ROMANS. 75   
 29—32. AUTHORIZED VERSION REVISED.   
 eause whom he \* foreknew, them he +Compare\_   
 AUTHORIZED VERSION. Exod. xxxi   
 know, ke also did pre-   
 destinate to be conformed   
 to the image of his Son, also \*foreordained to ‘bear the like-   
 that he might be the first- ness of the image of his Son, \* that   
 born among many brethren. he might be the firstborn among , 1%;   
 80 Moreover whom he did many brethren; 30 and whom he ‘¥ts3 5,   
 predestinate, them he also John xvii   
 called: and whom hecalled,   
 them he also justified :   
 whom he justified, Waee|) Justified : and whom he justified, “3   
 he also glorified. them he also ” glorified. 31 W sea   
 shall we then say to these then shall we say to these things ? 23a 1 Pet.   
 things? If God be for us, @If God is for us, who shall be \*Xu yr. 12.   
 who can be against us?   
 84 He that spared not his . Oxvill.   
 own Son, but delivered him| against us? 52> He that spared not vth.v.6,10.   
   
 Not, but ALL IS ACCOMPLISHED WHEN of God) be the firstborn among many   
 DETERMINED.—Because whom He fore- brethren (i.e. that He might be shewn,   
 knew (but in what sense? This has been acknowledged to be, and glorified as, THE   
 much disputed: the Pelagian view,—“ those Son oF Gop, pre-eminent among those   
 who He foreknew would believe,” is taken who are by adoption through Him the sons   
 by Origen, Chrysostom, Augustine, and of God. This is the further end of our   
 others; the sense of by Grotius, election, as regards Christ : His glorifica-   
 and others: that of by Stuart tion in us, as our elder and Head):   
 and others: that of elected, adopted as 30.] And whom He foreordained,   
 His sons, by Calvin, who says, “The fore- those He also called (in the decree,   
 knowledge of God, of which Paul here He left it not barren, but provided for   
 makes mention, is not bare prescience, as those cireumstances, all at His disposal,   
 some ignorant persons foolishly pretend, which such decree should be made effectual   
 but adoption, whereby God hath ever dis- in them. called, supply “ to Hisown   
 tinguished His sons from the wicked.” kingdom and glory,” 1 Thess. ii. 12; other   
 ‘That this latter implied, is certain: but ressions are found in 1 Cor. i. 9; 2   
 I prefer taking the word in the ordinary Thess. ii, 14; 1 Tim. vi. 12; 1 Pet.   
 sense of foreknew, especially it is and whom He called, these He also justi-   
 from being a “bare prescience” by what fied (the Apostle, remember, is speaking   
 follows : see and Gal iv. 9), He also entirely of God's acts on behalf of the   
 foreordained (His foreknowledge was not believer: he says nothing now of that faith,   
 a mere being previously aware how a series through which this justification ox his   
 of events would happen: but was co-ordi- part, obtained): and whom He justified,   
 nate with, and inseparable from, His having them He also glorified (He did not merely,   
 pre-ordained all things) to bear the like- in His premundane decree, acquit them of   
 ness of the image of His Son (the mage sin, but also clothe them with glory: the   
 of Christ here spoken of is not His moral past tense being used, as the other past.   
 purity, nor His sufferings, but as in 1 Cor. tenses, to imply the completion in the   
 xv. 49, that entire form, of in divine counsel of all these,—which are to   
 body and sanctification in spirit, which us, in the state of time, so successive   
 Christ is the perfect pattern, and all His steps,—simultaneously and irrevocably).   
 people shall be partakers. To accomplish $1.] What then shall we say to   
 this transformation in us is the end, as these things (what answer can the hesi-   
 regards us, of our election by God; not tating or discouraged find to this array of   
 merely to rescue us from wrath. Compare the merciful acts of God’s love on behalf of   
 1 John iii. 3; Phil. iii, and on the the believer)? If God is for us (and this   
 comprehensive meaning, Phil. ii. 7,— He has been proved to be, vv. 28—30,—   
 where “form” expresses both the ‘ form of in having foreknown, predestinated, called,   
 God’ in which Christ was, and ‘ the form justified, glorified who shall be (or,   
 of a servant, in which He became inear- there is no verb expressed in the original)   
 nate), that He might (or, may, as Calvin, againstus? 32.) He (in the He   
 but the reference is to the past decree at least) that (taking onc act as a notable