

that we are saved by the "blood" of Christ.

Again we have the three classical words for Atonement: "Redemption" (*ἀπολύτρωσις*) "pardon" (*ἄφεσις* *τῶν παραπτωμάτων*) and "reconciliation" (*καταλλάξις*) used as a verb. The chief remaining doctrinal word is that of "election."

4. The remaining feature of the epistle noticeable on a cursory glance is its practical character. Paul sometimes soars away on the sublimities of prophecy: but it is no idle star-gazing. Heavenly comes down to the earth again, and shows us how these sublimities are related to the practical details of the Christian's daily life. He takes us into the parlor and shows us how the Christian parent should act in dealing with his children. He takes us into the field, and shows us the fidelity with which the slave should do his work. He takes us into the market-places and shows what should be the character of our dealings with our fellowmen. He takes us into the social meeting and shows what should be the character of our conversation there. Thus St. Paul, the great formulator of doctrine is also the thoroughly practical man.

ANALYSIS OF THE EPISTLE.

I. GOD THE FATHER.

A. In relation to creation. III. 9, "God the Father created all things in Christ." Elsewhere in the epistle we are told it was Christ who created all things. And elsewhere in Scrip-

ture we are told it was the Spirit who created all things (Gen. I. 2). From these facts we may conclude that the three persons in the God-head were equally concerned in the work.

B. Again the epistle teaches us about God the Father in relation to the doctrine of Election.

1. We are told that He elects believers to holiness and blamelessness. We read I. 4, "According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love."

2. We are told that He elects believers to the adoption of children. I. 5, "Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will."

3. Electing us to good works: II. 10, "For we are His workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them." The words seem to be an echo of the teaching contained in the Epistle to the Romans: "For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate them He also called; and whom He called them He also justified." The doctrine of Election, so distinctly revealed here leads to these strange paradoxes. The one is that God predetermines every event that takes