

of which the Apostle here speaks ; because it was saying nothing, to declare that the divine purpose to elect them was not manifest in former ages ; but was reserved to the appearing of Christ. Whatever degree of manifestation, God's purpose of personal election, as to individuals, receives, even the Calvinists acknowledge, that it is made obvious, only, by the personal moral changes which take place in them through their effectual calling," faith, and regeneration. Till the individual, therefore, comes into being, God's purpose to elect him cannot be manifested ; and those who were so elected, but did not live till Christ appeared, could not have their election manifested before he appeared. Again : if personal election be intended in the text, and calling and conversion are the proofs of personal election, then it is not true that the election of individuals to eternal life was kept hid until the appearing of Christ ; for every true conversion, in any former age, was as much a manifestation of personal election, that is, of the peculiar favour and "distinguishing grace" of God, as it is under the Gospel. A parallel passage in the Epistle to the Eph. (iii. 4-6,) will, however, explain that before us : "Whereby, when ye read ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is *now* revealed unto the holy Apostles and Prophets by the Spirit ; that *the Gentiles should be fellow-heirs*, and of the same body, and partakers of his promise in Christ by the Gospel : " and in verse 11, this is called, in exact conformity to the phrase used in the Epistle to Timothy, "*the eternal purpose* which he purposed in Christ Jesus our Lord." The "purpose," or "gracious purpose," mentioned in both places, as formerly hidden, but "*now* manifested," was therefore the purpose to form one universal church of believing Jews and Gentiles ; and in the text before us, the Apostle, speaking in the name of all his fellow-Christians, whether Jews or Gentiles, says that they were saved and called according to that previous purpose and plan,—"*Who hath saved us, and called us,*" &c. The reason why the Apostle Paul so often refers to "*this eternal purpose*" of God, is to justify and confirm his own ministry as a Teacher of the Gentiles, and an assertor of their equal spiritual rights with the Jews ; and that this subject was present to his mind when he wrote this passage, and not an eternal personal election, is manifest from verse 11, which is a part of the same paragraph : "*Whereunto I am appointed a preacher, and an Apostle and a Teacher of the Gentiles.*" \* \* \*

The purpose of God is introduced by the Apostle as his authority for making to "*the Gentiles*" the offer of salvation ; and as a motive to induce Timothy to prosecute the same glorious work, after his decease. This is obviously the scope of the whole chapter.

Acts xiii. 48 : "*And as many as were ordained to eternal life believed.*" \* \* \* \*