ For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh ; who are Israelites, to whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God and the promises.”

IT is difficult to conceive a stronger expression of affection, concern, and devotedness than that which the Apostle here employs to describe his feelings towards his countrymen the Jews. We are not, indeed, to imagine that the curse to which, if it were possible so to save them, he professes his readiness to be exposed for their sakes, refers to the eternal world. He does not put before us such a supposition or such an idea, as that the perdition of his own soul could operate their rescue from the doom which they had brought and indeed had imprecated upon their heads. There are different meanings which may be attached to the expression which he makes use of, but this is not one of them. If his being accursed *after the example*, (for the original words would perfectly bear that translation,) accursed *after the example*, of Christ who died what was considered an accursed death,* could do his own people good,—or if, as others understand the passage, he could take upon himself in their stead, the calamities ordained for them which marked the malediction of Heaven, he felt as if he could so sacrifice himself in their cause. The words, however understood with reference

* Gal. iii, 13 cf. Deut. xxi, 23.