IX. 1. ROMANS. ia   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 36 As it is For thy sword? 36 Even as it is written,   
 sake we are Killed all the » For thy sake are we being killed »Pg.sv-%.   
 day long ; we are accounted all the day long; we were accounted i, \*°\*'”   
 as sheep for the slaughter. as sheep for the slaughter. 374 Nay, i1,Sor 3-57.   
 37 Nay, in all these things in all these things we are more than 4%   
 we are more than con- . Rev. xii.   
 querors through him that conquerors through him that loved   
 loved us. 3% For I am per- us. 38 For I am persuaded, that   
 suaded, that neither death, neither death, nor life, nor angels,   
 nor life, nor angels, nor nor \* principalities, nor things pre- \*Bph,i.21.#   
 principalities, nor powers, sent, nor things to come, nor powers, {Pei   
 nor things present, nor 39 nor height, nor depth, nor any   
 things to come, °9 nor other created thing, shall be able to   
 height, nor depth, nor any separate us from the love of God,   
 other creature, shall be which is in Christ Jesus our Lord.   
 able to separate us from   
 the love of God, which is   
 in Christ Jesus our Lord.   
 IX. 1 I say the truth in   
 Christ, I lie not, my con- IX. 1\*I say the truth in Christ, oe,   
 S&xi.31.@ Gal.i,20, £8, 1h ib   
 generally.— Angels, absolutely,   
 victory over all such adversities. And to be used of bad angels: if it here means   
 finally he expresses his persuasion that no good angels, there is no objection to the   
 created thing shall ever separate us from rhetorical supposition that they might at-   
 that Love, i. e, ever be able to pluck tempt this separation, any more than to   
 us out of the Father’s hand. 36.) that of an angel from heaven preaching   
 ‘The quotation here expresses, —‘all another gospel, Gal. i. 8), things pre-   
 things befall us, as they befell saints sent, nor things to come (no vicissitudes   
 of old,—and they are no new trials to of time), nor powers (some confusion has   
 we are subjected :— What, if we verify the evidently crept into the arrangement. I   
 ancient description ? 87.] Nay (nega- follow the very strong consent of the an-   
 tion of the preceding), in all these cient MSS.), nor height, nor depth (no   
 things we are more than conquerors (or, extremes of space), nor any other created   
 and perhaps better, we are far the con- thing, shall be able to separate us from   
 querors) through Him who loved us (i.e. the love of God which is in Christ Jesus   
 so far from all these things separating us our Lord (here plainly enough God’s   
 from His love, that very love given usa love to us in Christ,—to us, as we are   
 glorious victory over them).—It is doubted in Christ, to us, manifested in and by   
 whether ‘ He who loved us’ be the Father, Christ).   
 or our Lord Jesus Christ. This is, I Cuav. IX.—XI.] The Gospel being now   
 decided by “to Him that loved us, and established, in its fulness and freeness, as   
 washed us from our sins in His own blood,” the power of God unto salvation to every   
 Rey. i. 5. The use of such an expression one that believeth,—a question naturally   
 as a title of Lord in a doxology, makes arises, not unaccompanied with painful dif-   
 it very probable that where unexplained, ficulty, respecting the exclusion of that   
 as here, it would also designate Him. people, as a people, whom God’s ancient.   
 38.] For I am persuaded (a taking upand promises were nade. With this national   
 amplifying of the being ‘far conquerors,’ rejection of Israel Apostle now deals :   
 —our victory isnot only over these things, first (ix. expressing his deep sy   
 but I dare assert it over greater and more pathy with his own people: then (ix.   
 awful than these), death, nor life 6— 29) justifying God, who has not (verses   
 (well explained by De Wette as thetwoprin- 6-13) broken His promise, but from the   
 cipal possible of man, and not as equi- first chose a portion only of Abraham’s   
 valent to ‘any thing deador living,’ Calvin seed, and that (verses 14—29) by His un-   
 and others), nor angels, nor principalities doubted elective right, to be murmured   
 (whether good or bad; the word is used of at nor disputed by us His creatures: ac-   
 good, Eph. i. 21; Col. i. 16; of bad, 1 Cor. cording to which election a remnant shall   
 xv. 24? Col. ii. 15; Eph. vi. 12; here,