

under the controlling superintendence of Providence, become instruments of good working for us. "Who can be against us?"

All this is only what may be naturally expected from such a God as ours.

Ver. 32.—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

That "all things," or rather (*ta panta*) all *the things* referred to, that even all the varieties of suffering should be given as workers for good, seems an astonishing array for the benefit of creatures. And yet the absence of such an array would be more astonishing, in view of the fact that these creatures are redeemed creatures, and that those things are under the power and direction of a faithful Creator, whose redeeming love towards us, was so tender, so infinite, as not to "spare his only begotten Son, but to deliver Him up for us all," i. e., in our stead, and for the expiation of our sins.

Who then will henceforth think present suffering a sufficient ground for an accusatory charge against God's elect?

Ver. 33.—Who shall lay any thing to the charge of God's elect?

The words "any thing" are not in the Greek Testament.

The original merely says, "Who shall charge" (bring as an accusatory charge) "against God's elect?" Charge what? Of course what he had been writing about. Who will henceforth argue against God's elect, that the fact of their continuing to suffer since their professed conversion is a proof of their continued sinning, and of the continuance of God's judicial displeasure? Who henceforth will say this, after learning what an inspired apostle has revealed to be the true significancy, and design, of the sufferings of them that love God, and that, as such, are God's elect?

Will God make such accusation against those whom he now justifieth?

Ver. 33 (last clause).—*It is* God that justifieth.

Some think that this should be put in the interrogatory form. Will God that justifieth? Will the accusatory charge be brought, at some future time, by that unchangeable One who now justifieth them? No, God will never become the accuser of any conduct, or state of things, of which he is now the justifier.