there) **all things** (neuter, and to be literally so taken: not as a masculine, which,  
when a neuter is so understood, must be  
implied in the context, as in Gal. iii, 22:—  
*the whole creation*, see Col. i. 20) **in [the]  
Christ, the things in** (literally, *on*; see  
below) **the heavens** (universal—not to be  
limited to the *angels*, nor *spirits of the  
just*), **and the things on the earth** (general, as before. All creation is summed  
up in Christ: it was all the result of the  
Love of the Father for the Son [see my  
Doctrine of Divine Love, Serm. I.], and in  
the Son it is all regarded by the Father.  
The vastly different relation to Christ of  
the different parts of creation, is no objection to this union in Him: it affects, as  
Bengel says, on Rom. viii. 19, “each genus  
according to its own receptivity.” The  
Church, of which the Apostle here mainly  
treats, is subordinated to Him in the  
highest degree of conscious and joyful  
union: those who are not His spiritually,  
in mere subjugation, yet consciously ; the  
inferior tribes of creation, unconsciously :  
but objectively, all are summed up in  
Him)**; even in Him** (emphatic repetition, to connect more closely with Him  
the following relative clause),

**11.**]  
**in whom we** (Christians, *all*, both Jews  
and Gentiles: who are resolved below into  
“*me*” and “*you*:” see on ver. 12) **were  
also** (besides having, by His purpose, the  
revelation of His will, ver. 9.—Not, A. V.  
‘*in whom also*’) **taken for His inheritance**  
(the prevalent idea of Israel in the Old Test.  
1s a people whom the Lord chose *for His  
inheritance;* see Deut. iv, 20; ix. 29;  
xxxii. 9; 3 Kings viii. 51, al. Olshausen  
calls this ‘the realization *in time* of the  
*election in Christ* spoken of before,’ viz.  
by God taking to Himself a people out of  
all nations for an inheritance— first in  
type and germ in the Old Test., then fully  
and spiritually in the New Test. This interpretation will be further substantiated  
by the note on ver. 12 below), **having been  
foreordained** (why mention this again?  
because here first the Apostle comes to  
the idea of the universal Church, the whole  
Israel of God, and therefore here brings  
forward again that fore-ordination which  
he had indeed hinted at generally in ver.  
5, but which properly belonged to Israel,  
and is accordingly predicated of the Israel  
of the Church) **according to** (in pursuance  
of) **the purpose** (repeated again [see above]  
from ver. 9: compare also ch. iii. 11) **of  
Him who worketh** (energizes; but especially in and among material previously  
given, as here, in His material creation,  
and in the spirits of all flesh, also His  
creation) **all things** (not be restricted  
to the matter here in hand, but universally  
predicated) **according to the counsel of  
His will** (the **counsel** here answers to  
the “*good pleasure,*” ver. 5,—the definite shape which the will ,assumes when  
decided to action—implying in this case  
the union of sovereign will with infinite  
wisdom):

**12.**] **(in order) that we**  
(here first expressed, as distinguished from  
**ye**, ver. 13: see below) **should be to the  
praise of His glory** (see on ver. 6 and  
ver. 14 below), **namely, we who before  
have hoped in [the] Christ** (we Jewish  
Christians, who, before the Christ came,  
looked forward to His coming, waiting  
for the consolation of Israel: compare  
especially Acts xxviii. 20,—and xxvi. 6, 7.  
The objection, that *so few* thus looked,  
is fully met by the largeness of St.  
Paul’s own expression in this last passage).

**13.**] **In whom are ye also** (ye  
Gentile believers), **having** (or, **since ye)  
heard (from the time when .... Their**