victory over all such adversities. And  
finally he expresses his persuasion that no  
created thing shall ever separate us from  
that Love, i. e, shall ever be able to pluck  
us out of the Father’s hand.   
  
**36.**]  
The quotation here expresses, —‘all which  
things befall us, as they befell God’s saints  
of old,—and they are no new trials to which  
we are subjected :— What, if we verify the  
ancient description ?   
  
**37.**] **Nay** (negation   
of the question preceding), **in all these  
things we are more than conquerors** (or,  
and perhaps better, **we are far the   
conquerors**) **through Him who loved us** (i.e.  
so far from all these things separating us  
from His love, that very love has given us a  
glorious victory over them).—It is doubted  
whether ‘ *He who loved us*’ be the Father,  
or our Lord Jesus Christ. This is, I think,  
decided by “to Him that loved us, and  
washed us from our sins in His own blood,”  
Rey. i. 5. The use of such an expression  
as a title of our Lord in a doxology, makes  
it very probable that *where unexplained*,  
as here, it would also designate Him.  
  
**38.**] **For I am persuaded** (a taking up and  
amplifying of the being ‘far the conquerors,’  
—our victory is not only over these things,  
but I dare assert it over greater and more  
awful than these), **that neither death, nor life**  
(well explained by De Wette as the two   
principal possible states of man, and not as   
equivalent to ‘any thing dead or living,’ as Calvin  
and others), **nor angels, nor principalities**  
(whether good or bad; the word is used of  
good, Eph. i. 21; Col. i. 16; of bad, 1 Cor.  
xv. 24? Col. ii. 15; Eph. vi. 12; here,  
*generally*.— **Angels**, absolutely, seems never  
to be used of *bad* angels: if it here means  
good angels, there is no objection to the  
rhetorical supposition that they might   
attempt this separation, any more than to  
that of *an angel from heaven preaching  
another gospel*, Gal. i. 8), **nor things   
present, nor things to come** (no vicissitudes  
of *time*), **nor powers** (some confusion has  
evidently crept into the arrangement. I  
follow the very strong consent of the   
ancient MSS.), **nor height, nor depth** (no  
extremes of *space*), **nor any other created  
thing, shall be able to separate us from  
the love of God which is in Christ Jesus  
our Lord** (here plainly enough *God’s  
love to us in Christ*,—to us, as we are  
in Christ, to us, manifested in and by  
Christ).  
  
**CHAP. IX.—XI.**] The Gospel being now  
established, in its fulness and freeness, as  
the power of God unto salvation to every  
one that believeth,—a question naturally  
arises, not unaccompanied with painful   
difficulty, respecting the exclusion of that  
people, as a people, to whom God’s ancient  
promises were made. With this national  
rejection of Israel the Apostle now deals :  
first (ix. 1—5) *expressing his deep   
sympathy with his own people: then* (ix.  
6–29) *justifying God, who has not* (verses  
6–13) *broken His promise, but from the  
first chose a* portion *only of Abraham’s  
seed, and that* (verses 14–29) *by His   
undoubted elective right, not to be murmured  
at nor disputed by us His creatures:   
according to which election a remnant shall*