

the cross. If so, we must set our face steadfastly towards Jerusalem. The very thing to which we are predestinated is conformity to Christ. That conformity may expose us to persecution. Nay, a whole furnace of affliction may be necessary to refine our dross, and complete the process of conformation to the image of our Lord. Either way, it will become the heir of glory to be a coward. We may well brace ourselves for the endurance of adversity, when we know that all things are working together for our good.

We now turn to the more difficult part of our investigation. The first link of the golden chain is foreknowledge. Foreknowledge of what? The thing ordained in likeness to Christ. What is the thing known? If we look to the context we find that Christians are represented as loving God (v. 28). Does God's foreknowledge of them mean that he foresees they will love him? And is such foresight the basis of their foreordination to grace and glory? The protest of John occurs to us, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 Jo., IV. 10). And earlier in this epistle (ch. V. 8) Paul says, "God commendeth His own love towards us, in that, while we were yet sinners, Christ died for us." The first movement of love is on God's side, not on man's. How then can His foreordination be based on foresight of our love, or of any of its manifestations, such as faith or obedience?

Before we go further let us examine whether the Greek word foreknow can be understood so as to denote something more than simple prescience.

In 1 Pet., I. 2, the sojourners of the dispersion are described as elect according to the foreknowledge of God—just as in v. 28 of this chapter Christians are described as being called according to his purpose. Foreknowledge in this instance connotes prearrangement—unless we say that that idea is sufficiently conveyed by the word elect. Perhaps the meaning is that the readers addressed were elect *sojourners* according to the forethought of God, in which case the prominence given to the idea of absence from the heavenly home makes it still more clear that forethought denotes prearrangement, followed up by providential care, and not mere prescience. There is the same connotation in the Latin word provide (literally foresee), as well as in the English expres-