past, is inconsistent with the very next  
words, *being justified* **by faith**, which that *not the objective fact*, but  
*subjective realization*, here meant these words (of ver. 25) the *Apostle introduces the great subject of chaps*.  
viii,—**DEATH**, *as connected with* **SIN**,—*and* **LIFE**, *as connected with* **RIGHTEOUSNESS**. The various ramifications of  
this subject see in the headings below.

**CHAP. V. 1–11.**] THE BLESSED CONSEQUENCES OF JUSTIFICATION BY FAITH.

1.] **Being therefore justified** (‘*having  
been justified*:’—it is an *act past* on the  
Christian, not like sanctification, an abiding and increasing work) by (as the ground) **faith, we** (believers in Christ) **have**(almost all our most ancient authorities read  
for **we have, let us have**. The difference  
in Greck is only that of one letter, the  
long ‘*o*,’ or omega, for the short ‘*o*,’ or  
omicron. And these two letters are frequently confused in our old manuscripts: so that it may even be doubted whether  
we can call this a real variation in reading,  
after all. Certainly in judging between  
the two, as to which, in this uncertainty  
of evidence, was most likely to have been  
written by St. Paul, the indicative  
have, seems to be the preferable form.  
For the whole passage is *declaratory of the  
consequences flowing from justification by  
faith, and does not exhort, but assert*. Nor  
would it seem, does the place tur exh  
tion arrive, till these consequences  
been in the fullest and freest mammer set  
forth,—indeed so fully and freely, that the  
objection arising from their supposed abuse  
has first to be answered, Add to this that  
the verbs following are in the indicative,  
which makes it probable that this also  
would be) **peace** (‘reconcilement ;’ the opposite of wrath, see ver. 9) with (‘in regard of’) **God through** (by means of) **our  
Lord Jesus Christ**. With regard to the  
nature of this peace,—‘s*tate of reconciliation*,’ ‘no more condemnation,’ as ch. viii. 1,—we may remark, that it regards here  
the objective fact of God’s reconciliation  
to us, not as yet the subjective one of our  
reconciliation to Him: see this fully shewn  
below in ver. 10.

2.] **through whom  
we have also** (the also,as in ch. i. 24, iv. 22,  
serves to shew the coherence and likelihood of that which is asserted—answering  
almost to our ‘as might be expected’) **had  
our access** (the persons spoken of having  
come to the Father by Christ,—see Eph.  
ii. 18,—the access is treated of as a thing  
past. The words “*by faith*” appear to  
have been inserted as explanatory of the  
method of access. This access would normally take place in baptism) **into this  
grace** (namely, the grace of justification,  
apprehended and held fast subjectively,  
from what follows) **wherein we stand** (i.e.  
*abide accepted and acquitted with God*;  
see 1 Cor. xv. 1, 2 Cor. i, 24, also 1 Cor.  
x. 12, and ch. xi. 20); **and** (couple to “*we  
have peace*,” not to “*wherein we stand*”)  
**we glory in the hope** (compare Heb. iii. 6,  
where we have “*the glorying of our  
hope*”) **of the glory of God** (of sharing  
God’s glory by being with Christ in His  
kingdom, John xvii. 22).

**3.**] And  
not only so (not only do we triumph in  
hope, which has regard to the future),  
but **glorying** (so it is literally, the present participle) **in** (not *amidst*; the tribulation is the *ground* of triumph) **our  
tribulations: knowing** (because we know)  
**that tribulation worketh patience** (or, **endurance**: supposing, i.e. we remain firm under it); **and patience, approval** (of our  
faith and trust, 2 Cor. ii. 9; ix. 13: not,  
‘*proof*,’ as some; nor ‘*experience*,’ as  
A. V.); **and approval**, (fresh) **hope**; **and  
hope shames** (**us**) **not** (by disappointing  
us; ‘mocks us not’); **because God’s love**(not, in the ordinary sense, ‘*the love of  
God*,’ i.e. *man’s love for God*; compare  
the explicit words, “*His love toward us*,”  
which answer to this in ver. 8) **is** (las  
been) **poured out** (**poured forth**, not “*shed*