Apostle further s*hews the blessed fruits of  
justification*, viz. *salvation*, both *from  
wrath*, and *with life*. The *argument* proceeds from the beginning of the chapter  
but the *connexion*, as so frequent with St.  
Panl, is immediately with the parenthetical  
sentences just preceding.—**Much more then**  
(if He *died* for us when *sinners*, à fortiori will He *save* us now that we are *righteous* by virtue of that His death), **having been  
now justified by his blood** (see remarks  
on ch. iv. 25), **shall we be saved through  
him from the wrath** [**to come**]. The  
original has only **from the wrath**: i.e. the  
wrath impending,—the wrath of which we  
all know.

**10.**] The same is substantiated in another form: ‘we were  
enemies (see below) when He died and  
reconciled us: much more now that we  
have been reconciled, and He lives, shall  
we by His life be saved.’—**For if, being  
enemies** (the meaning of **enemies** may  
either be active, as Eph. ii. 15; Col. i. 21,  
‘*haters of God* ’ so ‘*enmity*,’ ch. viii. 7: or passive, as ch. xi. 28,—*hated by God*.’  
But here the latter meaning alone can  
apply, for the Apostle is speaking of the  
Death of Christ and its effects as applied  
to all time, not merely to those believers  
who then lived: and those unborn at the  
death of Christ could not have been enemies in the active sense), **we were reconciled** (this expression also may be taken  
in two ways. It may be said of *giving up  
anger against any one*,—see 1 Cor. vii. 11,  
or of *being received into favour by any  
one*, see 1 Sam. xxix. 4,—the latter off  
which meanings, *were received into favour  
with God*, must, for the reason above given,  
**be here adopted) to God through** (by means of) **the death of his Son** (this great fact is  
further explained and insisted on, in the  
rest of the chapter), **much more, having  
been reconciled** (but here comes in the  
assumption that the corresponding subjective part of reconciliation has been  
accomplished, viz. justification by faith:  
comp. 2 Cor. v. 19, 20, “*God was in  
Christ reconciling the world to Himself*:...*we pray you in Christ's behalf, be ye  
reconciled to God*.” Both these, the objective reception into God’s favour by the  
death of Christ, and the subjective appropriation, by faith, of that reception, are  
included), **shall we be saved through** (hy  
means of) **his life** (not here *that which he  
now does* on our behalf, but simply *the fact  
of His Life*, so much enlarged on in ch.  
vi.: and our sharing in it).

**11.**] A  
further step still. Not only has the reconciled man confidence that he shall escape  
God's wrath, but *triumphant* confidence,—joyful hope in God.—**And** (literally, but)  
**not only so, but also glorying in God**  
(not only shall we be saved, but that in  
a triumphant manner and frame of mind)  
**through our Lord Jesus Christ, through  
whom we have now** (not in contrast with  
the future glory, ‘*even now*, but as  
in ver. 9) **received (our) reconciliation**  
(so God: not as in A. V. “*the atonement*,” at least in the common theological  
acceptation of that term: for that is not  
here treated of, but our reconcilement to  
God).

**12—19.**] *The bringing in of*RECONCILIATION *and* LIFE *by* CHRIST *in  
its analogy to the bringing in of* SIN *and*  
DEATH *by* ADAM.

**12.**] This verse is  
one of acknowledged difficulty. The two  
questions meeting us directly are (1) To