y.   
 38 ROMANS.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 V. 18 Being then justified by faith, V. Therefore being jus-   
 a Isa. sa + we have peace with God through tified by faith, we have   
 John. our Lord Jesus Christ ; peace with God through   
 have: see whom we have also had 2¢ through our Lord Jesus Christ:   
 + note. . + [by faith] into this grace ¢ where- 2by whom also we have   
 ‘h, in we stand; and we glory in the access by faith into this   
 hope of the glory of God. % And grace wherein we stand,   
 Hi not only so, but fglorying in our and rejoice in hope of the   
 + Omitted, glory of God. \* And not   
 variously only so, but we glory in   
 Heb. in tribulations also: knowing   
 FMatt,v.11,12. v.41. 2Cor.xil.10. 17. Jamesi,2,12, Pet. 14,   
   
 past, is inconsistent with the very next 1,—we may remark, that it regards here   
 words, being justified by faith, the objective fact of God’s reconciliation   
 that not the oljective fact, but to us, not as yet the subjective one of our   
 jective realization, here mi reconciliation to Him : see this fully   
 these words (of ver. 25) Ap below in ver. 10. 2.) through whom   
 troduces the great subject of chaps. we have also (the also,asin ch. i. iv. 22,   
 viii, DEATH, as connected with SIN,— serves to shew the coherence and likeli-   
 and LIFE, as connected with RIGHT- hood of that which is asserted—answering   
 EOUSNESS. ‘The various ramifications of alinost to our ‘as might be expected’) had   
 this subject see in the headings belov our access (the persons spoken of having   
 Cuav. V. 1—11.] Tue pies: cON- come to the Father by Christ,—see Eph.   
 SEQUENCES OF JUSTIFICATION BY FAITH. ii, access is treated as a thing   
 1.] Being therefore justified (‘having past. The words “by faith” appear to   
 been justified ?—it an act past ou the have been inserted as explanatory of the   
 Christian, not like sanctification, abid- method of aceess. This aceess would nor-   
 ing and inereasing work) by (as\_ the mally take place in baptism) into this   
 ground) faith, we (believers Christ) have grace (namely, the grace of justification,   
 (almost all our most ancient authorities apprehended and held fast subjectively,   
 tor we have, let us have. The difference from what follows) wherein we stand (i.e.   
 in Greck is only that of one letter, the abide accepted and acquitted with God ;   
 long ‘0,’ or omega, for the short ‘o, or see 1 Cor. xv. 1, 2 Cor. i, 24, also Cor.   
 omicron. And these two letters are fre- x. 12, and ch. xi. 20); and (couple to “we   
 quently confused in our old manuscripts : have peace,” not to “wherein we stand”)   
 so that it may even be doubted whether we glory in the hope (compare Heb. iii. 6,   
 we can call this a real in reading, where we have “the glorying of our   
 after all. Certainly in judging between hope”) of the glory of God (of sharing   
 the two, as to which, in this uncertainty God’s glory by beiug with Christ in His   
 of evidence, was most likely to li kingdom, John xvii. 22). 8.) And   
 written by St. Paul, the indi not only so (not only do we triumph in   
 have, seems to be the preferable form. hope, which has regard to the future),   
 For the whole passage is declaratory of the but glorying (so it is literally, pre-   
 consequences flowing from justification by sent participle) in (not amidst; the tri-   
 faith, and does not exhort, but assert. Nor bulation is the ground of triumph) our   
 would it seem, does the place tur exh tribulations: knowing (because we know)   
 tion arrive, till these consequences that tribulation worketh patience (or, en-   
 been in the fullest and freest mammer sct darance: supposing, i.e. we remain firm   
 forth,—indeed so fully and freely, that under it); and patience, approval (of our   
 objection arising from their supposed fuith and trast, 2 Cor. ii. ix. 18: not,   
 has first to be auswered, Add to this that ‘proof, as some; nor experience,’ as   
 the verbs following are in the indicative, A. V.); and approval, (fresh) hope; and   
 which makes it prebable that this also hope shames (us) not (by disappointing   
 would be) peace (‘reconcilement ;’ the op- us; ‘mocks us not’); because God’s love   
 posite of wrath, sce ver. 9) with (‘in re- (not, in the ordinary sense, ‘the love of   
 gard of’) God throngh (by means of) our God,’ i.e. love for God; compare   
 Lord Jesus Christ. With regard to the the explicit words, “ love toward us,”   
 nature of this peace,—‘ state of reconcili which answer to this in ver. 8) is (las   
 tion,’ ‘no more condemmation,’ as ch. viii. been) poured out (poured forth, not “shed.