NOT, but ALL IS ACCOMPLISHED WHEN  
DETERMINED.—**Because whom He foreknew**   
(but in what sense? This has been  
much disputed: the Pelagian view,—“ *those  
who He foreknew would believe*,” is taken  
by Origen, Chrysostom, Augustine, and  
others; the sense of *fore-loved*, by Grotius,  
and others: that of *fore-decreed*, by Stuart  
and others: that of *elected, adopted as  
His sons*, by Calvin, who says, “The   
foreknowledge of God, of which Paul here  
makes mention, is not bare prescience, as  
some ignorant persons foolishly pretend,  
but adoption, whereby God hath ever   
distinguished His sons from the wicked.”  
That this latter is *implied*, is certain: but  
I prefer taking the word in the ordinary  
sense of **foreknew**, especially as it is guarded  
from being a “*bare prescience*” by what  
follows : see below and Gal iv. 9), **He also  
foreordained** (His foreknowledge was not  
a mere *being previously aware* how a series  
of events would happen: but was   
co-ordinate with, and inseparable from, His having  
*pre-ordained* all things) **to bear the   
likeness of the image of His Son** (the *image*  
of Christ here spoken of is not His moral  
purity, nor His sufferings, but as in 1 Cor.  
xv. 49, that entire form, of *glorification in  
body and sanctification in spirit*, of which  
Christ is the perfect pattern, and all His  
people shall be partakers. To accomplish  
this transformation in us is the end, *as  
regards us*, of our election by God; not  
merely to rescue us from wrath. Compare  
1 John iii. 2, 3; Phil. iii, 21: and on the  
comprehensive meaning, Phil. ii. 6, 7,—  
where “*form*” expresses both the ‘ form of  
God’ in which Christ was, and ‘ the form  
of a *servant*,’ in which He became incarnate),   
**that He might** (or, *may*, as Calvin,  
but the reference is to the *past* decree  
of God) **be the firstborn among many  
brethren** (i.e. that He might be shewn,  
acknowledged to be, and glorified as, THE  
Son OF GOD, pre-eminent among those  
who are by adoption through Him the sons  
of God. This is the further end of our  
election, *as regards Christ* : His   
glorification in us, as our elder Brother and Head):  
  
**30.**] **And whom He foreordained,  
those He also called** (in making the decree,  
He left it not barren, but provided for  
those circumstances, all at His disposal, by  
which such decree should be made effectual  
in them.   
  
**called**, supply “ to His own  
kingdom and glory,” 1 Thess. ii. 12; other  
expressions are found in 1 Cor. i. 9; 2  
Thess. ii, 14; 1 Tim. vi. 12; 1 Pet. v. 10):  
**and whom He called, these He also justified**   
(the Apostle, remember, is speaking  
entirely of *God's acts* on behalf of the  
believer: he says nothing *now* of that faith,  
through which this justification is, *on his  
part*, obtained): **and whom He justified,  
them He also glorified** (He did not merely,  
in His premundane decree, acquit them of  
sin, but also *clothe them with glory*: the  
past tense being used, as the other past  
tenses, to imply the completion in the  
divine counsel of all these,—which are to  
us, in the state of time, so many successive  
steps,—simultaneously and irrevocably).  
  
  
**31.**] **What then shall we say to  
these things** (what answer can the   
hesitating or discouraged find to this array of  
the merciful acts of God’s love on behalf of  
the believer)? **If God is for us** (and this  
He has been proved to be, vv. 28—30,—  
in having foreknown, predestinated, called,  
justified, glorified us), **who shall be** (or, is:  
there is no verb expressed in the original)  
**against us?**   
  
**32.**] **He** (in the original **He**  
**at least**) **that** (taking onc act as a notable