

become instru-
t us?"

not his own
or us all, how
freely give us

ings referred to,
n as workers for
creatures. And
nishing, in view
s, and that those
Creator, whose
as not to "spare
ll," i. e., in our

ay thing to the

not in the Greek
ly says, "Who
"against God's
n writing about.
the fact of their
a proof of their
cial displeasure?
inspired apostle
of the sufferings
elect?

is God that

be put in the
l the accusatory
exchangeable One
ome the accuser
y the justifier.

Ver. 34.—Who *is* he that condemneth?
It is Christ that died, yea rather, that is
risen again, who is even at the right hand
of God, who also maketh intercession for
us.

Will Christ who
suffered and died a
martyr's death, and
attained a martyr's
resurrection, con-
demn those who fol-
low in his train?

Some would put the latter part of the verse in the form of interro-
gation: Will Christ who died? Will Christ whose acquaintance
with grief was consummated by a martyr's death, inflicted by wicked
hands, will he condemn his brethren who, in obedience to his command,
take up their cross and follow him?

"Yea rather that is risen again," and whose own resurrection life,
therefore, gives evidence that his submission to death was justified, by
that Being whose power raised him from the dead. Will he condemn
in others, what has been justified in himself?

"Who is at the right hand of God?" Will he who personally
realises the glory that was to follow the sufferings, condemn us for
suffering with him, that we may be also glorified together?

"Who also maketh intercession for us." Who having been in all
points tempted as we are, now sympathises with us, and maketh inter-
cession for every kind of Divine assistance, that may cause our trials
to end, as his did, in praise and honor and glory. Will his interced-
ing lips condemn those for whom he maketh intercession? No: he
ever liveth to make intercession, and that on behalf of suffering saints.

As the condemnation which the apostle supposes to be brought
against those of whom he speaks, is not Divine condemnation on the
ground of personal sin, but human condemnation on the ground of
personal sufferings; it necessarily follows that these verses furnish no
foundation whatever, for the doctrine of the irreversible justification
from all sin, of all who have been at any time believers. Yet some
have strangely imagined that they saw it seated here.

Verses, 35, 36.—Who shall separate us
from the love of Christ? *shall* tribulation, or
distress, or persecution, or famine, or nak-
edness, or peril, or sword? (As it is writ-
ten, for thy sake we are killed all the day
long: we are accounted as sheep for the
slaughter.")

Assured by the
fact of Christ's in-
tercession for us, of
his continued love to
us, no tribulation or
&c., shall separate
our love from his
love.