76 ROMANS. VIII. 38—39.   
 AUTHORIZED VERSION REVISED.   
 ceh.iv.25. his own Son, but delivered him up AUTHORIZED VERSION.   
   
 up for us all, how shall he   
 for us all, how shall he not also not with him also freely   
 with him freely give us all things ? give us all things? 33 Who   
 83 Who shall bring any charge against shall lay any thing to the   
 atas0, God’s elect? 4 Shall God that justi- charge of God’s elect? It   
 is he that con- is God that justifieth.   
 e Job xzxiv.on, ? 34 ¢ Is it Christ that died, 34 Who is he that con-   
 yea more, ? that is also risen again, demneth? It is Christ   
 Makai f who is also at the right hand of that died, yea, rather, that   
 wititesn. God, § who also maketh intercession is risen again, who is even   
 "for us? 35 Who shall separate us at the right hand of God,   
 from the Jove of Christ? shall tribu- who also maketh interces-   
 2. 1 iii, or distress, or persecution, or sion for us. 35 Who shall   
 g Heb. 25, famine, or nakedness, or peril, or separate us from the love   
 & ix, 28, of Christ? shall tribula-   
 1 Jobn fi.1. tion, or distress, or perse-   
 cution, or or naked-   
 ness, or peril, or sword?   
   
   
 example out of all) spared not His own (Chrysostom strikingly says, “He saith   
 Son (His own,—His only-begotten, the not, ‘God who remitteth sins,’ which   
 only one of God’s sons who is One with is much more, ‘God who justifieth.” For   
 Him in nature and essence, begotten of when the vote of the judge himself ac-   
 Him before all worlds. No other sense of quits, and of Such a Judge, of what   
 own will suit its here, in a clause weight is the accuser?”)? Who is he   
 already made emphatic by at least, in con- that condemns them? [Is it] Christ who   
 sequence of which whatever epithet is fixed died, yea, who is also risen again, who   
 to son must partake of the emphasis), but is also at the right hand of God, who   
 delivered Him up (not necessarily to death also maketh intercession for us? “All   
 only, but generally, as “gave,” in John iii. the great points of our redemption are   
 16: granted Him, when He might have ranged together, from the death of Christ   
 withheld Him) on behalf of us all (so that to His still intercession, as   
 every one of us believers, even the most for negativing the qnestion above.” De   
 afilicted, an equal part in Him. Of Wette. 35.] Who (i.e. what: but   
 others, nothing is said here), shall He masculine, for uniformity with verses 33,   
 not (how can it be that He will not) also 34) shall separate us from the love of   
 with Him (in couseqnence of and in ana- Christ 1—Is this (1) our love to Christ,   
 logy with this His greatest gift: it is a (2) Christ’s love to us, (3) our sense of   
 question arguing from the greater to the Christ's love tous? The first of these is   
 less) give freely to us things (all that held by Origen, Chrysostom, and others.   
 we need or hope for ; or even more largely, But the difficulty of it in consistently   
 all created things, ours, to subserve our interpreting ver. 37, where not our en-   
 good, and work together for us: comp. durance in love to Him, but our victory by   
 1 Cor. iii. 33.] The punctuation means of His love to us, is alleged. And   
 of these verses is Many follow, besides, it militates the conclusion   
 in verses 33, 34, the undoubted form of in ver. which ought certainly to   
 ver. 35, and place an interrogation after to this question.—The third meaning is   
 each clause, as in the text; while others defended by Calvin, But the second,   
 make “ God that justifieth,’ and “ Christ maintained by Beza, Grotins, and many   
 that dieth, &e.,” the to and rejection others, appears to me the only tenable   
 of the questions preceding them. The sense of the words. For, having shewn   
 former method is preferable, as preserving that God’s great love to us is such that   
 the form of ver. 35, and involving no none can accuse nor harm us, the Apostle   
 harshness of construction, which the other now asserts the permanence of that love   
 does: see my Greek Testament. Who under all adverse cireumstances—that none   
 shall lay any charge against the elect such can affect it,—nay more, that it is   
 of God? Shall God who justifies them that love that we are enabled to obtain the