its import must be ‘*to* [*into*] *Himself*,’—  
i.e. so that we should be partakers of the  
divine nature: see 2 Pet. i. 4), **according**  
**to** (in pursuance of) **the good pleasure of  
His will**,

**6.**] **to** (with a view to, as  
the purpose of the predestination) **the  
praise** (by men and angels—all that can  
praise) **of the glory of His grace** (the end,  
God’s end, in our predestination to adoption, is, that the glory,—glorious nature,  
brightness and majesty, and kindliness and  
beauty,—of His grace might be an object  
of men and angels’ praise: both as it is in  
HIM, ineffable and infinite,—and exemplified in *us*, its objects; see below, ver. 12),  
**which He freely bestowed upon us** (not  
“ *He hat*h ....” The reference is to an act  
of God once past in Christ, not to an  
abiding state which He has brought about in us. This, as usual, has been almost.  
universally overlooked, and the perfect,  
sense given), **in** (see above on “*in Christ,*”  
ver. 3. Christ is our head and including  
Representative) **the Beloved** (i.e. Christ :  
—*the Son of His love,* Col. i138. Heis  
God’s *Beloved above all others*,—see Matt.  
iii, 17; John iii. 16 ; 1 John iv. 9—11).

**7.**] Now the Apostle passes, with **In whom,**  
to the consideration of *the ground of the  
church in the* SON (7—12) : see the synopsis  
above. But the Father still continues the  
great subject of the whole ;—only the *reference* is now to the Son.

**In whom**  
(see on “in Christ,” ver. 3—and compare  
Rom. iii. 24) **we have** (objective—‘ *there is  
for us*’ But not without a subjective  
implied import, as spoken of those who  
truly *have* it—have laid hold of it: “are  
ever needing and ever having it,” Eadie)  
**the** (or, our) **Redemption** (from God’s  
wrath—or rather from that which brought  
us under God’s wrath, the guilt and power of sin, Matt. i. 21. The article  
expresses notoriety —‘of which we all  
know,’—‘of which the law testified, and  
the prophets spoke’) **through** (as the in-  
strument :—a further fixing of the *in whom*,  
shewing in what manner in Him) **His  
blood** (which was the price paid for that  
redemption, Acts xx. 28; 1 Cor. vi. 20:  
both the ultimate climax of his obedience  
for us, Phil. ii. 8, and, which is most in  
view here,—the *propitiation*, in our nature,  
for the sin of the world, Rom. iii. 25; Col.  
1.20. It is a noteworthy observation of  
Harless here, that the choice of the word,  
the BLOOD of Christ, is of itself a testimony  
to the idea of *expiation* having been in the,  
writer’s mind. Not the *death* of the victim, but its BLOOD, was the typical instrument of expiation. And I may notice that  
in Phil. ii. 8, where Christ’s *obedience*, not  
His atonement, is spoken of, there is no  
mention of His shedding His Blood, only  
of the act of His Death), he remission   
(not *‘overlooking;*” see note on Rom. iii.  
25) **of** (our) **transgressions** (explanation of  
the words, *our Redemption:* not to be  
limited, but extending to all riddance from  
the practice and consequences of our trans-  
gressions), **according to the riches of His  
grace** (this alone would prevent the word  
“*remission*” applying to merely the *forgiveness* of sins. We have in this grace  
not only redemption from misery and  
wrath, not only forgiveness,—but we find  
in it the liberty, the glory, the inheritance  
of the children of God,—the- crown of  
eternal life: compare 2 Cor. viii. 9);

**8.**] **which He made to abound** (the A. V.  
is wrong, ‘*wherein He hath abounded*’)  
**forth to us in all** (possible) **wisdom and  
prudence** (I would refer these words to  
God. See the opinion which refers them to