example out of all) **spared not His own  
Son** (HIS OWN,—His only-begotten, the  
only one of God’s sons who is One with  
Him in nature and essence, begotten of  
Him before all worlds. No other sense of  
**own** will suit its position here, in a clause  
already made emphatic by **at least**, in   
consequence of which whatever epithet is fixed  
to **son** must partake of the emphasis), **but  
delivered Him up** (not necessarily *to death*  
only, but generally, as “*gave*,” in John iii.  
16: granted Him, when He might have  
withheld Him) **on behalf of us all** (so that  
every one of us believers, even the most  
afflicted, has an equal part in Him. Of  
others, nothing is said here), **how shall He  
not** (how can it be that He will not) **also  
with Him** (in consequence of and in   
analogy with this His greatest gift: it is a  
question arguing *from the greater to the  
less*) **give freely to us all things** (all that  
we need or hope for ; or even more largely,  
all created things, for ours, to subserve our  
good, and work together for us: comp.  
1 Cor. iii. 22)?   
  
**33.**] The punctuation  
of these verses is disputed. Many follow,  
in verses 33, 34, the undoubted form of  
ver. 35, and place an interrogation after  
each clause, as in the text; while others  
make “ *God that justifieth*,” and “ *Christ  
that dieth*, &c.,” the *reply to* and *rejection  
of* the questions preceding them. The  
former method is preferable, as preserving  
the form of ver. 35, and involving no  
harshness of construction, which the other  
does: see my Greek Testament. **Who  
shall lay any charge against the elect  
of God? Shall God who justifies them**  
(Chrysostom strikingly says, “He saith  
not, ‘God who remitteth sins,’ but which  
is much more, ‘God who justifieth.” For  
when the vote of the judge himself   
acquits, and of Such a Judge, of what  
weight is the accuser?”)**?** **Who is he  
that condemns them?** [**Is it**] **Christ who  
died, yea, who is also risen again, who  
is also at the right hand of God, who  
also maketh intercession for us?** “All  
the great points of our redemption are  
ranged together, from the death of Christ  
to His still enduring intercession, as reasons  
for negativing the question above.” De  
Wette.   
  
**35.**] **Who** (i.e. *what*: but  
masculine, for uniformity with verses 33,  
34) **shall separate us from the love of  
Christ?** —Is this (1) *our love to Christ*, or  
(2) *Christ’s love to us*, or (3) *our sense of  
Christ's love to us?* The first of these is  
held by Origen, Chrysostom, and others.  
But the difficulty of it lies in consistently  
interpreting ver. 37, where not our   
*endurance in love to Him*, but our *victory by  
means of His love to us*, is alleged. And  
besides, it militates against the conclusion  
in ver. 39, which ought certainly to respond  
to this question.—The third meaning is  
defended by Calvin. But the second,  
maintained by Beza, Grotins, and many  
others, appears to me the only tenable  
sense of the words. For, having shewn  
that God’s great love to us is such that  
none can accuse nor harm us, the Apostle  
now *asserts the permanence of that love*  
under all adverse circumstances—that none  
such can affect it,—nay more, that it is by  
that love that we are enabled to obtain the