

place, while man's free will remains intact. Jonathan Edwards believed in the first of these God's electing power; but he could not harmonise with that election, the truth of man's free will. Well, we cannot harmonise them either; we can only believe they are in perfect harmony. We cannot measure the power of God, so we must grope our way into this mystery by means of faith.

The other paradox revealed in the doctrine of Election is that, while God has chosen His people to eternal life, the Redemption of Christ is sufficient for all, and God's offer of salvation is for all.

For all practical purposes, then, Calvinist and Arminian are at one. There are only man-made barriers which divide them - barriers erected in our ignorance because we cannot grasp the whole truth of God. The doctrine is for believers, not for unbelievers - for believers, to assure them of their final salvation. Spurgeon says that if any are prevented from coming to God by the doctrine of Election, then it is because false teachers have stuffed up the windows of their prison with old rags hiding from them the infinite love of God. The doctrine of Election presents us with two paradoxes; but they are only paradoxes because of the limited nature of our vision. The Christian, Faith, as Bacon has shown, is full of paradoxes which are in perfect harmony in the omniscient mind of God.

C. Further, we have the doctrine

of God the Father in relation to the work of Redemption.

1. I. 6, "He hath made us accepted in the Beloved."

2. II. 5, "He hath quickened us together with Christ."

3. II. 8, He grants us salvation: "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." This is the first meaning of the word "grace" in this wonderful epistle. It means here God's divine power granting us salvation through Jesus Christ.

The other meaning is God's divine power enabling us to advance in the spiritual life. And I think it will be found that, from these two roots, branch out all the meanings of this wonderful word.

D. God the Father in relation to Sanctification. Here we have the second theme of the epistle the sanctification of the individual in which the three Persons of the God-head are equally engaged. What a wealth of power the letter reveals as being placed at the believer's disposal to enable him to grow in grace. Surely we Christians are not fully alive to our privileges! God the Father enables the believer to grow in grace by aiding him in two ways: by His own indwelling; and by His gifts.

These gifts may be divided into three main classes: life, power and spiritual insight.

1. II. 22, We are told that believers are "builded together for an habitation of God through the Spirit."