wrapped, and the part of each divine  
Person separately described: see the argument above) **He chose us** (*se*lected, rather  
than *e*lected, it is a choosing out of the  
world, and for Himself. The word is an  
Old Test. word, and refers to the spiritual  
Israel, as it did to God’s elect Israel of  
old. But there is no *contrast* between  
their election and ours: it has been but  
one election throughout—an election in  
Christ, and to holiness on God’s side—and involving accession to God’s people on ours) **in  
Him** (i.e. in Christ, as the second Adam  
[2 Cor. xv. 22], the righteous Head of our  
race. In Him, in one wide sense, were  
all mankind elected, inasmuch as He took  
their flesh and blood, and redeemed them,  
and represents them before the Father:  
but in the proper and final sense, this can  
be said only of His faithful ones, His  
Church, who are incorporated in Him by  
the Spirit. But in any sense, all God’s  
election is *in* HIM only) **before the foundation of the world** (this expression occurs  
only here in St. Paul. Stier remarks on  
the necessary connexion of the true doc-  
trines of creation and redemption: how  
utterly irreconcilable Pantheism is with  
this, God’s election, before laying the foundation of the world, of His people in His  
Son), **that we should be** (the Apostle  
seems to have Deut. vii. 6; xiv. 2, before  
his mind; in both which places the same  
sentiment, and form of sentence, occurs)  
**holy and blameless** (the positive and negative sides of the Christian *character*. This  
holiness and unblameableness must not be  
understood of that justification by faith by  
which the sinner stands accepted before  
God: it is distinctly put forth here [see  
also ch. v. 27] as an ultimate *result*  
as regards us, and refers to that sanctification which follows on justification by faith, and which is the will of God respecting us, 1 Thess. iv. 7) **before Him**  
(i.e. in the deepest verity of our being—  
thoroughly penetrated by the Spirit of  
holiness, bearing His searching eye, ch. v.  
27: but at the same time implying an  
especial nearness to His presence and dear-  
ness to Him—and bearing a foretaste of  
the time when the elect shall be *before the  
throne of God*, Rev. vii.15. See Col. i. 22,  
note) **in love** (against the joining these last  
words with the following verse, “ Having  
foreordained us in love, &c.,” see my Greek  
Test. The qualification, as here existing, is in  
the highest degree solemn and appropriate.  
**Love**, that which man lost at the Fall, but  
which God is, and to which God restores  
man by redemption, is the great element.  
in which, as in their abode and breathing-place, all Christian graces subsist, and in  
which, emphatically, all perfection before  
God must be found, And so, when the  
Apostle, ch. iv. 16, is describing the glorious building up of the body, the Church,  
he speaks of its increasing “*to the building  
up of itself in Love*.” And it is his prac-  
tice in this and the parallel Epistle, to add  
“*in love*” as the completion of the idea of  
Christian holiness—see ch. iii. 18; Col. ii.  
2, also ch. iv. 25 v. 2):

**5.**] **having  
foreordained** (predestined) **us** (subordinate  
to the act of *choosing* mentioned above:  
see Rom. viii. 29, 30, where, the steps are  
thus laid down in succession ;—“*whom He  
foreknew, them He also predestined—  
whom He predestined, those He also  
called*.” Now the *choosing* must answer  
in this rank to the *foreknowing*, and pre-  
cede the *preordaining*. Stier remarks well,  
“In God, indeed, all is one; but for our  
human way of speaking and treating, which  
is necessary to us, there follows on His first  
decree to adopt and to sanctify, the nearer  
decision, how and by what this shall be  
brought about, because it *could* only thus  
be brought about”) **unto adoption** (so that  
we should become His sons, in the blessed  
sense of being reconciled to Him and  
having a place in His spiritual family,—  
should have the remission of our sins, the  
pledge of the Spirit, the assurance of the  
inheritance) **through Jesus Christ** (THE SON  
of God, in and by whom, elementally and  
instrumentally, our adoption consists ; com-  
pare Rom. viii. 29) **unto Him** (the Father:  
see Col. i. 20. For the Son could not be  
in this sentence the last term [the whole  
reference being to the work and purpose of  
the Father]. The question what is the  
*meaning* of this “unto Him,” is best answered by observing the general drift of  
the sentence. It seems evident that it  
must follow on the word “ *adoption*,” and