74 ROMANS. VIII.   
 AUTHORIZED VERSION REVISED.   
 know that, to them that love God, AUTHORIZED VERSION.   
 all things work together for good,   
 iP aeciaa feven] to them who are % called things work together for   
 good to them that love God,   
 to them who are the called   
 according to his purpose.   
 according to [his] purpose. \*? Be- 29 For whom he did fore-   
 dash down hope, and surpass patience; but by God,—their whole spiritual life its   
 we know better concerning them. More- origin, and completion, being   
 over (or, but; and if it seems most natu- Him :—while on the other hand its testi-   
 rally to apply to ver. 22, groaning and mony is no less precise He willeth all   
 travailing of all creation) we know (asa to be saved, and that none shall perish ex-   
 ‘point of the assurance of faith) that, to cept by wilful rejection of the truth. So   
 those who love God (a stronger designa- that, on the one side, SOVEREIGNTY,   
 tion than any yet used for believers), all —on the other, MAN’s FREE WILL,—is   
 things (every event of life, especially, plainly declared to us. To receive, believe,   
 as the context requires, those which are and act on both these, is our duty, and   
 adverse. ‘To include, with Augustine, the our wisdom. They belong, as truths, no   
 sins of believers in this all things, as less to natural than to revealed religion :   
 making them “humbler and wiser,” is and every one who believes in a God must   
 manifestly to introduce an clement which acknowledge both. But all attempts to   
 did not enter into the Apostle’s considera- bridge over the gulf between the two are   
 tion; for he is here already viewing the futile, in the present condition of   
 believer as justified by dwelt in by man. The very reasonings used for this   
 the Spirit, dead to sin) work together (in purpose are clothed in language framed on   
 the sense of all things co-operating one the analogiesof this lower world,and wholly   
 with another) for (towards, to bring inadequate to describe God regarded as He   
 about) good (their eternal welfare ;—the is in Himself. Hence arises confusion, mis-   
 fulfilment of the purpose of the “love of apprehension of God, and unbelief. Ihave   
 God, which is in Christ Jesus our Lord,” therefore simply, in this commentary, en-   
 ver. 39),—to those who are called (not deavoured to enter iuto the full meaning   
 only invited, but effectually called——see of the sacred text, whenever one or other   
 below) according to [His] (the possessive of these great truths is brought forward ;   
 pronoun is not expressed in the original) not explaining either of them away on   
 purpose.—In this further description the account of possible difficulties from   
 Apostle designates the believers as not the recognition of the other, but recog-   
 merely loving God, but being beloved by nizing as fully the elective and predes-   
 God. The divine side of their security tinating decree of God, where itis treated   
 from harm is brought out, as com ing of, as I have done, in other places, free   
 with and ensuring the other. They are will of man. If there be an inconsistency   
 sure that all things work for their good, in this course, it is at least one in which   
 not only because they love Him who the nature of things, the conditions of   
 worketh all things, but also because He human thought, and Seripture itself, par-   
 who worketh all things hath loved and ticipate, and from which no Commentator   
 chosen them, and carried them through the that I have seen, however anxious to   
 successive steps of spiritual life. The avoid it by extreme views one way or the   
 calling here and elsewhere spoken of by other, has been able to escape.   
 the Apostle (comp. especially ch. ix. is 29, 30.] The Apostle now goes backward   
 the-working, in men, of “the everlasting from the word called, to explain how this   
 purpose of God whereby before the founda. CALLING came about. It sprung from   
 tions of the world were laid, hath de- Gou’s fore-knowledge, co-ordinate with   
 erecd by His counsel secret to ns, deliver His fore-determination of certain persons   
 from curse and damuation those whom He to be conformed to the image of His Son,   
 hath chosen in Christ out of mankind, and that Christ might be exalted as the Head   
 to bring them by Christ to everlasting sal- ot the great Family of God. These persons,   
 vation.” Art. X. of the Church of England. thus foreknown and pre-determined, He,   
 To specify the various ways in which this in the course of His Providence actually,   
 calling has been understood, would far ex- but in His eternal decree implicitly,   
 ceed the limits of a general commentary. bringing them through justification to   
 It may suffice to that on the one hand, glory ;—and all this is spoken of as past,   
 Scripture bears constant testimony to the because to Him who sees the end from the   
 ‘fact that all believers chosen and called beginning,—past, present, and future, ARE